

Marc LUYCKX  
Dr. Theol.

**A SPIRITUAL PATH  
BEYOND RELIGION**

Translation Daniel FLYNN & ML  
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*THANKS to Jesus and other Spiritual Masters  
who inspired me in the design and writing of this book.*

*THANKS, Luc Petit-Barreau, for your friendship.  
Thank you for helping me through the years,  
to discover and live my internal Transformation  
This book exists thanks to your help  
that served as a catalyst for my inspiration.*

*Marc Luyckx*

*“To the Mother who,  
in deep collaboration with Sri Aurobindo,  
succeeded to transform almost completely  
the cells of her body and her own death.”*

## PREVIOUS PUBLICATIONS BY THE AUTHOR

### In French

*Au-delà de la modernité du patriarcat et du capitalisme: La société réenchantée.* L'Harmattan, Paris, 2001. On my site: [www.marcluyckx.be](http://www.marcluyckx.be)

*Surgissement d'un nouveau monde: Valeurs vision, économie politique, tout change.* L'Harmattan, Paris, 2013. On my site, Open Source with a different title : "*Co-cr  er la nouvelle civilisation*".

### In English

*European Visions for the knowledge Age: A Quest for New Horizons in the Information Society:* Marc Luyckx Ghisi: *« A Win-Win strategy for the European Union in the Knowledge Society »* in Paul KIDD, Ed., Cheshire Henbury, Macclesfield, UK, 2007

*The knowledge society: a breakthrough toward genuine sustainability.* Available on my site: [www.marcluyckx.be](http://www.marcluyckx.be)

*"The New sustainable civilization is working."* Lambert Publications, Riga, August 2019.

### In Italian

*Co-inventare la nuova civilt  : Solidariet  , Ecologia, Gioia.* 2   e-edizione ottobre 2015. E-version on my site: [www.marcluyckx.be](http://www.marcluyckx.be) (Open Source).

*La nuova civilt   sostenibile    pronta,* Edizioni Accademiche Italiane, Riga, Agosto 2019

## **TABLE OF CONTENTS**

**ENDORSEMENT BY DANIEL FLYNN**

**INTRODUCTION**

**CHAPTER 1: MY LIFE AND NEW SPIRITUAL PATH**

**CHAPTER 2: THE SPIRITUAL PATHS OF SOCRATES AND PLATO:  
KEYS FOR LIVING TODAY**

**CHAPTER 3: THE FUNDAMENTAL MESSAGE OF JESUS THAT WE  
MISSED: TRANSFIGURATION AND INTERNAL CHANGE TO “I AM”**

**CHAPTER 4: FEMININE SACRED POWER TRANSFORMS THE PATH  
TOWARDS THE DIVINE**

**CHAPTER 5: TEILHARD DE CHARDIN: THE VISIONARY POET**

**CHAPTER 6: THE MOTHER & SRI AUROBINDO ANNOUNCE A 20TH  
CENTURY SPIRITUAL PATH**

**CHAPTER 7: ALDOUS HUXLEY AND HENRI BERGSON:  
KEYS TO “I AM”**

**CHAPTER 8: HUMANITY’S NEW RENAISSANCE PLAN**

**CONCLUSION: A SYNTHESIS OF THIS SPIRITUAL PATH**

## ENDORSEMENT

*A Spiritual Path Beyond Religion* is an amazing and timely book by an extraordinary human being.

Marc Luyckx Ghisi has lived several lives in his lifetime – a Roman Catholic priest who earned a Doctorate in Greek and Russian Theology in Rome, doing biblical analysis (exegesis) using his ability in several languages, leaving the priesthood and embarking on a life-long marriage with a surprise, joyous discovery in his early 70s, serving as a member of the “Forward Studies Unit” for Jacques Delors, one of the pioneers of the European Union, becoming a university professor and Business School Dean, and now, in his ‘retirement’, becoming a writer of spiritual books providing down-to-earth practical advice based on life-long experience similar to that envisioned by Socrates in Plato’s *The Republic* 2500 years ago.

There is also a chapter on the feminine sacred power which could become the core value, the DNA of our new civilization.

*A Spiritual Path Beyond Religion* recounts Marc’s personal journey with engaging passion, humor, and hope for the future, witness especially needed in these challenging life-changing times.

Daniel Clarke Flynn, J.D.

## INTRODUCTION

### **THE GLOBAL VISION OF THIS BOOK EXPRESSED BY AN OLD HINDU LEGEND**

*An old Hindu legend tells us about a time when all humans were gods. But they abused their divinity so much that Brahmâ, the master of the gods, decided to remove the divine power from them and hide it in a place where it would be impossible to find.*

*The big problem was then to find a hiding place for this divine power.*

*The minor gods were summoned to a council to resolve the problem. They proposed: "Let us bury the divinity of humans in the earth." But Brahmâ replied: "No, that is not enough, because they will dig and find it." Then the gods replied: "In this case, let us throw human divinity into the greatest depths of the oceans." But Brahmâ replied again: "No, because sooner or later, humans will explore the depths of all oceans and it is certain that one day, they will find it and bring it back to the surface."*

*Then the minor gods concluded: "We do not know where to hide it because it does not seem to exist on land or in the sea from a place that humans cannot one day reach. "*

*So Brahmâ said: "Here is what we will do with human divinity; we will hide it in the depths of themselves, for it is the only place where they will never think to look."*

*Since that time, concludes the legend, humans have gone around the world exploring, climbing and diving in search of something which is found within themselves. "*

I wanted to put this Hindu legend at the beginning of my book as a prologue to our journey on the way to adventure within.

### **What led me to write this book? A new path of internal transformation beyond religion**

I have written this book because I discovered with delight quite recently in my life this internal "I am" path of transformation that has been known for thousands of years. Yet, it has not been taught by religions. For me it's a new inner adventure and it is a discovery that is changing my life. I am enthusiastic about it and want to share it.

As a theologian trained in Belgium and Rome (doctorate) and a Catholic thinker, I know that this path of what I call "Being" is neither widely known nor taught. No one had ever spoken to me in my theology studies about this internal path open to all of us and announced by Jesus.

I have always wondered if people 2000 years ago were able to understand the depth and the extraordinary power of Jesus's message. Perhaps the best they could do at that time was to keep this message within a religion as in a setting. So, thanks to the Christian religions that faithfully

carried the message of the Bible and Jesus to us, thanks to this "tradition" of passing on the message of Jesus, we can learn about it today with our eyes of the 21<sup>st</sup> century which are much more open and - fortunately - far removed from the dark times of the Crusades and the Medieval Inquisition.

We can discover there an unknown and extraordinary level of depth ever since Jesus announced the "I am" path that we did not know.

The purpose of this book is therefore to present and describe this path of Being that is quite simple and intended for everyone.

For readers who seek this path of Being or "I am" within their own religion, below are some books that may be useful and interesting<sup>1</sup>.

### ***The three major challenges of the 21<sup>st</sup> century***

Fifty years ago, André Malraux said, "The 21<sup>st</sup> century will be spiritual or it will not be." I think he was right. And here is why: Humanity has never been so much in danger of collective suicide as it is today through the choices it has made.

Faced with this major crisis, there must be a change, a deep internal change, a questioning, so that internal and politico-economic transformation can occur. The path of "I am" that millions practice can encourage this change.

We will also show by the end of this book, that this path to Being or "I am" also leads to a New Renaissance of our world society. And this positive process has already started.

#### ***1. Reinstating political and ethical control of the global economy***

The first global challenge of the 21<sup>st</sup> century will be to restore political and ethical control over the world economy. And it will not be easy. But it is absolutely necessary.

Ever since I left the European Commission in 1999, I have observed that the European Union and the world economy as a whole have been more and more clearly oriented towards neo-liberalism that currently dominates political power. Neo-liberalism impoverishes the poor and middle classes in Europe and the U.S., not to mention the rest of the world where the lower classes are even more marginalized and deprived. The ever-increasing earnings gap between the wealthy and the poor are so scandalous that we dare not speak further about it.

#### ***2. Ethical evaluation of scientific and technological choices***

The second issue is the ethical evaluation of our scientific and technological choices. Technologically, and in particular the development of Artificial Intelligence, when we listen to the statements of Ray Kurzweil<sup>2</sup> who founded the "Singularity University" in Palo Alto,

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<sup>1</sup> For readers searching a spiritual path to their internal Being inside their religion, here are some key books. Inside Christianity, I recommend Anthony de MELLO: "Awakening" & "Searching God everywhere", etc. Inside Islam Cheikh Kaled BENTOUNES: "Thérapie de l'âme" & « La Fraternité en Héritage ». Inside Judaism Gershom SCHOLEM « Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition ». For those interested in Buddhism an excellent approach is Jack KORNFIELD: "Teachings of the Buddha" 2015. For those who are not religious, I advise Eckhart TOLLE "The power of Now"

<sup>2</sup> See : <https://su.org>. (Singularity University) See also Ray KURZWEIL "Singularity is near: When humans transcend Biology"



California and the Trans-humanists<sup>3</sup>, we realize that they plan to gradually robotize the human brain and ultimately the whole human being ... to "improve their performance". This raises fundamental ethical questions because these so-called visionaries actually risk playing sorcerer's apprentices without asking any ethical questions.

### 3. **Reorient and redefine growth towards full and real sustainability**

It is only after having been able to resolve these first two issues that we can tackle the third issue: rethinking and redirecting post-neo-liberal economic growth towards total and real sustainability.

Many Colloquia and Congresses within France Culture, the European Commission, and UNESCO<sup>4</sup> have tried to alert public opinion, but in vain.

#### **To get there, we need to raise our level of consciousness**

As the Preamble to the "Transdisciplinarity Charter"<sup>5</sup> very well observes, "*the contemporary challenge is the material and spiritual self-destruction of our species*". Science and technology have developed at breakneck speed while our ethical sense has remained stagnant and perhaps even regressed.

The major challenge of political control is therefore not only *human* but also *ethical* and *spiritual*. We need a higher level of consciousness to be able to understand and grasp these new political challenges, from the bottom of our consciousness and soul, not only on an individual level, but also on a collective level.

In our opinion, this challenge constitutes the heart of the ethical-spiritual and political issue of our 21<sup>st</sup> century. I am convinced that when our level of consciousness and our ethical commitment rises, we will see the emergence of the new political class that we need in order to manage these new global challenges.

Fortunately, there are already important elements that point in the right direction and indicate a positive transformation of our civilization. At the Forward Studies Unit of the European Commission (EPSC), I learned to identify these underground signals as "first indicators".

#### **Three first indicators of this rise (of awareness)**

##### **1<sup>st</sup> first indicator: The engine of civilization change is turning to full speed and nobody can stop it.**

Our modern capitalist industrial civilization has invented two possibilities of collective suicide: nuclear war and infinite growth in a finite world.

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<sup>3</sup> See the official "Transhumanist Manifesto" <https://www.singularityweblog.com/a-transhumanist-manifesto/>

<sup>4</sup> UNESCO has repeatedly attempted to alert public opinion to this type of issue. But the media has not sufficiently relay it to the public.

The European Commission held a remarkable congress on "Converging Technologies" in 2004 which proposed to put ethical consideration and citizen consultation before project execution. But the authors of this remarkable proposal were transferred elsewhere and there was little mention in the media that spoke about it.

In 1980, Michel CAZENAVE (+ 2018) and "France Culture" published the report of a prestigious and revealing conference on the theme "*Science and Consciousness: The two readings of the Universe*". But the media's silence on this was deafening.

<sup>5</sup> <http://inters.org/Freitas-Morin-Nicolescu-Transdisciplinarity>

But there is good news, a first positive indicator. Human collective unconscious has already chosen collective survival because humans want a future for their children and grandchildren. There are a large number of humans who, often subconsciously, transform the thought of death (collective suicide) into the value of life. Humanity wants to survive, but we don't like to talk about this death threat hanging over our heads and we prefer to ignore it. Nevertheless, it occupies an important place in our individual and collective subconscious.

At this level of depth, the change in values takes place in silence.

It is very important to understand that this switch from values of death to values of life is the underground engine of civilization change that nobody can stop. As Willis Harman<sup>6</sup> (+1997), a member of the Stanford Research Institute in Silicon Valley and director of the Institute of Noetic Sciences, noted:

*"We are experiencing one of the most fundamental changes in history: the transformation of the belief system of Western society. No political, economic or military power can compare to the power of change in our mind. By deliberately changing their image of reality, people are changing the world".*

No one is able to stop this change of civilization in progress.

This is the first positive indicator.

### 2<sup>nd</sup> first indicator: a possibility of individual and collective re-enchantment

The second first indicator is the unusual force of civilization and paradigm change. This strength comes from the possibility for re-enchantment, of becoming fascinated with life once again. A new breath of fresh air appears within our souls, minds and bodies. A new collective hope appears. *"Yes we can"*. Yes, we can orient our world civilization towards a non-violent and environment-friendly future. It is possible and it is happening. This second force of individual and collective hope is also at work and is very powerful, but hardly visible. This is another important "first indicator".

Part of humanity feels it, understands it, and perceives the *collective energy level rising*. The values of this new civilization are seen as a higher and subtler energy level. We are re-enchanted internally. I am thinking of the millions of citizens who in cooperatives, do permaculture, produce new "organic-Bio" food, create ethical banks, are living and working in "transition cities", offering free food from urban gardens ("Incredible Edibles"), etc.

As Einstein said, the only way to solve our problems is to change our paradigm and worldview<sup>7</sup>. This concept of "re-enchantment" comes from the sociologist Max Weber, who wrote that rational modernity, machinist and materialist, *has disenchanted the world*.<sup>8</sup>

By preparing a new civilization, we come out of the mental prison of modernity and we rediscover within ourselves a fascination and enchantment with Life and Nature around us.

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<sup>6</sup> Willis HARMAN: "Global Mind Change" 1995 & "A new vision of consciousness transforms the world". Trad. French by Ariane, Montreal, 2014. Willis was one of the genius thinkers of Silicon Valley in the 1990s. With Harlan Cleveland and Peter Drucker, they dominated the very high level debates on the change of global paradigm with Jim Garrison, creator of the "State of the World Forum 1995-2000". Unfortunately, there was no replacement and the current level of thinking has gone down ... quite low. Overall, the dominant vision in Silicon Valley has gone back to the level of the previous industrial paradigm. Pity.

<sup>7</sup> Einstein explained that it is impossible to solve a problem at the level where it is posed. To find a solution, you have to change your way of thinking, raise the level of thinking, change your paradigm, and look from a higher viewpoint.

<sup>8</sup> Max WEBER, "*Protestant ethics and the spirit of capitalism*". In German the "Disenchantment of the world" gives "*Entzauberung der Welt*" (see also "Max Weber" on Wikipedia)

Some of us are already experiencing re-enchantment in the depth of our lives. And this brings us to the "cultural creatives".

***3<sup>rd</sup> first indicator: a billion "Cultural creatives" are beginning on an inner path towards Being and "I am".***

The 3<sup>rd</sup> first indicator for change is the emergence of "culture creatives" who are creating tomorrow's culture.

In 1996, Willis Harman suggested that I meet with Paul H. Ray in California, the unorthodox sociologist who had analyzed the North American political landscape and discovered the presence of what he called "cultural creatives". I believe he had borrowed his expression from Arnold Toynbee<sup>9</sup>, who explained that when the world moved from the agrarian to the industrial era, a very small number of citizens anticipated future industrial values. Toynbee speaks of a "tiny minority". And we find ourselves today in front of a much larger group of 35% of the population. Is this a sign that the mutation is deeper and more important than that which Toynbee spoke of?

According to the European statistics<sup>10</sup> in our possession, there are indeed between 25% (in 1997) and 35% (in 2020) of European citizens who are silently living the values of tomorrow. Often, they are active in their local community and are rediscovering the importance of family and partnership. They are interested in alternative medicine, new ideas, and other cultures. They also feel very concerned about the environment. One of their specific characteristics is discovery of a spiritual path of internal growth.

Therefore, according to these statistics, there would be between 100 and 200 million Europeans who are looking for a spiritual dimension. One could say that they seek the path of Being or "I am", whether within or outside of a religion. 200 million: that's a lot.

According to our information<sup>11</sup> there are perhaps 300 million Chinese and 300 million Muslims who are, in their specific cultural context "cultural creatives", rediscovering the inner path to their Being deep within.

I believe it possible that there are one or two billion people in the world today seeking their Being within.

And at the same time, we the people, citizens of the world, are challenged by these global spiritual issues impacting on humanity's very survival.

The first indicators evoked here allow us hope because we have genuine reasons for believing that our world civilization is starting to raise its level of consciousness, and that we have started to strengthen our ethical vision to face the 21<sup>st</sup> century.

This book also attempts to explain the fascinating collective path to the "Noosphere" as described by Pierre Teilhard de Chardin, S.J..

## ***Eight Chapters***

<sup>9</sup> A. TOYNBEE « *A study of History* » Vol II, London, p.242.

<sup>10</sup> The European Commission invited Paul H. Ray to Europe in 1997, and we used "Eurostat" (European statistic system) to measure the existence of "culture creators" in Europe. See the report on my site [www.marcluyckx.be/Français/articles/](http://www.marcluyckx.be/Français/articles/): "Les valeurs des européens". This report speaks of 21% of "culture creators" in the European Union in 1997. But this number has increased since then. It is estimated at 35%, today in 2019. But I do not believe that there are new precise statistical measures for the EU.

<sup>11</sup> See the details on these "cultural creatives" in my first book in French "*Au-delà de la modernité du patriarcat et du capitalisme*" pp. 60-78. My first book is accessible under a different title in Open Source on my site [www.marcluyckx.be/français/livres/pdf](http://www.marcluyckx.be/français/livres/pdf).

In Chapter 1, I briefly describe my 'three lives' in this life, and the path of Being that I have discovered and experienced in this latter phase of my life. I am enthusiastic about it.

Chapter 2 invites us to discover together the path of Being that Socrates and Plato had discovered and led to Socrates' condemnation to death.

In Chapter 3 we will discover that Jesus also announces a path of internal transformation, enriching Plato's and Buddha's approaches with Love. His announcement led to his death as did Socrates'. He is probably one of the few people in history who has managed to transfigure his body and thus transform his death completely. He "transfigured" himself.

Chapter 4 is devoted to the return of sacred feminine power that had been repressed and tortured for millennia. The figure of Hadewijch from Antwerp, the famous beguine, will help us understand the outstanding power of sacred feminine power on the path to the Divine. The Iranian mystical poet Rûmi, who deeply influenced Muslim Sufism is one of the only men who dared to reveal himself on this mystical path of Divine Love.

Chapter 5 presents the most poetic texts of this book. They are written by Pierre Teilhard de Chardin, a Jesuit paleontologist who was a mystic and a poet.

Chapter 6 tells us about two great witnesses of this path of Being beyond religion: Sri Aurobindo and the Mother (Mirra Alfassa), who in the 20<sup>th</sup> century, had the audacity to announce, in their very religious India, the path towards the inner divine (Inner Being), *beyond religion*. And they created Auroville, a city that achieves a vision of Humanity's future.

In Chapter 7, I present the most beautiful pearls of Aldous Huxley's book, "*The Perennial Philosophy*" and Henri Bergson's description of the "Dark Night of Faith" that is an important and quite frequent step on the way to Being.

Chapter 8: All witnesses in the book present a positive vision of Humanity's future and they announce, each in their own way, an important transformation of our world civilization. A plan of Ascension of Humanity is announced. The path of Being consequently leads us into a New Renaissance. We develop this Renaissance theme by following Willis Harman.

The Conclusion offers us a synthesis of the path leading us beyond death towards Divine Light.

## CHAPTER 1: MY LIFE AND NEW SPIRITUAL PATH

### *Three lives*

Today, over 75, I can say that I have lived at least three lives.

#### *1<sup>st</sup> life: Catholic priest and theologian*

I first studied mathematics (engineering), then philosophy and theology, and I became a Catholic priest in 1967 at 25 years of age. I was then sent to Rome to pursue a doctorate in Greek and Russian theology, in Italian, which I completed in 1972. I met cardinals of very high quality at the Vatican, but I also saw a lot of corruption. I had the opportunity to observe not only the best, but also the worst of the Catholic Church. This first life ended in 1979, when I decided to get married. I then needed to seek a new profession and was confronted by the difficult experience of unemployment.

#### *2<sup>nd</sup> life: In the "Forward Studies Unit" of the European Commission*

In 1990, I was invited to be part of the famous "Forward Studies Unit" that Jacques Delors, then President of the European Commission, had recently created. It was an extraordinary. I was in charge of ethics, philosophy, religions, history, and sociology. I participated in the creation of the "Bioethics Committee of the European Commission". I also created the European program "The Soul of Europe", because in 1992, Delors felt it urgent that a *political Europe* be born after the Maastricht Treaty that created the single currency. For that, citizen enthusiasm for a United Europe, marked with social and environmental justice, was needed -- a Europe where economic growth would be at the service of citizens and would respect Human Rights. Here is one of his famous phrases<sup>12</sup>: *"If in the next ten years we are not able to give a soul to this Europe, we will have lost the game"*.

Unfortunately, the Heads of State did not listen to his 1993 message. They chose the opposite direction of a radical, soul-less neo-liberalism, leaving a gap in the building of the E.U. that is fatal today.

#### *3<sup>rd</sup> life: After the "Forward Studies Unit": books and conferences on Paradigm Shift*

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<sup>12</sup> See: [https://docs.wixstatic.com/ugd/112b78\\_1b86af8d87c5497d80751003d9d74636.pdf](https://docs.wixstatic.com/ugd/112b78_1b86af8d87c5497d80751003d9d74636.pdf) : The French « Note de Dossier » N° 704bis/92 of the "Forward Studies Unit /Cellule de Prospective" in 1992, gives a resume of Delors' speeches to religious leaders. (The reference links to my site [www.marcluyckx.be](http://www.marcluyckx.be)).

After my experience within the “Forward Studies Unit” which ended in 1999, I began to reflect on all that I had seen and heard during ten years of travel and global political contacts, principally with political advisers of American, Chinese, and Japanese governments, and with other scholars and sages around the world. Almost everywhere I met a minority of these political advisers who perceived the paradigm shift in progress. But they were most often not listened to, including at the White House.

When I left the Commission in 1999, my head and heart were full of very interesting and new information about the changes taking place in the world.

My first book<sup>13</sup> published in 2001 was like a new freedom, a new birth because I managed to make a first synthesis of these paradigm changes that I witnessed at the European and World level.

In 2010, I published a second book on the change of civilization<sup>14</sup>. Yes, our current world is embarked on a veritable transformation of our world civilization, even if we don't talk much about it. This second book was published in French, English, and Italian, and is in Open Source on my site, [www.marcluyckx.be](http://www.marcluyckx.be)

***My internal transformation path, Discovery of my internal Being “I Am”: 5 positive awakenings arise in my life***

***A session for business leaders ... who are shooting the arrows.***

I was lucky to be invited in 2013 by Guibert del Marmol, co-founder of Cardel *Sustainable Management* <http://www.cardelmanagement.com/> to a session reserved for business leaders. There were six of us. The first day, Luc Petit-Barreau, the other co-founder of Cardel Management and co-organizer, proposed that we shoot arrows at a target 5 meters away. We did and all of us missed. We also did not manage to walk across a 4-meter long beam without losing our balance.

After two days of body alignment exercises, however, with drums, contact with the ground, breathing, relaxation and other body exercises, Luc suggested that we try shooting again. He advised us to let go by disconnecting our egos and letting our bodies aim at the target. All six of us then both hit the center of the target and walked across the beam in perfect balance.

It was a discovery for us all. For me this was a completely new experience. It was the first time in my life that I experienced the precision and the intelligence of my body.

***First positive awakening: My body speaks to me beyond my mental mind***

Following this session, in June 2013, Luc offered to help me. I discovered at age 73 a new spiritual path with his help, an internal transformation path to my internal light “I am”, to the presence of Being within me.

The first thing he asked me to do was to lie on the ground in my garden for an hour each day, attentive to whatever I felt. And for 20 days, I felt nothing, nothing at all.

I was on the verge of being completely discouraged and letting everything go, when suddenly it seemed that I perceived something, but by channels other than the rational channels that I had

<sup>13</sup> Marc LUYCKX GHISI : « *Au-delà de la modernité, du patriarcat et du capitalisme* ». L'Harmattan, Paris 2001.

<sup>14</sup> Marc LUYCKX GHISI: “*The New sustainable civilization is working.*” Lambert Publications, Riga, August 2019. Available on amazon

always used. There was a signal coming from the Earth, like a healing energy, but was it certain? I did not know. In any case, it was new. I did not know how to handle this information. It was as if another part of me was experiencing something new.

I understood that after three weeks of deadlock and relentless resistance, my mind, which I had been experiencing as all-powerful, started for the first time to have doubts and to recognize that there was - maybe - in me, other channels of perception.

Gradually, I wondered if this other part of me was perhaps my body and at the same time my soul. I began to understand that my body was sending me a message because it perceived the energy of the Earth.

During the session with business leaders, I had experienced the importance of the body and the power of its alignment. But this time I was alone and I was discovering the possibility of my body sending me a message. I was amazed. Something in my life changed forever. This was a first positive awakening.

All of a sudden, I was discovering something other than my mind. I was beginning to perceive by new channels a new energy that seemed to enter into me and was at the same time within me. I did not know well what it was, but it was an energy that seemed beneficial to me. I could now come into contact with this energy through my body.

It sounds simple, but to me, it was a positive awakening that completely transformed my inner system of perception and my vision of myself.

**For 70 years I had preferred using my mind 99% of the time.**

Indeed, for most of my life, I had favored using my mind 99% of the time. I had considered my body as a "trash can" for 73 years. I had heard in my youth at the Seminary many speeches on "mortification", which literally means, "to kill the body to free the soul". I believe that many people, even the youngest, are not aware of the wonders that our bodies can bring us to enter into the depths of our lives.

And suddenly I started to wonder if my body would become my main instrument on this new path of human and spiritual transformation. It was a path that no one had ever talked to me about. Astonishing. It was the opposite of what I had learned in my youth and followed my entire life.

**Take time for yourself and meditate every day**

Some time ago, I was giving a conference to business leaders of an APM<sup>15</sup> club in Brussels.

I advised those present to take 10 minutes a day to try to meditate.

Six months later during a large gathering of APM clubs in the Benelux, a business leader came to thank me: *"I attended your APM conference in Brussels, and I followed your advice to meditate a minimum of 15 minutes a day. This has transformed my life. I wanted to tell you that and thank you."*

My experience in recent years has clearly shown me that I need to take time every day to meditate. I gradually came to meditating an hour a day. It is obviously easier for someone like me who is retired than for someone who is very busy. Each must find their rhythm.

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<sup>15</sup> APM = « Association pour le Progrès du Management ». The Association helps thousands of business leaders from France, Belgium, Switzerland, and worldwide to share experience and improve management in their companies. ([www.apm.fr](http://www.apm.fr))

One thing is clear to me. If I do not take time for interiority each day, I do not feel that I am advancing towards my interior light on my path towards Being. I feel that I am losing my inner energy.

### **Meditation as a connection that nourishes my soul**

I discovered meditation during my training at the Seminary 50 years ago. For my entire life it has been more of an obligation and a mental exercise, certainly not linked to my body. No one has ever taught me otherwise.

Suddenly I discover and experience something completely different. With the help of my body and my breathing, meditation has become for me a time when I recharge my inner batteries, where I accumulate transformational energies and inner light. Yes, I connect to what I gradually discover as being the energy of my internal divine Being.

### **Meditation: I am distracted but it does not matter: I make connection**

I greatly admire Buddhist monks who manage to concentrate in an incredible way. I am not personally very capable of it. I do not believe that I will ever succeed in concentrating like the monks. In any case, my efforts are not going in that direction. My meditations are full of distractions and I have discovered that it does not matter. I am present and decide to connect to Being. I 'insert the plug' to recharge myself. The current passes more and more into my body and cells even if my mind continues to function on its own, going around in circles, distracted. Meditation is my daily food. I recharge my batteries. I connect. Even if I still do not quite understand how it all works. I feel that life is arising in the depths within me. My life takes on new meaning. I begin from time to time to feel inner Joy.

At its essence, meditation is a moment when I gradually give power to my body and to the cells of my body to connect to what I discover more clearly every day such as the wonderful energy of my inner Being, without worrying too much about my mind, which is a little lost, and that is understandable.

I slowly learn to breathe using the diaphragm of my abdominal cavity, after breathing using my thoracic cavity, my chest for 70 years. I discover the importance of this manner of breathing. This is what Asians have known for millennia by practicing yoga, Tai Chi, and martial arts. They learn to breathe from their inner Being. I feel that I need this time for my body, every day, no matter what my mental state is. I am beginning to understand that, basically, the important thing is that my body is being transformed and that I let it happen.

### **My body leads me to my depth, my soul**

In the space of a few years, I advanced on this new inner path led by my body and my breathing. I began to discover my depth, my deep soul. I get there at times. This depth seems eternal, beyond time and space. I believe that I am starting to live the mantra "I am who is".

I am starting to detect Being in the depths of my soul. It is not a continuous process, but flashes of awareness, followed by sometimes thick fog.

The more I recite the basic mantra "I am who is", the more I feel that I am each time enlightened by a ray of white light that comes into me.



As I learn to say the basic mantra "I am who is", I realize that God himself gave this mantra to Moses in the story of the fiery bush in the Bible<sup>16</sup> and Jesus then put this mantra was put into practice in an extraordinary way. It is new for me.

### A greatcoat of suffering falls by itself

After a year of practicing these exercises, I woke up one morning feeling that a greatcoat of past sufferings had slipped from my shoulders and fallen to the ground. I had just gotten rid of an enormous burden of suffering experienced in my current life, perhaps linked to my previous lives. I do not know. The important thing is to be rid of it. These sufferings I had become aware of during years of psychotherapy that enabled me to become aware of the sufferings, but didn't help me get rid of them. Now, suddenly I felt that they had departed. I felt that they would not return. I experienced true inner healing. I am full of gratitude and thank Life, even if I am also aware that there are still other layers waiting to be removed.

### The path of Being

Little by little I realized that I was discovering and embarking on the path to my internal light and my own "I am"/Being. This path was bringing me not only healing, but also deep joy, a feeling of happiness. My life was taking on new meaning. It was becoming a path of interior transformation towards internal light.

I wanted to read Plato again. I re-read him with a whole new look because I was changed. I suddenly understood that Plato and Socrates had announced to us 2,500 years ago this path of Being that I was discovering today. I was connecting to Humanity's spiritual tradition of millennia.

### Discovering my divine nature as Jesus did

By continuing to meditate, I also wanted to reread the gospels. I came across the words of Jesus who in the Greek text insists that "The kingdom of the Divine (The kingdom from Heaven) is *within* you"<sup>17</sup>. I realized that for me in my Christian context, the Being that I am discovering inside me is also the Divine. I thus discovered that my deep nature is divine. That was the Jesus's fundamental message that no one had explained to me in my theological studies and that I had not understood until now.

Jesus comes to tell us that our nature is divine, but that we men and women have erased from our memory this awareness of our divinity. The meaning of our lives is therefore to rediscover our awareness of the divine within. I am discovering an unsuspected depth of the message of Jesus that I had not understood despite all my studies of theology. That is wonderful.

We are therefore not bodies with perhaps a soul as our current materialist civilization claims, but we are souls who accepted have being incarnated in order to rediscover our divinity through incarnation.

I also discovered the legend of the Hindu god Brahman who hides the divine power of man deep in his heart so that he might never find it<sup>18</sup>.

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<sup>16</sup> In Exodus 3,14, Moses asks God his name. And God answers "*I am who am (and will be)*".

<sup>17</sup> Luke 17, 21. See chapter on Jesus.

<sup>18</sup> See the beginning of the introduction

### "Sero te amavi": It was only late in my life that I loved You

At the end of secondary school studies that are called "humanities" in Belgium, our teacher Henri de Raedt had us translate passages in Latin from the St Augustine's Confessions. A sentence suddenly rings out in me: "*Sero te amavi*".

*"It was only late in my life that I started to love you, Beauty so old and Beauty so new. Oh, it was only late that I loved you! Because You were inside me but I stood outside looking for You. "*

In the later part of his life, Augustine finally understood that the divine was always deep within and awaiting him while all the time he was spending his life looking for God elsewhere. I could say the same about myself. It is only late in my life that I discovered the wonder of the divine light of Being within me. Thanks to Life.

### Second positive awakening: Learn to love through awareness

I participated with my wife in a weeklong retreat for couples, entitled *Transforming Sex into Love through Awareness*<sup>19</sup>. It was a completely new and transformative experience for us. Much has changed in us as a result of this experience. It's the second positive awakening on my way. A new truth exploded in front of me. Suddenly I realized in my concrete life that it is possible for me to reinvent in depth my relationship with sexuality and that it is absolutely necessary to reinvent the sexual paradigm globally after thousands of years of silence. The spiritual path of Humanity in the 21<sup>st</sup> century is a path that is called to be much more embodied. We are all invited to rediscover the spiritual power of our bodies through a sexuality experienced in a totally different, spiritual way.

### We were operating in "conventional sexuality"

We realized that we function like everyone else, in sexual behavior that we can call "conventional sexuality". This is a sexuality of "doing", focused solely on the goal of reaching orgasm. All of our sexual behavior is subconsciously focused on this one goal, which we must absolutely achieve, otherwise we feel like we have failed. You could say that this sexuality is compulsive and ... tiring.

### We discovered another vision: sexuality aware of Being

We have discovered that there is another more spiritual vision of sexuality that is known and taught in a few Indian (Tantra) and Chinese (Tao) schools that are little known. To embark on this new path, this new paradigm of sexuality, we realized that we first had to internalize and learn to be fully present, first in our own body and also, gradually to the body of the other. Which means opening the door to the inside of oneself.

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<sup>19</sup> This retreat was organized by Anne and Jean-François DESCOMBES. See their site: <https://amourenconscience.ch/>

It is a way to intensify our path towards "I am"/Being by intensifying our incarnation through the sexuality of the Being<sup>20</sup>.

### The intense circulation of energies as an accelerator on the path of Being

We have also discovered a new key to the flow of energy in the male and female bodies. If we are as fully present as possible, energy begins to rotate, to circulate between our two bodies. This circulation becomes more and more powerful. It increases the energy of our two bodies, silently. It is an amazing and powerful experience.

Thus, sexual intercourse becomes an increasingly powerful circulation of love energy between the male and the female body. This energy circulation increases not only in intensity, but also in subtlety. The more partners manage to internalize, the more they are able to send and receive higher frequencies of energy and love. The higher the frequencies, the more the energies approach unconditional Divine Love.

We are therefore well on the way to Being, and we discover a new accelerator accessible to all.

### The central role of consciousness

The absolute novelty for us was "consciousness". "Love in consciousness" what is it? At first, we were a little lost, because it was really new to apply the meditative practice to our bodies making love. Then we remembered that we had practiced mindfulness or mindful meditation that was, in fact, practicing a meditative state of connection to our interior energy, not only while sitting in meditation, but also while making love. It wasn't easy at first, but we experienced it gradually, with happiness. This "consciousness" is also called "presence".

### Transformation of sexuality into love

I felt personally that not only was this path possible, but it was also absolutely important and necessary to live and disseminate widely.

I suddenly felt in my body that this path was like allowing a transformation of sexuality into love. I felt like I was overcome by a wave of deep and unconditional love. This love was of a quality that I had not known and of a much higher quality than anything I had known in my life. It was for me a revelation through my body that the very essence of the (divine) Being is unconditional love. It was suddenly given to me to know intuitively through my body the existence of this deep level of unconditioned love.

### Healing and therapeutic dimension

We also discovered and noted that this new, more internalized and more civilized functioning of sexuality was also healing and therapeutic. Our organs and our cells seemed to start to live again. It was a new impression, like an energetic regeneration of our cells.

This new sexuality was also therapeutic in the sense of helping cure our neuroses that had taken root over the years. Yes, we both felt like we were embarking on a new and invigorating

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<sup>20</sup> This refers to Diana Richardson's book, *Slow Sex: The Path to Fulfilling and Sustainable Sexuality*  
<https://www.simonandschuster.com/books/Slow-Sex/Diana-Richardson/9781594773679>

adventure. We sensed that it was truly a path of rapid and effective transformation, totally ignored by us and by the vast majority of our fellow human beings.

The more we progress in this new adventure, the more we feel that we are healing, without knowing exactly what. We feel better and better.

### The sufferings of the past resurface ... to be healed

On this subject, we also experienced that our past sufferings, our various neuroses suddenly became more apparent and therefore much more annoying. We have learned not to be afraid of them and especially not to try to hide them skillfully as we used to do. We understood that these negative sides of our personalities appeared precisely so that we could become more clearly aware of them and thus gradually heal them by presence, light, and benevolent love for ourselves.

We worked for many years with the "PRI" method<sup>21</sup>. We learned that all of us had experienced childhood sufferings and that we all had to build self-protecting armor to survive. Yes, but in our adulthood, this armor began to ring hollow, putting us on maximum alert and survival defense for a trifle, for an insignificant detail. The reason is that this "detail" evokes, in our unconscious, the initial danger of our childhood. This detail is basically just a trigger that ignites an uncontrolled, disproportionate and repetitive reaction.

We have learned to realize that not only in our professional life, but also in our life as a couple, we spend our lives projecting the protection mechanisms of our childhood on those we love the most. These projections can be aggressive or even destructive to the relationship. Most couples suffer greatly. Nobody dares to talk about it. Silence.

These projection mechanisms are very difficult to deactivate even partially because the crucial point is awareness. It is obviously much easier to see my partner's neuroses than my own.

We have discovered that this conscious sexuality is a new healing path that acts on our old protective mechanisms by increasing and accelerating our awareness.

### Love of self helps us to be present

How can we be fully present? How do we get to that consciousness by making love? A simple key is to love oneself. We will talk more about this in the chapter on Jesus. I must learn to send love to myself, by increasing the awareness of my share of inner light, of my inner Being. It is my warm inner light that makes me love myself.

### *Third positive awakening: I started to feel that my cells were starting to live more intensely*

We will see further on that Mother, Founder of Auroville and Aurobindo's spiritual collaborator, talked about the transformation of our body cells. The first time I heard about this subject in Auroville where I worked for 8 years<sup>22</sup> I did not understand anything.

Today, I sometimes feel a tingling as if new life is slowly awakening within the cells of my body. This is my impression and I do not know more. I feel more and more that my cells

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<sup>21</sup> Past Reality Integration® was developed by Ingeborg Bosch a Dutch psychologist.

<https://www.pastrealityintegration.com/en/>

<sup>22</sup> The Indian Ministry of Human Resources nominated me "Member of Auroville International Advisory Board" to serve from 2005 to 2013.

continue to wake up and transform slowly. Yes, my body leads me towards my transformation and towards the light of my Being.

I feel that I am evolving because I am also beginning to better understand the message of Jesus concerning his transfiguration, and the transformation of his body and of his death. A new door is opening in the transformation of my cell DNA. I have the feeling that the cells of my body know the way of light better than my mind and intellect. I ask my conscience to give my cells the permission to transform. And for that I have to let go of my ego, which is not obvious.

I am slowly becoming aware that it is also very important to connect to the crystal energy of the Earth in this process of cellular transformation. This Earth-Gaia energy is important for fashioning cell transformation. I do not know why or how, but I live it.

#### *Fourth positive awakening: Renounce my "ego-personality" in order to live in my Being*

The fourth awakening resembles the Buddhist message that recommends the death of the ego. It is also, as we shall see, the heart of Jesus's deep initiatory message that was not understood by most of the apostles and disciples.

I suddenly understood that today I have to accept the end of what I am not. "What I am NOT" is my whole "body of suffering" which has constituted my "personality" during all of my life till now. It is also my "ego". Many years ago, this ego allowed me to survive as a small child. I can only give up what I am becoming aware of. The more I become aware of my gray areas, the more I can illuminate them and abandon them. Yes, in a way, I am dying to my ego, as in Buddhism. Or I "give up who I am" as Jesus asked. It is a powerful positive awakening.

I also understand that to give up my "personality", I have to rely somewhere on something stable. I need a fulcrum. And this new fulcrum is my soul, my deep Being. This is why I had to go all this way to reach my internal Being. I needed a new point of support to be able to do the reversal and to abandon my personality and thus completely transform my life, in order to live at the level of my deep Being and of my soul. This is the deep meaning of the path of "I am"/Being for me today.

#### *A fifth positive awakening*

In closing this chapter, I would like to tell the reader about my last discovery, my fifth "positive awakening".

I lived long months of "meditation in the dark", during which I felt like I was cut off from the light, staying put, even going around in circles. Was it the "night of the soul" of which Henri Bergson speaks so elegantly? Perhaps. I do not know.

And one fine September day, during my morning meditation, I suddenly saw, perceived my own light in the center of myself. This light was visible and not visible. It was of higher energy and therefore difficult to see clearly. I suddenly understood that it was the light of my Being. Wonderful.

I felt that I wanted to sit down on a chair turning into a throne. Yes, I had the power to be enthroned in my inner Being within my inner light.

I felt that I was contacting my divine power, the power of my divine Being. Amazing discovery. It was completely new for me to feel my luminous divine power and not be afraid of it.

I also understood that I would never go back. I had set foot into a new world. I had crossed the river and I was on the "other side". I hung on to it for good. Not yet out of the water, but firmly connected to the other side.

A few days later, I sensed that I had to "go to Unity, to the One". How? During my meditation, I perceived again in me the presence of a large golden-yellow flame. I had the impression that a voice said to me: "*It is the One, and you are inside*".

I realized then that I was in Unity with The Source, with Jesus, with my divine self and with Being. I experienced a beginning of enchantment, re-enchantment, and inner illumination. It was just a taste, but I clearly perceived that I would never go back. I felt a beginning of deep happiness, a joy that flowed gently into me. Thanks to Life. Thanks to the Being in me.

### *The awakenings: Towards a new era where our bodies lead us to Being*

Basically, the five positive awakenings that literally shook, overturned, and transformed me on my path towards Being are all linked to my body and to my "body of suffering"<sup>23</sup>.

It is important for the reader to realize that even an old theologian like myself can also in his later years, discover and access a completely different vision of his body beyond his mind (1<sup>st</sup> awakening), a new vision of the sexuality of Being (2<sup>nd</sup> awakening), a new vision of body cell transformation (3<sup>rd</sup> awakening), a life somersault by renouncing his personality and leaving his body of suffering (4<sup>th</sup> awakening), and finally, (5<sup>th</sup> awakening) crossing the river to the other shore to slowly discover his own divine light within.

### **CONCLUSION FROM CHAPTER 1: WE ARE CHANGING TO A NEW ERA**

We are changing to a new era towards a new meaning of our Earthly incarnation. The era in which many religions indicated the monastic path of sexual abstention as the only way to the divine is ending.

The excellent news is that this new vision of the body and sexuality is capable of helping us all to progress in a powerful and rapid way on the path of transformation. In addition, it is a path that includes everyone, helping us all to live *in our body* the Unconditional Love that is the essence of Being.

If we accept that we are souls who have agreed to taking on the risk of incarnation, then the stake of our incarnation on this earth is to *use this incarnation fully*, respecting our body that is the Temple of the Divine.

I deeply feel that we are all invited on this path. It is open to all. This is the message of this book. Many humans are discovering it, worldwide.

This path is at the same time totally individual and increasingly collective.

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<sup>23</sup> This expression comes from Eckhart TOLLE's *The Power of Now*. <https://www.eckhartolle.com/power-of-now-excerpt/>

## **CHAPTER 2: THE SPIRITUAL PATHS OF SOCRATES AND PLATO: KEYS FOR LIVING TODAY**

In the Introduction, we became aware of the spiritual challenges of this 21<sup>st</sup> century. Plato's analogy of the cave is a striking metaphor for our time. The majority of people find themselves imprisoned with an iron collar at the bottom of a cave watching "television" while our civilization is in danger of extinction. Let us listen to Plato's teacher, Socrates.

Socrates is one of the first thinkers<sup>24</sup> of our civilization who discovers and reveals to his disciples the path to internal Being. This path was not religious but spiritual without saying so. He was sentenced to death "because he damaged the religion of his time". Very few of his contemporaries understood the path he described. Many simply ignored it. Many Western "philosophers" have made a completely rational and mental interpretation of Socrates teachings that has impoverished it for centuries.

This mental interpretation has in fact left aside the initiatory and divine dimension of Socrates' message which seems essential to me and which greatly interests us in our investigation of the path to Being.

Plato and a few of his disciples understood the depth of his message and were deeply shocked and broken to see their Master treated in the way he was. All of Plato's work must be understood as an explanation, a justification and a brilliant homage to a great Master of world thought and a great initiator of the path of Being.

### ***The Tale of the Cave: a description of the path to Light and to Being***

As we know, Plato transmits to us the teaching of Socrates who did not write anything himself. The first large text that I would like to talk about and interpret is the "Tale of the Cave" which is in book VII of Plato's *Republic*.

Socrates decides to speak to his disciples about education. He says that men are seated at the bottom of a cave with an iron collars around their necks and ankles that prevent them from looking behind them towards the light coming from the entrance of the cave. They therefore only look towards the bottom of the cave, on which shadows of puppets move and speak to each other, shadows produced by other men who are seated behind a low wall in the middle of the cave. They wave various objects in the light coming from behind them. There is therefore a permanent talking theatrical spectacle of the shadows of puppets that are projected on the bottom of the cave.

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<sup>24</sup> We are very aware of many other Greek philosophers like Pythagoras and the important "pre-socratic" philosophers. But we will not speak about them here.

Plato's text says, "They look like us, I said", and in fact it looks like people today who watch television as if they were "in the bottom of the cave".

Socrates explains that it is important to understand that *these men do not imagine that there could be another reality than that of the shadows at the bottom of their cave and that therefore these shadows are the only Reality, the only Truth*. Because they have never seen another reality, there obviously cannot be another reality. *Another reality is therefore completely inconceivable for them*.

Socrates continues. Imagine that we detach one of these humans and that we force him to turn around and look at the objects at the entrance of the cave. He would be dazzled by the light and would see nothing. Instead, he would tend to confirm that what he saw in the background was more real since he is dazzled and sees nothing.

If, in addition, we now force him to look at the light itself, he will have very sore eyes. Then if he is forced to climb the rocky slope towards the exit of the cave and to be exposed to the sunlight, he will be totally dazzled and indignant to have been dragged out towards the total dazzling light.

If eventually this human ends up going out, he will need to get used to seeing things outside the cave. If it is first at night, he will more easily be able to see the moon and stars. Later, he will only begin to see the shadows, then the images of the men reflected in the water. It is only later that he will be able to see the realities themselves during the day. Finally, he will be able to contemplate the Sun as it is. He will then be able to understand that this Sun makes the seasons possible and is the cause of everything that exists including everything at the bottom of the cave.

Finally, this escapee will consider himself happy with the change and he will blame his colleagues at the bottom. He will consider as empty the praises and the honors that they are exchanging at bottom. He will be ready to endure everything rather than to return in the cave.

Finally, Socrates ends his story with a question that foreshadows his own death: if the escapee were to go back into the cave to try to convince them all to go out, would he not be in danger of being killed? Yes certainly, he would.

With this finale, Plato alludes to Socrates' tragic death.

### ***Education is getting children out of the cave: a path to our internal Being***

In speaking about education, Socrates explains that real education would consist in bringing the children out of the cave and indicating to them the way towards the light of Being, the wonderful world of "Ideas": Beauty, Good, and Truth.

He finds that many humans never discover the inner divine light. They spend their lives watching television that is an expressive contemporary image of watching the shadows in the cave. The meaning of life is therefore to go towards the Sun that symbolizes the divine Light of Being and the world of "Ideas". You have to get used to it because at the beginning we do not see anything because we are dazzled by the intensity of light. To get there, we must first get rid of the iron collars and anklets that keep us trapped in the bottom of the cave. We then have to climb the rocky slope that leads to the exit of the cave rather than spending our lives contemplating shadows and considering these shadows as the only possible reality (like our television). The message of Socrates and Plato is therefore that the purpose of life and education is to discover this (rocky) path to the light of Being.

However, if we compare Socrates and Plato with Asian tradition, we see that there is a second essential element in the initiatory vision of world wisdoms: the light of Being is also present deep within each of us. This second element is not explicitly included in the Tale of the Cave, but other texts on education in Plato and Socrates bring elements that go in the direction of this



second dimension and show that *the light of the Being is hidden within the depths of each human being*.

***The purpose of education: "Know yourself and you will know the universe and the gods"***

The aim of education is not to put science into the soul, but to turn the soul towards divine light. You would think you were hearing a criticism of the contemporary education system.<sup>25</sup>

*"518 b:" ... Education is not what some claim it to be. They claim in effect that it is necessary to put knowledge into a soul where it is not, as though they were putting sight into blind eyes.*

*- Indeed, they do claim that, he said."*

Every soul has within it the faculty of learning and a power to do so for this purpose. Education is therefore to turn the soul towards the Good, towards what is, towards Being.

*518 c: "Now, say I, the present discussion indicates that every soul has within it an ability to learn and an instrument for learning. And as an eye that cannot turn from darkness towards the light without turning the entire body, this instrument must be turned with the entire soul away from what is transitory, until it becomes capable of enduring gazing at what is and at the brightest of what is, and this we call the Good, don't we?"*

Education is turning the soul towards Being.

*518 d: "Yes, education, I continue, is the art to turn this instrument itself and for that, to find the easiest and most effective method."*

Plato explains that

*518 e: "This faculty of knowing ... seems very certainly to belong to something more divine which never loses its power"*

Let us also remember the famous maxim from the pediment of Apollo's temple in Delphi:

*"Know yourself and you will know the universe and the gods",*

This maxim is taken up by Socrates and Plato and refers explicitly to the Greek initiatory movement symbolized by Pythia, the High Priestess or Oracle of Delphi.

The aim of education is first to get to know oneself and to discover one's inner Being and then leave the cave. By discovering one's own divine depth, we also discover the deep and initiatory meaning of the universe and the gods. We are on the path of Being. Socrates was familiar with the initiatory circles in Delphi, reinforcing the initiatory interpretation of Socrates.

Have our worldwide education systems implemented this Socratic concept of education? Would it not be time to revisit our education systems and put the Socratic method of reflection into practice in the 21<sup>st</sup> century and thus help students to know who they are, so that they can know the universe and the gods?

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<sup>25</sup> PLATO *Republic*, we follow here Joe SACHS' translation "Focus Philosophical library" 2007 Here, N° 518 A-E is p. 214.

***Socrates method of reflection: to give birth with the help of benevolent gods***

In his “*Théétetus*”, Plato describes at length Socrates’ teaching method as the “Maïeutic method”. This method consists in giving birth<sup>26</sup> to knowledge that is already in the student, what he already knows. Socrates thus joins with eternal wisdom insofar as he considers that knowledge is already in everyone's soul and that this innate knowledge is divine. Education is therefore a form of childbirth. The gods themselves favor this birth, because, he says,

*"The gods are not malicious, nor me neither. I practice my method with love and kindness, with the help of the divine."*<sup>27</sup>

Attention! This vision of benevolent gods was contrary to the Hellenic religion of its time. It put Socrates at odds with Greek mythology and religion, since the gods were not described there as benevolent, but as having very human defects. This was recalled in the trial against him. One of the accusations was that he taught an image of the gods that was too positive.

***Philosophers are those who ascend out of the cave, but who then should serve the State***

Philosophers are therefore those who came out of the cave and have learned to look at the divine Light and world of Ideas. A philosopher is on the path of Being that transforms his or her life.

*"The philosopher who lives according to what is divinely ordered becomes orderly and divine to the extent possible for human beings, but the masses often unjustly judge him."*<sup>28</sup>

We must also demand that politicians and the elite turn to the philosophical experience of the light of Being and come back into the cave to share the labor and honors.

*"So our job as founders of the state, is to require the elite to get to the study of science we were claiming earlier is the greatest thing, to see the Good as well as to climb the path up to it, and when, having climbed up, they have sufficiently contemplated, not to permit what they have been permitted to do.... To stay there and not be willing to come back down among those prisoners or take part beside them in their labors and honors, the most frivolous ones or even more serious."*<sup>29</sup>

Indeed, the danger for the philosopher is to stay forever in the Light and to refuse to return to the cave where the political game is played in the domain of appearances. Ideally, therefore, the people who have discovered divine light must lead the caves of the world. It's not yet the case.

Finally, Plato also uses the concept of Ascension (ανάβαση) that evokes what the Great Asian Religions and Wisdom call "The Ascended Masters". Philosopher Plato is on this path of "ascension".

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<sup>26</sup> The Greek word “maïeutic” comes from the Greek verb “μαίεω » (maieuō) which means “giving birth”. Socrates mother was a midwife.

<sup>27</sup> Plato Theetetus 151 d.

<sup>28</sup> Plato Republic VII, 500 d.

<sup>29</sup> Plato Republic VII, 519 c.

### **Socrates trial: He is accused of damaging Religion.**

It is 399 B.C.E. Socrates is 70 years old and he is publicly accused by Méléto, a tragic poet, supported by a politician called Amytos.

The indictment is threefold:

- He does not give recognition to the gods of the city
- He introduces new gods
- He corrupts young people

As we can see, the accusation relates mainly to the harm that Socrates does to the Hellenic religion of his time and therefore to youth.

We note, in fact, that in the course of history, the promoters of the path to Being have often been attacked by organized religions. Indeed, the religious approach was proposing a path, well defined by sacred writings and well managed and controlled by a clergy.

The religions have opposed - often violently - practitioners of the wisdom path to Being. Clergy perhaps considered that “wise” practitioners were totally independent of any spiritual control and a threat.

As early as 2,500 years ago, the case of Socrates became an important example of religious violence.

### **CONCLUSION FROM CHAPTER 2:**

My analysis of the thought of Socrates and Plato confirms that they announced, lived, and taught this initiatory path towards Being. Obviously, this interpretation deserves further development, and it would be very exciting philosophical work to do. However, the purpose of this book is not to do such basic philosophical research, but to describe as best as possible the initiatory path of Being that Socrates and Plato define. Here are some avenues that emerge:

- Plato and Socrates indicate through the story of the cave a vision of the meaning of life and education as a difficult path ("rocky") which leads out of the cave of shadows towards Beauty, Good, Divine Light or / and Being.
- Socrates “*maieutics*” also tells us that knowledge of Being is already to be found in the depths of each person's soul. Education is therefore a birth that enables a person to become what she or he is in depth, and this with the help of the gods, who are benevolent towards humans unlike the gods of the Greek religion.

At Socrates’ trial, the main accusation was that he was a danger to the Hellenic religion of his time and consequently to the youth.

In concluding this philosophical chapter, I think of two great philosophers of the 20<sup>th</sup> century: **Martin Heidegger** and **Jean-Paul Sartre**<sup>30</sup>. Both of them had been searching for Being all

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<sup>30</sup> Martin HEIDEGGER *Being and Time* <https://www.the-philosophy.com/being-and-time-heidegger-summary> and Jean Paul SARTRE *Being and Nothingness* [https://en.wikipedia.org/wiki/Being\\_and\\_Nothingness](https://en.wikipedia.org/wiki/Being_and_Nothingness)

their lives. They profoundly influenced the thinking of the 20<sup>th</sup> century and posed the question of Being as central and necessary to be sought. They thus prepared the way that is opening today for an increasing number of people in the world. Thanks to them, after 25 centuries of silence, we find in the 21<sup>st</sup> century the path to Being, and we can say "I AM what IS", and transform completely.

## **CHAPTER 3: THE FUNDAMENTAL MESSAGE OF JESUS THAT WE MISSED: TRANSFIGURATION AND INTERNAL CHANGE TO "I AM"**

### 1 ° PART: JESUS AND THE PATH TO BEING

#### ***My Hypothesis: Jesus did not want to create a new religion***

After a lifetime of theological reflection, I have come to the conclusion that Jesus did not want to create a new religion.

If Jesus did not come to announce a new religion, what did he come to announce? What is his central message?

I have discovered that Jesus announced and lived this path of Being which completely transformed him. It was an important part of his original message, but was barely understood 2000 years ago and only by a few people.

#### ***How to read the ancient texts of the Bible? We eat the "Big Mac ®".***

During my doctoral theological training, I learned "exegesis", a scientific technique for understanding and interpreting ancient biblical texts in depth in a critical manner.

The principle is very simple. If you read a page from the Bible, you read a sentence and it is possible that the next one might have been written hundreds of years later. For sacred authors normally, but not always respect the rule that prohibits them from deleting a single sentence from the sacred text. However, it is not forbidden to add other sentences, "to facilitate understanding".

That is why the ancient texts are sometimes like McDonald's "Big Mac ®" sandwiches made up of several layers that you eat with a bite. These different layers may have been inserted hundreds of years later.

Consequently, we should be aware that when we read a passage from the Bible, for example, or from the Koran, we are consuming all layers of the sandwich 'in one bite'. The "exegetic" scientific approach teaches us that we can encounter in the same passage an authentic sentence from Jesus, followed by a "clarification" from the evangelist writing 40-70 years later, followed by interpretations by the first Christian communities written 100 years later, sometimes even doctrinal corrections inserted 200 years later by the Church.

We are able by linguistic and other techniques today to determine the approximate date of each verse of the Bible.

Let us not forget that in the 4<sup>th</sup> century, in 325 C.E., the Council of Nicea determined the texts of the current gospels called the *New Testament*. It is as if we were fixing today the contents of the speeches and the stories from the life of a 17<sup>th</sup> century thinker. It is therefore understandable that there were modifications in the *New Testament* texts during those three centuries.

#### ***One of the criteria for authenticity is public misunderstanding and refusal***

In this chapter, our work will consist in looking for the oldest layers in the texts of the gospel, those that probably go back to Jesus himself.

How to do this? One of the main criteria for authenticating sentences that go back to Jesus himself is to identify the sentences that nobody understood and / or that deeply shocked Jesus's contemporaries. An example of an unexplained and super shocking sentence is: *"I tell you most solemnly, before Abraham ever was, I Am."*<sup>31</sup> And so these mysterious sentences were probably kept as such, because everyone remembers them, so much they had shocked and there was no way to explain or comment on them, since nobody understood. However, it is fortunate that nobody has dared to delete them, at least those sentences.

### ***Theological Sources about the path of being taught by Jesus: none!***

To my knowledge, there are no theological writings available which speak of this hypothesis of a path of Being announced by Jesus. According to my historical and theological knowledge, when Christianity became the official religion of the Roman Empire, it used all the empire's force of organization and control to make all the writings disappear that did not go in the direction of the official Christian religion. It made sense politically. Since the "secular arm" was also used to ward off, exile, even imprison the "heretics", as proclaimed by the pope: Gnostics, Arians, Pelagians, Manicheans, Docetists, Nestorians, etc.

### ***The only exception: Hesychasm and Gregorios Palamas, at Mount Athos***

To my knowledge, the only exception is in the Orthodox tradition linked to Hesychasm and in particular to the monks of Mount Athos. Their vision was based on *a unitary and non-dualistic anthropology*<sup>32</sup> that defines the human body in continuity with the soul, which itself is of divine origin. For them, the purpose of spiritual life is to transform the body so that it is gradually deified by divine energies. When the body is transformed, it reaches what the hesychast monks have experienced over the centuries and which they call "Hesychia" (ἡσυχία), which means *deep inner peace*. Hence the term "hesychasm" which comes straight from this Greek word. This theological tradition also distinguishes between the divine essence that no one knows and the divine energies that can transform our bodies and our entire Being. This vision was popularized in particular by Gregorios Palamas, at Mount Athos, one of the greatest theologians of Orthodoxy.

From the point of view of the path to Being, *it is obviously Palamas and the Hesychasts who are right*. To my knowledge, this Christian current is really the closest to the path of Being. This current has also built a bridge between Christianity and the Asian religions and wisdoms that are also based on a unitary anthropology.

Unfortunately, this vision has been refused, even ridiculed<sup>33</sup> by all Western theology that was based on dualist anthropology. This dualistic anthropology was definitively affirmed and sealed into Catholicism by the theological synthesis of Thomas Aquinas. This is how Western theology did not understand Palamas and definitively cut itself off from the path of Being.

<sup>31</sup> John 8, 58. For the Gospel quotations we use the "New Testament of the Jerusalem Bible", Darton, Longman & Todd, London 1967.

<sup>32</sup> COURBAN, Antoine. « Une certaine transparence du corps ? Le corps relégué de la tradition hésychaste », *Les Cahiers du Centre Georges Canguilhem*, Beyrouth, vol. 1, no. 1, 2007, pp. 33-55.

<sup>33</sup> One of their most vocal enemy was Barlaam, in Rome, who really tried to ridicule Hesychasm and Palamas.

### **Other Sources: Nag Hammadi**

The other theological sources that give us some different information compared to the sources authorized by the Christian religion are the "Nag Hammadi"<sup>34</sup> manuscripts discovered in 1945. They indeed contain fragments of "apocryphal" gospels, that is to say, not officially recognized by the Church. These "other gospels" of which only fragments remain, give a rather different vision of Jesus, the apostles and Mary-Magdalene, who is, for example, described in a passage from the Gospel of Philip as *"the wife of Jesus ... and the favorite disciple of Jesus, whom he kissed on the mouth"*. These manuscripts contain many texts. And the list is long. Just go and look on the Internet.

### **The other information channels are in "channeling", therefore "inspired"**

The other sources that report on this new vision are sources through channeling, which have no "scientific value", at least in the current vision of our Newtonian, analytical, materialistic and mechanical "scientific" paradigm.

Basically, the Bible itself is made up of hundreds of channelings because the authors of the Bible and the prophets are considered by the Tradition as "inspired" which looks pretty much like a kind of channeling of the divine in them.

My choice was therefore to take note of new books in "channeling", because they could one day, be considered as the continuation of inspiration, of the connection of humans with the divine. Obviously, we have to be careful, because in this area there is, as often, the best and the worst that coexist, even mix.

One of the books that have most troubled, interested, and inspired me is this fairly recent book which was dictated by Mary-Magdalene<sup>35</sup>, channeled through Judi Sion and copied by Tom Kenyon, her companion. Tom Kenyon is also one of the world's best specialists in spiritual healing through music<sup>36</sup>. This book shows us a completely different landscape and a very different image of Jesus, Mary-Magdalene and of their relationship.

### **Jesus was a great initiate**

Some recent publications explain that Jesus, his mother Mary, his grandmother Anne<sup>37</sup>, his father Joseph were great initiates. Mary and Mary-Magdalene would both have followed a very advanced initiation in the cult of Isis, in Egypt<sup>38</sup>.

It is very possible that Jesus followed very advanced initiations in Egypt but also in Asia, for years. He is one of the men who, by all their initiations, have most fully attained the divine in him. Jesus is one of the humans who most fully finalized in themselves the path to Being.

The sensational news is that it is possible for any human to achieve the same transformation, if he or she follows the path of Being known for millennia and masterfully re-announced by Jesus. Each human can identify with him and do the same and even bigger things:

*"Whoever believes in me will perform the same works as I do myself, he or she will perform even greater works."*<sup>39</sup>

<sup>34</sup> One can consult Open Source those documents for example with « *The Nag Hammadi Library.pdf* » or others.

<sup>35</sup> Tom KENYON & Judi SION: *"The Magdalen Manuscript. The Alchemistries of Horus and the Sex Magic of Isis"* 2002.

<sup>36</sup> Look at KENYON's site: <https://tomkenyon.com>

<sup>37</sup> Claire HEARTSONG, « *Anna, Grandmother of Jesus* » 2017. This book describes the cells regeneration, 2000 years ago.

<sup>38</sup> This is confirmed by another book : KAIA RA: *"The Sofia Code"*. 2016. See chapters 9 and 10.

<sup>39</sup> John 14,12.

***Our most powerful hindrance: we dare not believe it***

Our most powerful hindrance is that we dare not believe it. We dare not believe that we can transform ourselves body and soul as Jesus transfigured himself. When we dare not believe it, we do not even dream about asking Jesus to enable us to "do the works that he has done" nor certainly not works "even greater".

***Jesus opens the way to Being for all humans and adds Love.***

The message of Jesus according to our interpretation of the texts is in line with that of Buddha, Pythagoras, Lao Tzu, founder of Taoism, etc. and he adds several new and interesting elements to it.

On the one hand, the project of Jesus is to open the path of Being to all humans starting with the simplest: "*Happy are the poor in spirit*" who are not full of certainties and whose hearts are open to love. "*Theirs is the Kingdom of heaven*"<sup>40</sup>

He is the first Master in history who really wants to democratize the path to Being and open it to everyone. He tried with all his might to banish all forms of elitism and insists on two conditions: having an open and welcoming heart and being open like "little children" are.

I would translate that to "Dare to deactivate our minds and egos which are controlling us".

Buddha also worked in the same direction and helped millions of men and women to achieve enlightenment. However, the Buddhist path has become over the centuries mainly a monastic path not fully accessible to all.

***Jesus' path is neither monastic nor ascetic: It is accessible to all***

Even if Jesus perhaps had contacts with "monastic" groups like the "Essene communities" and the Essene monks themselves, it is clear that:

*"The Son of Man comes, eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners"<sup>41</sup>.*

He departs explicitly and clearly from any form of asceticism and monasticism for the simple reason that the monastic way is "elitist". It leaves aside people who have families, that is, the majority of people.

Jesus therefore really innovates at world level by radically democratizing the path to Being and detaching it from any obligation of monastic life, something even Buddhism has not entirely managed to avoid.

There is therefore a simple way to discover Being in oneself without being obliged to follow a monastic path and without practicing an ascetic life. If some choose the monastic way, it is their choice, their way, but this is not the path recommended by Jesus. Jesus never recommended living like monks.

***The path announced by Jesus is simple: the opposite of world spirituality***

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<sup>40</sup> Matthew 5, 3.

<sup>41</sup> Luke 7, 37.



Another phrase from Jesus is significant.

*“Come to me all who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart and you will find rest for your souls. Yes, my yoke is easy and my burden light.”<sup>42</sup>*

However, for millennia, all the sages have described the spiritual path as difficult, even very difficult and reserved for a few. Jesus comes to tell us that *“his yoke is easy”* and that the path is simple and light. It is the opposite of all world wisdom, not only Asian, but also Western monasticism.

The very strong message from Jesus is that this path is simple, not complicated. In that way, Jesus really innovates by opposing the entire world spiritual tradition. The way to Being announced by Jesus is simple. Which does not mean it is easy.

Personally, I realize now that this new path is much simpler than I had imagined it, and in any case much simpler than the manuals of asceticism. I had to learn to trust my body and inner light more than my mind and ego that want to control everything.

I had to learn *“to set out without knowing where I was going.”*<sup>43</sup>

### ***The discovery of the divine in us is above all a transformation of the heart, in and through Love***

The central message of Jesus is that the Divine is not only Light (“illumination” in Buddha), but also and above all, Love. The evangelist John is the one who most clearly shows this dimension of Divine love:

*“My dear people, let us love one another, since love comes from God, and everyone who loves is begotten by God and knows God. Anyone who fails to love can never have known God, because God is love.”*<sup>44</sup>

Jesus is clear: the only way to the divine is love. Do not try to “see God” because this path is a dead end. Because

*“No one has ever seen God.”*<sup>45</sup>

It is a very bold, but very true statement that John repeats here. John continues:

*“My dear people, if God has loved us so much, we too should love one another. No one has ever seen God. If we love one another, God will live in us and his love will be complete in us. No one has ever seen God. As long as we love one another God will live in us and his love will be complete in us.”*<sup>46</sup>

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<sup>42</sup> Matthew 11, 28-30.

<sup>43</sup> Hebrews 11, 8. This known expression about Abraham was invented by Paul.

<sup>44</sup> 1 John 4, 7-8.

<sup>45</sup> John 1, 18. & 1 John, 4, 12.

<sup>46</sup> 1 John 4, 11-12.

This love manifests itself to humans whose hearts are open, quite simply. The path is quick and simple.

No sacrifices, please.

*"It is mercy that I want, not sacrifice".<sup>47</sup>*

We are therefore not at all in an ascetic or sacrificial approach. This is really new in history. Jesus shows us a way to the heart, to unconditional love. It is the most direct and simplest path to the divine in us, to the "kingdom of God" which is within each of us. This is wonderful news, but we did not understand it 2000 years ago.

### ***The Kingdom of God is within you.***

The theme of the "Kingdom of God" is central in the Gospels of Mathew, Mark and Luke, called "the Synoptics". In those gospels, Jesus speaks often about the Kingdom of God. The very important message here is that it is within us, "inside" of us<sup>48</sup>. It all begins with this announcement communicated by Jesus.

Unfortunately, the Latin version of the Bible called "The Vulgate"<sup>49</sup> translates the Greek word "entos" (εντός) that means "inside", by "intra" in Latin which means not only "inside", but also "among". This is, consequently, how most contemporary Bibles translate "*among you*", in English and in other languages. Here we are faced with an obvious misinterpretation of the original message, but one that is probably better suited to the religious vision of the nascent Christianity<sup>50</sup>.

However, in our view, the message is simple: it is enough for us to connect with the divine (or the Father) who is in us, to be open to divine love and to join Unity. Yes, it's about daring to believe that the divine is within each of us. Everyone can do it now. This is truly the "Good News" that Humanity failed to hear or understand 2000 years ago. This Good News constitutes one of the central ideas of Jesus's message.

Some observers note that today we are more ready to hear, understand and above all to concretely implement in our lives this new vision of Jesus: Humanity and each human being is invited to join the kingdom of the divine, in himself or herself first.

Additionally, this Kingdom may also have a cosmic dimension for Humanity.

### ***The Kingdom is also the Plan of Ascension for Humanity***

In the beginning of the Synoptics (Matthew, Mark and Luke), there is a long passage called "The Parables of the Kingdom". This "good news" is so important that it has become the very name of the gospels<sup>51</sup>.

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<sup>47</sup> Matthew 9, 11.

<sup>48</sup> Luke 17, 21. « εκει ιδου γαρ η βασιλεια του θεου εντος υμων εστιν. »

<sup>49</sup> For the Greek and Latin text we rely on Eberhard NESTLE "Novum Testamentum Graece et Latine", edition of 1962. The official Latin translation of the Bible is called "VULGATE". The Greek text critically takes into account the various known versions and cites other historical sources and manuscripts that are referenced in notes for many verses.

<sup>50</sup> Indeed, if the divine is in each believer, the need for organized religion decreases. This is happening now.

<sup>51</sup> The word "gospel" (ευαγγελιον = euangellion) means in Greek: "good news". In French we say "évangile" which is coming from the Greek.

My theological studies did not allow me to understand what this famous “Good News” was. What is Jesus’s Good News and central message? Rereading these parables, I realize today, that Jesus probably also wanted to announce to us *a plan of Ascension for Humanity*. Nobody understood that 2000 years ago. Neither has anyone within Christianity understood since then. There has been a deafening silence for 2000 years.

- a. The first parable that speaks to me is that of "*The treasure in the field*"<sup>52</sup>. Finding a treasure in a field is really good news for each individual. For me the discovery of the path of Being announced by Jesus is a treasure that changed my life. I am ready to sell everything, to buy this field and bring forth this treasure that contributes to my elevation.
- b. Collectively, the parables that hold me are first the parable of the "*mustard seed*"<sup>53</sup> and then that of the "*Yeast in the flour*"<sup>54</sup>. This Kingdom is tiny, like the grain of mustard. It may take thousands of years to develop, and to become a huge tree that will transform Human History. It will perhaps, by its power of large tree, cause an Ascension of Humanity as we understand it much better today in the 21<sup>st</sup> century.
- c. The Kingdom also causes an invisible transformation as yeast does in dough. The yeast dissolves in flour and transforms it by causing it to rise. The image is strong. The dough rises on the physical plane, reminding me of the Ascension, elevation of energy, and rising consciousness of Humanity. The analogy of leavening could also recall the contemporary emergence of possible billions of "Cultural creatives" mentioned in the Introduction who are changing our world society within as invisibly and as irresistibly as leaven.
- d. On the collective level, there is also a second series of parables of the Kingdom, "*The good grain and the darnel (rye grass)*"<sup>55</sup> and "*The net*"<sup>56</sup>. The theme here is that the enemy sows darnel on the good grain during the night. It is not possible to uproot the darnel before the harvest. Similarly, for the fish that are caught in the net. There are those we keep and those we reject. There are therefore forces that oppose this plan of Ascension. What are they? Are these forces within us?
- e. The "*Parable of the Sower*"<sup>57</sup> seems to say the same explaining that the brambles and weeds are within us and they can smother the good grain. Just after, "The explanation of the darnel"<sup>58</sup> states that "*the field is the world*" and "*The darnel are the sons of the evil one*". There are therefore negative forces that slow down the advent of the Kingdom.

We will also see later that Jesus is never in a dual, good versus evil, demon-divine approach. It is therefore a question of transforming of oneself and of going towards Unity. Not everyone does this. Will those who do not, be burned like the darnel? I do not know.

### ***Transform (metanoia) to enter the ONE***

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<sup>52</sup> Matthew 13, 44 ; Mark 4, 23 ; Luke 14, 35.

<sup>53</sup> Matthew 13, 31 ; Mark 4, 30-32 ; Luke 13, 18-19.

<sup>54</sup> Matthew 13, 33 ; Luke 13, 20-21

<sup>55</sup> Matthew 13, 24-30.

<sup>56</sup> Matthew 13, 47-49.

<sup>57</sup> Matthew 13, 3-9 ; Mark 4, 2-9 ; Luke 8, 5-8.

<sup>58</sup> Matthew 13, 36-43.

Jesus uses the word "metanoia" (μετάνοια) at least 22 times in the Gospels. In Greek, this term means, "to change our mind completely". Indeed, the Greek "nous"(νοῦς) means more than the mind. It is also the soul, the consciousness, the deep intelligence of life. Jesus thus asks us to completely transform our level of consciousness, our way of seeing life, our conception of the meaning of our life. He invites us to raise our consciousness and our energy level so that we can say like him:

*"The Father and I are One".*<sup>59</sup>

Jesus invites us to embark with him on the path of Being, towards Unity with the Source / the Father/Mother.

Unfortunately, the Christian translations of the Bible have translated "metanoia" as "convert yourself", which is not false, but it is a significant impoverishment of the concept of "metanoia". And this translation has also been simplified into "stop sinning" which, it seems to me, completely misses Jesus' central message.

### ***Jesus asks us to learn to love ourselves***

Everyone in the Western World knows these words of Jesus:

*" Love your neighbour as yourself."*<sup>60</sup>

This message from Jesus is very powerful. For it literally means that if we do not love ourselves, it is not possible for us to love others.

I am discovering this deeper meaning of who I am, in this late part of my life. Astonishing. I realize at the same time that during my whole life I did not know how to love myself. As a result, my way of loving was quite weak despite all my efforts. To love myself is to discover and realize that "I am who I Am ", that the divine is in me, and that I am a temple of the divine. I learn to love myself as a temple of the divine. This is completely new for me.

There are very few places in Christian theology where this love of self is suggested. I only personally know one author in Greek theology, Maximos the Confessor<sup>61</sup> of Western Orthodox theology, whom I had the chance to study in detail during my doctorate. Maximos invites us to love ourselves. He is one of the only authors saying that this love of self that is recommended by Jesus is not at all comparable to egoism. He seems to have been an exception among theologians.

### ***Jesus's command was not assimilated by Jansenism...and was even refused.***

Indeed, it seems that this essential message has not been understood nor assimilated by Western Christianity. In theology, I was never told that I had to love myself. It is clear that this second part of Jesus' sentence has been "forgotten" and put on the side. Very few Christians have understood this second part of the sentence and very few have put it into practice.

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<sup>59</sup> John 10, 30.

<sup>60</sup> Mark 12, 31.

<sup>61</sup> See Irénée HAUSHERR « *De la tendresse pour soi à la charité selon Maxime le Confesseur* » Pontificio Istituto Orientale, Rome, 1952. Here you have one of the best analyses of Maximos the Confessor's teachings.

One of the reasons could be Jansenism, invented by *Jansenius* (1585-1638), bishop of Kortrijk and professor at the Catholic University of Louvain<sup>62</sup> in Belgium.

Jansenism successfully spread beyond the University of Louvain and was, for example, fully debated in Paris in the conflicts between the Jansenists (Pascal) and the Jesuits despite Jansenism's condemnation by the Church in 1653.

Jansenism has been very present in the North of Europe, not only among Catholics but also among Protestants<sup>63</sup>.

It especially includes a kind of contempt for oneself not for our body and our sexuality, but also for life on earth. Under the influence of such currents, our Western culture has for centuries been imbued with a real contempt for the body.

More generally, life on earth was presented to Christians as being fundamentally a valley of tears that had to be crossed before arriving in heaven where "all the tears will be wiped from our eyes".

I knew this vision from my grandmother who had the "Imitation of Jesus Christ" as a bedside book. Even I sang in every evening in my youth at the seminary the very famous hymn called "Salve Regina" which speaks of the "valley of tears"<sup>64</sup>

Consequently, currents like Jansenism have prevented us from putting into practice the second part of Jesus's command. What a pity.

There is a deeper reflection to be made on this "forgetting" to love oneself. To love yourself you have to have a positive opinion of yourself. Unfortunately, Christianity has given us a pessimistic vision of ourselves. The heart of this pessimistic vision is notably linked to original sin, which marks us forever with evil, by the indelible stain of a sin which exceeds us and which is not ours.

Now this pessimistic vision was not at all the vision of Jesus who insists that, on the contrary, we are invited to discover the kingdom of the Divine deep within us. It is clearly very positive and it is absolutely fascinating to rediscover this Jesus of the deepest layer. It is a completely different vision that we are able to "uncover" today, in the sense of removing the cover that hides the truth. I myself am enthusiastic about what I am discovering more and more.

### **Plato was also poorly translated**

This unfortunate Christian current very often referred to Plato's sentence<sup>65</sup>:

*"The body is the prison (σημα) of the soul."*<sup>66</sup>

<sup>62</sup> The "Jansenius Tower" still exists, you can access it from Place Père Damien (Heilige Damiaanplein), in Louvain (Leuven), in Belgium. It now houses a school. Jansenius would have written his famous work there, the "Augustinus" published after his death in 1638. Jansenism was condemned by the Catholic Church in 1653.

<sup>63</sup> There are also some tendencies of contempt for the body in some Reformers. The film "Le festin de Babette" (Babette's feast) shows admirably how Danish culture and religion fears of enjoying life and of loving oneself. Available on the Web. <https://www.youtube.com/watch?v=P8XngMaMVcA>

<sup>64</sup> Here are the words of the "Salve Regina". "Salve Regina, Mater Misericordiae, Vita dulcedo et spes nostra, salve. Ad te clamamus, exsules filii Evae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle."

"Greetings, O Queen of mercy, You are our life, our sweetness and our hope, We honour you! Children of Eve, exiled in this world, we cry to you. To you we sigh, groaning and crying in this valley of tears."

<sup>65</sup> I heard this phrase many times during my 8-year theological training.

<sup>66</sup> Here is the quotation from Plato, in the Gorgias: "και το μεν σώμα έστιν ημίν σήμα της δε ψυχης .." (Γοργίας 493, XLVII). The presence of the two prepositions μεν and δε shows that Plato wants to introduce a harmonious balance between body and soul, which gives a very different vision compared to the usual translation.

We were asked to "mortify", that is to say put to death, kill this body, this prison, in order to free our soul. It was normal and logical, since it was necessary to free the soul.

On closer inspection, we see that here too we have relied collectively and for centuries on a perhaps biased translation of Plato's text. The first meaning of the Greek word (σημα) translated here as "prison" is "visible sign" and the second more derived meaning is "grave" because it is the visible sign of the deceased. Finally, there is an even more derived third meaning that is "prison" since the grave is like a prison. The literal translation of Plato's Greek sentence is thus: *"the body is, on the one hand, for us, the visible sign of our soul, on the other hand"*. This new translation leads us to a new meaning. In order to develop our soul, we must work on our bodies by loving them. In short, we find Jesus's command to love ourselves including our bodies. Quite the opposite of the "official" translation.

Indeed, if we follow Jesus and strive to unite with Being (with the Father) in us, we will gradually come to discover a new quality of love for ourselves and for others. It is a fundamental transformation of our way of loving in that it comes from the divine within us and emanates through our bodies.

***Jesus casts out demons. There is no path to Being without facing "our demons", our negative thoughts that "possess" us and are in our way.***

What is the meaning of the many passages in the Gospel where Jesus casts out demons? On the path to Being, we must also learn to cast out our "demons", that is to say, the negative thoughts which "possess" us like real parasites, real demons<sup>67</sup>. That is not easy. Fortunately, these dark thoughts can and should be illuminated by our inner light of consciousness, the light makes the shadow disappear. We believe this is the deep meaning of the many places where Jesus casts out demons. Let us remember this powerful passage:

*"I am the light of the world. He who comes after me will not walk in darkness. He will have the light that leads to life."<sup>68</sup>*

In darkness we are confronted with "our demons" inside our shadow, our personal darkness. I discovered mine late in life. I discovered that they were linked to hidden sufferings from childhood. Usually these shadows can produce projections that are like "demons" in my life and in the lives of my loved ones. Fortunately, I have learned through therapy to become aware of them. Later, I also learned to illuminate them with my inner light in order to make them disappear. Then one day, they went away, or at least a first layer did, like a big "coat of suffering" falling on the ground. Thanks to life.

I have thus experienced in my life that *"light drives out darkness and leads to life"*. It is the path indicated by Jesus. Was it understood by people of his time?

***The heart of Jesus's initiatory message: Renounce our personality/ego***

After having cast out our inner demons, Jesus invites us to the heart of the initiatory transformation, the renouncement of our ego and our personality, to identify us with our deep Being.

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<sup>67</sup> Anne GIVAUDAN « *Thought-Forms* » Book 1 "How they affect our health and life". Book 2 "Exercises and practical Self-Healing." <http://sois.fr/?lang=en> Givaudan explains very well how to get rid of negative thoughts.

<sup>68</sup> John 8, 12.

However, no one understood when Jesus said:

*"If anyone wants to be a follower of mine, let him or her renounce themselves (and take up their cross everyday) and follow me."*<sup>69</sup>

Take the first part of the sentence that invites us to self-denial over time<sup>70</sup> because the form of the verb indicates that this process takes place over time.

I have put the second part under brackets to show that this part is much posterior and has probably been added to give *à posteriori* a sacrificial meaning to the main phrase that was not understood at all.

Instead, Jesus here announces to us *the heart and the essence of the initiatory process* of this path to Being. To advance on the path to Being, at a certain moment we have to give up our "personality", that is to say *to free ourselves from the armor that our ego created* a long time ago in order to enable our little child within to survive. Then to move forward, we have to accept falling into our depth, into our deep Being, into our soul.

Again, I am convinced that almost no one understood the deeper meaning of Jesus's words. In terms of text analysis, we are therefore probably faced with authentic words from Jesus.

In terms of content, what has tradition done? It kept this incomprehensible sentence and adds a new explanation long after Jesus died and ascended. This explanation is *"and take up his cross everyday"*. The meaning of this renunciation of oneself is therefore ultimately to accept the sufferings of life on earth (which is a valley of tears) and therefore to carry one's cross as Jesus did himself. It is a *pious and painful enough explanation* that I respect, but which misses the main initiatory message.

### **No duality of Good and Evil in Jesus**

I also observe that in Jesus' vision, there is no duality, neither Good versus Evil, nor God-devil, neither shadow-light, nor the just versus sinners, nor sinners versus people of grace. Evil does not exist according to him, but it can constitute a strong power that opposes light if not enlightened by the Light of our consciousness. Jesus was totally in Unity, in the ONE. He says and repeats it. In the One there is no room for Good-Evil duality.

The duality of good-evil, God-devil, and especially sin-grace was introduced into the Gospels during the first centuries by the "official Church" interpretation. We can understand it because this duality is much easier to assimilate and explain than the initiatory process of analysis and elimination of our own inner shadows by the power of our divine light within which is essential for going towards Unity.

### **The Way to Unity and the ONE**

Jesus's message is never dual and he is never in duality. His path is a path to Unity. Let us read the famous passage from John:

*"May they all be ONE, Father may they be one in us, as you are in me, and I am in you."*<sup>71</sup>

<sup>69</sup> Luke 9, 23 ; Matthew 16, 24-28 ; Mark 8, 34-39

<sup>70</sup> The Greek term is ἀρνησασθω which we could translate "He/She should be in a process of renouncement".

<sup>71</sup> John 17, 21. "ἵνα πάντες ἐν ὧσιν καθὼς σὺ, πατὴρ ἐν ἐμοί, καὶ ἐγὼ ἐν σοί"

And this other sentence which is even more initiatory:

*"The Father and I are One."*<sup>72</sup>

In Christian theology we have not understood the deep meaning of this path to Unity. In Christianity, we have interpreted these sentences as a call to the unity of the Churches<sup>73</sup>, or to the Unity and reconciliation of the human race. It has also been interpreted as proof that Jesus was divine and therefore the second person of the Holy Trinity.

However, here we discover a deeper meaning, that of the path towards the One. We discover that we can also read: Let all go towards the One, towards the internal Unity. This unity is the Unity of my soul with the divine. Like you Father / God / Being, you are in me and me in You, since I, Jesus, I have come to identify myself with the divine, with the Being which is in me, and therefore "I Am" the Divine.

Jesus therefore speaks of the path of Being as a path towards Unity, towards identification with the Being in us, with the divine in us, with the Kingdom of God that is *in us*.

This is how I understand the phrase *"The Father (Being) and I are One"*. Jesus shows us a democratic path towards the discovery of the divine within us, that is to say, the path of Being, which is achieved by our faith in this divine in us, and our discovery that this progressive habitation of the divine in us is possible through openness to love.

As soon as we discover this inner light in us, it begins its work of transformation, of transfiguration, on condition that we let go of our ego and our controlling mind, and that we let it work. This light gradually produces the transformation of our heart and the path to love of Self, of others and of Being / the Divine / the Father.

### **The powerful mantra "I Am"**

Jesus uttered this astonishing statement reported by John which 2,000 years ago was not understood at all. On the contrary, it scandalized the audience of Jewish listeners.

*"I tell you most solemnly, before Abraham ever was, I Am."*<sup>74</sup>

The gospel tells us that the audience of his time was deeply shocked and absolutely did not understand what Jesus was trying to explain. Really. Not at all.

In fact, Jesus simply speaks of the Bible's fundamental mantra "I Am who I Am" (or I am what is) which was revealed by God to Moses in the "Burning Bush"<sup>75</sup>.

Jesus is on the way to Being and he practices and lives this "I Am" which makes him go beyond time. Before Abraham was, "I Am", he said, because to the extent that I am identified with the divine, with the Being in me, I am more and more outside and beyond time. So "I Am" before Abraham.

Jesus only repeats what has already been revealed in the Bible during God's response to Moses. My assumption is that the "I Am who I Am" revealed to Moses is the basic mantra of the Bible. This mantra revealed by God himself leads us straight to the path of Being.

It was difficult, if not impossible, for the Pharisees and the Jewish elites to understand this completely new approach of their tradition.

<sup>72</sup> John 10, 30. "εγω και ο πατηρ εν εσμεν"

<sup>73</sup> The 3d week of January (example from 18 to 25) each year was consecrated to the "Unity of the Churches"

<sup>74</sup> John 8, 58. "αμην αμην λεγω υμιν, πριν Αβρααμ γενεσται εγω ειμι"

<sup>75</sup> Exodus 3, 14. The Jerusalem Bible translates « I God said to Moses: "I Am who I will Be". Because the Hebrew text says "Ehiè ashèr èhiè" which has a future connotation. But I prefer the "classical" translation "I Am who I Am".



I am almost certain that this sentence goes back to Jesus himself, so much did it shock at that time and over the centuries.

Here is another sentence that may also have a deeper interpretation.

*"I am the Way, the Truth and the Life."*<sup>76</sup>

I wonder if Jesus did not say rather:

*"I AM": (is) The Way, The Truth and The Life "*

This would then mean, if you want to do as I do, you must internalize the mantra that was revealed by God to Moses and repeat in meditation "I Am" or "I Am who I Am". This is The Way (of Being). This initiatory path of Being leads to Truth and to Life.

This interpretation may seem unusual, but it seems more and more obvious to me. Jesus was on this transformative path and he recommends it to all. In any case, if Jesus said it that way, it was most likely not understood. Tradition has obviously transformed his words into a version that is easier for the public to understand. Just change the punctuation.

***Initiatory interpretation of the "Prodigal Son": celebrate together with the Father our discovery of Being.***

I am seduced by an unusual interpretation of this parable, even if I recognize that at the technical (exegetical) level this interpretation does not become immediately apparent. It is a more symbolic and more "spiritual" interpretation, but one which seems to me to be very consistent with the new vision that I am proposing.

In the parable of the Prodigal Son<sup>77</sup>, the father went up a hill every evening to watch for the return of his son. Perhaps this parable has a much deeper meaning. *The Father-Mother-Source goes up the hill every day because he/she "waits" for us to discover and develop our divine light in ourselves from the depths of our humanity and our incarnation.*

Our individual and collective life as humans consists in fully playing our incarnate role individually and collectively. We are invited to discover that our incarnation exists to enable us to reclaim and rediscover our divinity, our Being during our life on Earth.

Rather than taking the path of asceticism, we must play fully the path of our incarnation and let our cells act and transform themselves, making our body younger.

Father-Mother has been waiting for us every day at the top of the hill for millennia.

It is for me a very strong image of powerful and unconditional Divine love that has always waited at the top of the hill for us to finally understand.

The eldest of the two sons who has never allowed himself any mischievous escapade shuns the party celebrating the prodigal son's return. Dare I say that he took almost none of the risks of incarnation? He looks more like a monk. He seems neither to have a wife, nor to have enjoyed life, nor to know what life is. He does his duty. That's all. The father then said to him,

*"My son you are with me always, and all I have is yours." (v. 31).*

<sup>76</sup> John 14, 6. "εγω ειμι η οδος, και η αληθεια και η ζωη"

<sup>77</sup> Luke 15, 11-32

My divinity is also for you. It is yours. The eldest son doesn't understand. He sulks in his corner.

The father adds (v. 32):

*"Your brother here was dead and he has come to life (returned to Being), he was lost and is found".*

That is why there is a big party. The Prodigal Son symbolizes Humanity who comes home and rediscovers his divinity (life, found, come to life<sup>78</sup>) through the risk of the most total, even extreme (lost, dead) risk of incarnation. The father orders a celebration of this rediscovery - finally - by Humanity of our own divinity: *"The Father and I are ONE"*.

Here is my interpretation of the "Prodigal Son" which deepens the meaning of our return to the Father / Source. It is the recovery / rediscovery of our deep Being and / or our Divinity. We are expected, and invited through our incarnation, to rediscover our strength and our divine light. The Father is waiting for us at the summit of the hill.

So, we too, today, can learn to say like Jesus *"The Father-Mother and I are ONE"* and live it. It is our path of transformation, transfiguration, becoming divine.

This discovery of my divinity, of my Being is for me a returning home to my true identity within the embrace of the Father-Mother who waits atop the hill.

### ***Was Jesus married to Mary-Magdalene?***

Let us go back to the book that was recently published and which transmits a channeling of Mary-Magdalene herself<sup>79</sup>. Mary-Magdalene explains through the authors of this book that she decided to speak after two thousand years of silence in order to restore the facts about her life and her intense and sacred relationship with Jesus. She sent her message to an American couple vacationing in Greece.

Mary-Magdalene recounts that the wedding of Cana was her wedding to Jesus:

*"Yeshua and I were married according to rabbinical tradition. In the Gospels, they report that Yeshua turned water into wine at a wedding ceremony. What they failed to mention was that this marriage was ours. It was known."*<sup>80</sup>

Jewish friends who know the context of that time explained to me that it was totally unthinkable that a Rabbi like Jesus who spoke in the Synagogues would not be married according to the rabbinical tradition.

This hypothesis of Jesus's marriage is therefore not only plausible but it imposes itself as evident because of the historical context and Jewish awareness of that time.

In the same context, Jesus being a celibate Rabbi was, in contrast, completely inconceivable. According to the "Magdalene Manuscript" which we have just quoted above, we are going to discover that Jesus implemented sacred sexuality in his own life with Mary-Magdalene, his wife.

<sup>78</sup> Luke 15, 32 "Ο αδελφος σου ουτος νεκρος ην και εξησεν, και απολωλος και ευρεθη."

<sup>79</sup> Tom KENYON & Judi SION : *"The Magdalen Manuscript. The Alchemies of Horus and the Sex Magic of Isis"* 2001

<sup>80</sup> Tom KENYON & Judi SION : *"The Magdalen Manuscript. The Alchemies of Horus and the Sex Magic of Isis"* p.305 The page numbers refer to the English original edition.

**Sacred sexuality with Mary-Magdalene helped the transfiguration of Jesus.**

Jesus is perhaps the only Great Initiate in History who lived a very intense sexuality with a wife who was not only conscious but truly sacred, initiatory, and extremely powerful to the point of helping him transform his own death and complete his transfiguration, as we will see later in this chapter.

*"When Yeshua and I made love, as you call it, we caused our Serpents to rise up our spines, up our Djed. We did this simultaneously, and at the moment of our mutual orgasm, the charge released from the first seals in the pelvic areas of our bodies was sent upwards into the Throne, which is at the upper part of the head - stimulating the higher brain centers.*

*At the same time during this moment of sexual ecstasy, we placed our awareness fully within our ka-bodies, for the Ka is strengthened by ecstasy. Ecstatic states are nourishing and strengthening to the "ka-body", and as I said earlier, with each strengthening of the Ka it becomes more magnetic, drawing to the initiate that which he or she desires. "* (p. 36)

It is very important here to emphasize the central role played by women in the sacred initiation process:

*"The sexual magic of Isis has to do with the initiate ability of the feminine being to utilize magnetic energies to open the deeper levels of consciousness through the act of surrendering to the sexual energies and pathways that are open.*

*When a woman is deeply loved and appreciated, as was I was by Yeshua, something lets go at the deepest levels of herself, and at the moment of orgasm there is an uncontrollable shuddering that takes place. If she feels safe and allows this shaking, this quivering to overtake her, there is a tremendous magnetic vortex that opens, the center of which is her womb. "* (p. 37)

And Yeshua drew enormous strength from it. This increase in the energy of his spiritual body allowed him to work miracles:

*... "For him, each union with me was a means to strengthen his" ka ".* (p. 38)

It also explains that the most advanced practices are capable of releasing energy comparable to a nuclear weapon. This is what Yeshua and Mary-Magdalene practiced the night before Gethsemane. And that night they fathered a girl called Sahra.

*In the advanced practices of the Sexual Magic of Isis the male initiate causes both of his serpents to raise to the Ka body of the female, and the female causes her Two Serpents to raise through the Ka body of the male. The explosive power of this practice is like the energy released by an atomic bomb. The massive tidal waves of magnetics can strengthen the Ka beyond imagination or destroy it, if not handled properly. It was this advanced practice of the Ka that Yeshua engaged that night before the Garden of Gethsemane. (p.37-38)*

And this initiatory practice, this cataclysmic power gave him the strength to go through his death by transforming it. This is what we have called above -- its transfiguration.

*"For him this tremendous increase of magnetic potential within his Ka strengthened him for his hardships and for the task that faced him in his Final Initiation through the portal of death; so that when his physical body dissolved into its constituent elements, it was done so in a flash of light and heat- that the Church calls Resurrection. But this was simply an effect of something that was occurring much deeper within him. It was caused by the magnetics of his Ka body, for it was through his potentialized Ka that he journeyed through his underworld, through death itself. (p. 38.)*

And Mary-Magdalene and Yeshua knew that their initiatory sexual relation had for goal the transformation of Yeshua's death, that is to say his transfiguration.

*"As Yeshua and I engaged the Sexual Practices of Isis in our relationship, we both understood that this was the purpose (the transformation of his death). (p. 38.)*

And here is also a testimony of the relationship of Mary-Magdalene and Jesus after his death and his transformation, on Easter morning. Jesus is present and visible in his Ka body:

*"And so that first night when we were rejoined – I feel it now, still vividly clear and strong - my heart filled with joy at being with him again. He came to me that night just before midnight and left just before dawn. In those hours we lay together, our Ka bodies interconnecting yet again, no need to talk. Our communication was telepathic. And without the physical act of sex, the Serpent Power within him joined to the serpent power within me, and climbed upwards along the sacred paths in our spines, to the Throne of the crowns of our heads sending me into sheer ecstasy and bliss. And this was how it was for many years. " (p. 26.)*

Mary-Magdalene also speaks of the tragic silence of the Church for two thousand years which has blocked the way to one of the quickest and most dynamic paths towards our divine realization.

*"From my vantage point I see a great tragedy in that the secrets and the holiness of our sexual natures was made evil by the Church - by the Church Fathers. And for nearly two thousand years now the most dynamic and one of the most rapid ways to God Realization has been made wrong. And I find it indeed ironic that the Church has made it a sin – and therefore terrified those who might have stumbled upon it." (p. 40- 41.)*

As Mary-Magdalene remarks, it is time after 2000 years of silence to restore the Truth and to allow Humanity to rediscover sacred sexuality as one of the main and privileged paths towards divine transfiguration and qualitative happiness in everyday life.

### **Jesus proclaims himself "Son of Man"**

In the Gospels Jesus most often defines himself as "Son of Man". There are more than 80 passages from the Gospels where Jesus defines himself as such. So, we can safely say that this is a point on which Jesus really insisted.

Jesus spends his time explaining to his listeners that he is totally human, period. A human who has certainly followed various and exceptionally powerful initiations, but a human like us. It is even one of the keys to his message: he is a man like everyone else, and this man is on a very powerful initiatory path of transformation and transfiguration.

The heart of his message is that this path is accessible to all humans precisely because Jesus is the son of Man, because he is human like all of us. This is one of the things he insists on the most.

I have the impression that this insistence is like an anticipated refusal of any deification of his person by history.

## 2 ° PART: TRANSMUTATION AND TRANSFORMATION OF DEATH

Here we tackle the most difficult part of this chapter, but it is necessary to address this very important and central message of Jesus on the Transfiguration and the transformation of death.

### *Transfiguration: Jesus's central message*

The central message of Jesus is therefore probably that every man is called to transfigure himself, just as he himself managed to do during his life in Palestine 2000 years ago. He manifested his state of transformation only once at Mount Tabor, in front of three of his apostles: Peter, Jack and John<sup>81</sup>. How can we understand this transfiguration of Jesus?

### *The body transforms energetically*

Jesus takes aside three selected apostles. He reveals to them that he has already come far enough on the path of Being and inner enlightenment. Not only is he in the light, but his body is no longer has the same consistency. The cells in his body have changed little by little over the years, so much so that his body has become more fluid and of a much higher vibration. It emits an extremely intense white light, but which we only see in certain circumstances. It is a "metamorphosis"<sup>82</sup>, a transfiguration and a change in the consistency of Jesus' body. This change is currently invisible. It will become visible later when it becomes apparent that it is moving in the blink of an eye from one side to the other of Lake Capernaum. (the miraculous fishing episode).

Jesus knows that his transformation is not yet visible and that one has to be in a higher energy vibration to perceive it. He therefore helped the three apostles to rise in energy level to enable them to see the light transformation of his body for a few moments because the time had come to explain to them and manifest its central message. The apostles perceived this higher energy level as wellbeing. They saw the white light that radiates from his body. They did not, however, seem to have caught Jesus's main message that relates to his own initiatory path of transfiguration which could also be theirs and ours. Rather, they expected a Messiah who would politically transform the fate of Israel. They were more in historical exteriority than in spiritual interiority.

<sup>81</sup> Luke 9, 28-36, Matthew 17, 1-8, Mark 9, 2-8. No mention in John.

<sup>82</sup> Matthew and Marc use the Greek word μεταμορφωσις to speak about the Transfiguration. Metamorphosis = *change of the form*, in Greek morphè = μορφη means *form*.

On the other hand, in our 21st century, this central message of Jesus shouts to us that the times have arrived for Humanity to raise its energy and consciousness level. The royal path is traced for us by this "Kingdom of God" or "Kingdom of the Divine" that is deep within each of us, that is precisely the possibility for all humans to deify themselves, to transfigure themselves. Every human is called to transform him or herself, to raise the energy level of all his or her cells<sup>83</sup>, to mobilize and transform the DNA of each cell<sup>84</sup>, and to transfigure his or her body as Jesus showed his disciples for a few moments.

### ***This transfiguration changes the relationship to death***

*Jesus also comes to announce to us that it is possible for all humans to transform their relationship to death.* If the body is transfigured, metamorphosed, it does not die in the same way, or it does not die at all, it ascends. The New Testament tells it explicitly.

In the terms of world wisdom, Jesus is thus an "Ascended Master", like Moses and Elijah. World wisdom knows this phenomenon. That means that he was able, on the other side, to climb directly into the upper spheres towards total Unification with the Divine Light of Being.

*"The Father and I are One."*<sup>85</sup>

It would also mean that there is no longer need for him to reincarnate again. He is very present among us in his transfigured body if we believe in his presence.

We find a similar vision within Buddhism and Hinduism. They explain that certain Ascended Masters reach unification and complete identification with the divine while on earth. Buddhism calls this phenomenon "Illumination".

These Asian traditions also say that some of these "enlightened" beings sometimes choose not to stay in this Divine Light and to come back to Earth to help Humanity. They are called "Bodhisattvas" in Buddhism and "Avatars" in Hinduism.

Jesus's message is in accord with the great spiritual traditions of Asia.

### ***This path is accessible to everyone***

For Jesus, this path is accessible to everyone and not just to monks or initiates. It is accessible to all human beings, whatever race, religion or form of atheism. Jesus adds the dimension of love. The path is a path of opening of our heart. It is a learning path of unconditional love.

### ***Jesus and "the dark night" of the abdication of his will***

The philosopher Bergson<sup>86</sup> explains that many mystics, especially Western mystics, go through a dark night phase that enables and accelerates the transformation, the deification of the will. It is the most difficult stage because it is truly a radical transformation of their way of being in the world. It is often the final phase of going beyond the ego. Bergson explains that when the

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<sup>83</sup> Aurobindo and the Mother agree with this interpretation as shown in a later chapter, when they speak of the progressive transformation of their body cells.

<sup>84</sup> Some scientists have created the new discipline called *Epigenetics*. They found that 70% of our DNA (Wikipedia. Epigenetics) is "Junk DNA", in the sense that we don't know what this important part of our DNA can be used for. Some spiritual Masters evoke the possibility that Buddha and Jesus managed to activate 95% of their DNA, which has completely transformed the very consistency of their bodies and their relationship to death. But it is not "scientifically" proven.

<sup>85</sup> John 10, 30.

<sup>86</sup> Henri BERGSON *The two Sources of Morality and Religion*. 2015. See chapter 3 / Christian Mysticism.  
<https://www.auro-ebooks.com/two-sources-of-morality-and-religion/>

great mystics went through this arduous path, they acquired a new power of love and simplicity that was extremely effective in action.

In the account of Jesus in the Garden of Gethsemane, we see that he passes through this renunciation of his own will to accept it being transformed into the divine will:

*"Abba, Father! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it."*<sup>87</sup>

He repeats this sentence three times. Here is a summary of the passage of the dark night in a short and symbolic way, but very intense. It is dark this night because Jesus also says:

*"My soul is sorrowful to the point of death."*<sup>88</sup>

He sweats drops of blood:

*"In his anguish he prayed even more earnestly and his sweat fell to the ground like great drops of blood".*<sup>89</sup>

This passage is difficult and frightening for Jesus, but it brings him even closer to us. He really had an experience of abdicating his will and surpassing his ego that is afraid of suffering and dying.

Jesus's experience of the "dark night" and the abdication of his human will to accept letting go and merging with the divine brings him very close to us. It enlightens, reunites him with the experience of mystics, and helps us in our personal experience of transformation.

### **Moses and Elijah: two ascended Masters who endorse his transfiguration**

It is interesting to note that in the text of the synoptic gospels on transfiguration, Jesus talks with two men, Moses and Elijah. These are the two people who according to the Bible do not seem to have gone through death and whom I consider to be the main "Ascended Masters" of the Bible.

#### **MOSES:**

We read in Deuteronomy<sup>90</sup>:

*"Verse 7: Moses was a hundred and twenty years old when he died. His eyesight had not waned, his vitality had not left him. "*

*Verse 6: "And no one has ever known his tomb until this day."*

It must also be remembered that Moses is the only patriarch who dared to ask God his name when God appeared to him within the Burning Bush. His question was answered:

*"I am who I Am".*<sup>91</sup>

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<sup>87</sup> Mark 14, 36

<sup>88</sup> Mark 14, 34

<sup>89</sup> Luke 22, 44.

<sup>90</sup> Deut. 34, 7 and 6

<sup>91</sup> Exodus 3, 14

This sentence may have completely transformed Moses' life. Our hypothesis is that this is the first mention of the path of Being mantra in the Bible. It is not unreasonable to think that Moses became an ascended Master because he practiced the mantra "*I am who I Am*" that was communicated to him from the burning bush and perhaps on the Sinai as well for 40 days. Coming down from Sinai, Moses was so bright that he was forced to veil his face<sup>92</sup>. This brings to mind the Transfiguration of Jesus.

This practice would have led him towards the transformation of his cells and his DNA and towards a different passage through death. There are indications to this effect.

### **ELIJAH:**

We read in the Second book of Kings:

*"Behold, a chariot of fire and fiery horses separated them from one (Elijah) from the other (Elisha). Elijah went up to heaven in the storm."*<sup>93</sup>

Elijah therefore did not go through death. He is "Ascended" in the proper sense of the term. In the synoptic gospels (Matthew, Mark and Luke) and in John, Jesus explains that John the Baptist is Elijah:

*"And he, if you will believe me, is the Elijah who was to return "*<sup>94</sup>

Jesus announces a reincarnation of Elijah in John the Baptist. It is precisely when John the Baptist baptizes him that an extraordinary phenomenon occurs:

*"As soon as Jesus was baptized, he came up from the water, and suddenly the heavens opened and he saw the Spirit of God descending like a dove and coming down to him. And a voice spoke from heaven: "This is my Son, the Beloved; my favour rests on him"*<sup>95</sup>

John the Baptist, who is the reincarnation of Elijah, one of the two ascended Masters of the Bible, baptizes Jesus, and a voice announces that Jesus has already a very strong bond with the Father and with the divine in him. Jesus is therefore *publicly revealed as an advanced initiate who is on the same path as Elijah and Moses, on the path of Ascension, the path of Being and of Oneness with the Father*. He is the person the Father has chosen to live this initiation.

### **Jesus's metamorphosis is of the same order as that of Moses and Elijah.**

The message of baptism is therefore clear. The change, the metamorphosis-transfiguration that the body of Jesus is going through, is similar to the change that Moses and Elijah already experienced. *The Baptism of Jesus therefore reveals that Jesus is already on his way to become an Ascended Master*. He is already on his way to this goal. It is announced that he is already in the process of transformation but he will not be fully transfigured until Easter morning. His

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<sup>92</sup> Exodus 34, 29

<sup>93</sup> 2 Book of Kings 2, 11.

<sup>94</sup> Matthew 11, 14 : "αυτος εστιν Ηλιας ο μελλων ερχεσθαι".

<sup>95</sup> Matthew 3, 16 -17.



baptism is the first sign that his initiatory transformation is underway. It is an important message to us, from the Father, from "the Source", from the Divine.

It is this possibility of transformation of our body and of our death itself that Jesus comes to announce. This is an important part of his message that has probably not been understood. Although he tried to explain it to the apostles, they did not understand it.

At Mount Tabor, Jesus manifests to the three apostles that he is finalizing his transformation into an Ascended Master like Moses and Elijah. The Gospel calls this transformation "transfiguration" in our languages. In Greek the term is "μεταμορφωσις" (metamorphosis)

### ***The mystery of the Shroud of Turin: Burned by the energy of the transfiguring body?***

In the tomb, the consciousness of Jesus continued and finalized the transformation of the cells of his body and of his DNA. Although on Mount Tabor, his body was already different. It had already become more fluid. But he had not yet reached the sufficient energy level.

Professor Gaston Ciaia (Professor at the Universities of Rome, Parma and Liège), and quoted by Didier Van Cauwelaert, speaks of a *dematerialization then a re-materialization*. According to him, the body of Jesus was already transfigured enough to be dematerialized and rematerialized, to be reconstituted without problem. And that's what happened in the tomb. In addition, this dematerialization emitted an extremely powerful energy, capable of burning the tissue of the Shroud. Here is the quote from Didier Van Cauwelaert's book<sup>96</sup>:

*"Our body, in fact, emits light through the DNA nuclei. Light of low intensity, specifies (Professor) Ciaia, but sufficient to establish for example, a differential diagnosis of cancerology, because the emission of this light is different depending on whether they are normal cells or "pathological" cells. And this light, unlike solar or electric light, is of a coherent, monochromatic and unidirectional nature. The very definition of the laser. This light serves as a means of communication between our cells, according to the work of Dr Marco Bischof, President of the Biophysics Institute of Neuss (Germany). Our body containing around 10 billion cells, and each double helix of DNA, being made up of 150 billion atoms, we arrive at a total of 1.500 billion "luminions" (little lights), to use Prof. Ciaia's term. A colossal energy (powerful because coherent like a laser) which, in my eyes could explain the "flash photolysis" of Easter morning.*

*... Dr. Ciaia uses an even more daring hypothesis: Transfiguration.*

*... In other words, Jesus would have "charged his batteries" with the neutrinos of the scalar radiation, in anticipation of the gigantic emission of laser, which would burn the light of his DNA into the tissue (of the Shroud) during the disintegration of his body."*

The vision of Professors Ciaia and Bischof proposed by Didier Van Cauwelaert is fascinating. The body of Jesus who had died, first disintegrated and then reconstituted because it was already very advanced in the energetic process of transfiguration. The shroud of Turin would be like a "snapshot", a "laser photo" of this enormous energy of the final phase of the transfiguration of Jesus.

Personally, this is the most exciting and revealing of what I have read of contemporary scientific research. It helps me also to understand more in depth the very phenomenon of transfiguration of Jesus.

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<sup>96</sup> Didier VAN CAUWELAERT "Le nouveau dictionnaire de l'impossible : explorer l'incroyable" Paris, Plon, p. 381-383. See also in English "Tesla & me: The legendary inventor returns to help humanity" Kindle Edition on amazon.com

### **A convergent source of quality: Edgar Cayce.**

To my knowledge there is a source that converges quite clearly with the visions of Professor Ciaï. It is Edgar Cayce who is very little known in the French-speaking world.

Edgar Cayce (1877-1945) was an American Christian who did not have much education and lived a very simple life. When he plunged into a self-hypnotic deep trance, he had access to sources of knowledge that gave him an exceptionally powerful gift of clairvoyance and healing. This is the reason why he was called the "sleeping prophet" because he delivered nearly 14,000 messages in hypnotic trance. He also healed thousands of people by showing them the concrete way to heal themselves, still through his hypnotic trances.

Here are two quotes from Cayce, which go in the same direction as Professor Ciaï. We find terms similar to the terms used by Professor Ciaï that were "dematerialization" and "re-materialization". Cayce speaks of "disintegration" and "regeneration of atoms and cells"

*"There is no mystery to the transmutation of the body of the Christ. For having attained in the physical consciousness the at-one-ment with the Father-Mother God, the completeness was such that with the disintegration of the body... there was then the taking of the body-physical form. This was the manner. It was not a transmutation as of changing from one to another.... This indicated to the disciples and the apostles present, that this was not a transmutation but re-creation, re-generation of the atoms and cells of body that might, through desire, masticate material things: fish and honey were given." <sup>97</sup>*

I am impressed by this rather unexpected convergence between these sources. And here is a third confirmation.

### **Another converging source: Mary-Magdalene's Manuscript**

In the book "Magdalene Manuscript", which I have already mentioned above, Mary-Magdalene confirms this operation of dissolution of the physical body from the body of Yeshua in the tomb:

*"It was in this advanced practice of the Ka that Yeshua engaged that night before the Garden of Gethsemane. For him this tremendous increase of magnetic potential within his Ka strengthened him for his hardships and for the task that faced him in his Final Initiation through the portal of death; so that when his physical body dissolved into its constituent elements, it was done so in a flash of light and heat that the Church calls Resurrection. But this was simply an effect of something that was occurring much deeper within him. It was caused by the magnetics of his Ka body, for it was through the realization of his Ka that he journeyed through his underworld, through death itself."<sup>98</sup>*

Here is a third confirmation of this phenomenon of "Dissolution" of the physical body of Jesus which happened in a "flash of light and heat" similar to what Professor Ciaï and Edgar Cayce

<sup>97</sup> Jeffrey FURST, editor "*Edgar Cayce's Story of Jesus*" p. 278-279.

<sup>98</sup> Tom KENYON & Judi SION: "*The Magdalene Manuscript. The Alchemies of Horus and the Sex Magic of Isis*" p. 38 <https://tomkenyon.com/store/the-magdalen-manuscript>

propose. This phenomenon is explained here by the intensification of the magnetic potential of Jesus's "Ka-body".

And Mary-Magdalene also rejects the concept of what the Church calls Resurrection since it is a "much deeper within him" process of transformation. I would say an initiatory transfiguration, an "Final Initiation through the portal of death".

It is exciting.

But let's go back to the gospel text.

***"But he (Jesus) was speaking of the sanctuary that was his body ..."***

It is in this light that we must now understand this famous passage from St John:

*"Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.'"*<sup>99</sup>

And John adds:

*"But he was speaking of the sanctuary that was his body".*<sup>100</sup>

Instead of immediately giving a symbolic explanation as most Christian translations suggest, I propose to understand this sentence in its literal sense. In a very concrete way, Jesus had explained what was going to happen with his body in the tomb. Yes, Jesus died, but his body was already in a fairly advanced state of transfiguration. Jesus's consciousness gave the order to his body to dissolve and reconstitute into a transfigured body in order to finalize the Transfiguration process. He therefore emerged from the tomb on the third day in his completely transfigured body. This transfiguration allowed his Ascension a little while later.

That was the major sign of the fundamental message that Jesus came to announce. He came to change death by changing his own death. By doing this he opened the way to the transformation of death for all of Humanity.

But do we believe it?

***The only person who recognizes him, but not immediately, is Mary-Magdalene***

The person who probably understood best what was going on was Mary-Magdalene. She had probably seen the gradual mutation of Jesus' body. The day after Passover, the third day after Jesus' death, Mary-Magdalene came to the tomb and saw a "guardian of the garden" whom she did not immediately recognize.<sup>101</sup>

*"While speaking, she turns around and sees Jesus standing there, but she did not know it was him. Jesus said to her: 'Woman why are you crying? Who are you looking for?' But she, believing that she was dealing with the gardener, said to him: 'Lord, if it was you who removed it, tell me where you have put it and I will go take it back.' Jesus said to her: 'Mary.' She turned and said to him in Hebrew: 'Rabbouni', which means Master."*

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<sup>99</sup> John 2, 19.

<sup>100</sup> John 2, 21.

<sup>101</sup> John 20,14-16

It is indeed likely that the body of Jesus after its transformation in the tomb had greatly increased in energy level. So much so that even Marie-Madeleine did not immediately recognize him. So she had to adapt and raise her energy level herself, like the apostles at Mount Tabor, before recognizing him. Jesus helps her to build up energy by sending her love. He simply says "Mary" to her and it takes Mary-Magdalene a few moments to recover. Something fundamental is happening. "Being turned around"<sup>102</sup> says the Greek text literally. Her energy level suddenly rises and she answers from the bottom of her heart: "Rabbouni", which I dare translate by "My dear little Rabbi". Jesus answered her: "Do not touch me, for I have not yet ascended to my Father". Did this mean that the transfiguration process that had reconstituted the body of Jesus was not yet fully finalized? I do not know.

### ***Beyond the "dogma" of inevitable death: "the eternal life" of our bodies***

The main obstacle on our way today is our stubborn, absolute and universal belief in the inevitability of our death. How many times have I not heard: "In any case, one thing is sure, we are all going to die! "

Now the deep message of Jesus indicates to us another way that is our transformation to enable passage through Ascension like Moses, Elijah, Jesus himself, and Mary, his mother.

For us, men and women of the 21<sup>st</sup> century, this is the most difficult part of the message of Jesus on the path to Being. It seems almost impossible for Humanity to really believe it.

Me, first of all.

### ***"Eternal life" means no death for our bodies!***

Here too, we offer a different reading of the Gospel of John that according to many theologians is centered on the concept of "eternal life" because the eternal life announced by Jesus is also to be understood as a transformation of death so that our bodily lives become eternal.

- a. Let us analyze together this first astonishing and shocking passage for the Jews and for us :  
*"The Jews said, 'Now we know for certain that you are possessed. Abraham is dead, and the prophets are dead, and yet you say': "Whoever keeps my word, will never know the taste of death."<sup>103</sup>*

Again, it is clear that these words of Jesus were not understood. There were even completely rejected by the Jewish intellectuals who were shocked by it. Neither was it understood by the apostles, the evangelists, the early Christian communities, nor by the Christian Church. So, I think that they are probably authentic words of Jesus because they have been misunderstood for 2000 years. We are touching the deepest layer of the Gospels' "Big-Mac", that of Jesus himself.

- b. Further on, during the resurrection of Lazarus, Jesus says:

*"And whoever lives (in me) and believes in me, will never die".<sup>104</sup>*

<sup>102</sup> John 20,16. In Greek : στραφεισα εκεινη λεγει αυτω εβραιστι ; ραββουνι. This word « στραφεισα » means « Having turned over ». It may suggest a sudden awareness.

<sup>103</sup> John 8, 52

<sup>104</sup> John 11, 26.

Neither this sentence is understood or accepted by anyone. We are again faced with authentic words of Jesus.

c. There is also this other passage just before the transfiguration:

*"I tell you truly, there are some standing here who will not taste death before they see the Kingdom of God."<sup>105</sup>*

d. Likewise, in the final prayer of Jesus, there is this passage from John:

*"After saying this, Jesus raised his eyes to heaven and said:" Father, the hour has come: glorify your son, that your son may glorify you. And through the power over all mankind that you have given him, let him give eternal life to all those you have entrusted to him."<sup>106</sup>*

Here too, these words must be taken in the literal and "physical" sense of the term. Authority, power over all flesh, allows Jesus to indicate a path of eternal life that would literally be the overcoming of death by the energetic transformation of our bodies. However, who understood what he said 2000 years ago?

e. This is also how we must understand the interview with the Samaritan woman, when Jesus said to her:

*"Whoever drinks this water will be thirsty again; but anyone who drinks the water that I give will never have thirst again, for the water I give will become an outpouring of eternal life from within."<sup>107</sup>*

This gushing source of eternal life transforms the body that becomes eternal, immortal, and ascended. Even for me, it is so new. The more I think about it, the more this "literal" interpretation imposes itself on me more and more, not only as possible, but also as plausible and even obvious.

The Christian tradition has given each of these texts a purely spiritual interpretation which is interesting and which we fully respect, but we must not miss the literal and concrete interpretation that is important in order to rediscover the central message of Jesus.

Jesus spoke those words, above all, to announce a way of overcoming death by transfiguration, the transformation of our bodies by divine light and the way of Being:

*The Word was the true light coming into the world enlightening all human beings.<sup>108</sup>*

Jesus announces the possibility for all human beings to reach the ascent like himself and his Mother Mary.

This announcement of transfiguration and Ascension was not understood or assimilated as such by the apostles, nor by the disciples, nor certainly by Saint Paul, nor by the Christian Church. We passed it by.

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<sup>105</sup> Luke 9, 27; Mark 9, 1; Matthew 16, 28.

<sup>106</sup> John 17, 2

<sup>107</sup> John 4, 14.

<sup>108</sup> John 1, 19.

The excellent news is that today in the 21st century, we are more ready to understand, assimilate, and practice this path to Unity, transformation, transfiguration, and Ascension.

### **CONCLUSION FROM CHAPTER 3:**

I am happy to propose this new hypothesis for a more contemporary interpretation of Jesus's message. As a theologian but also as a human being in creative evolution and as a passionate believer, it is my contribution to current debate and research worldwide. I do not pretend to be "right". I just hope to move the debate forward.

The Jesus that I am discovering fascinates and enchants me. He has become a powerful force transforming me from my depths within. (*Note to Marc: I propose this statement to replace "It powerfully helps me to transform myself deeply." From my experience, it is the next step in your transformation – recognizing that we do not change ourselves. We are changed by power greater than ourselves that brought us into life and maintains us in life. Dan*) Even if I find it hard to assimilate and fully experience this transformation of my personal death.

I really hope that this new image of Jesus will also fascinate you, dear reader.

## **CHAPTER 4: FEMININE SACRED POWER TRANSFORMS THE PATH TOWARDS THE DIVINE**

It is impossible to speak of the path of Being without speaking of the powerful feminine approach on this path. Little is said about it, but fortunately the awareness of the importance of feminine sacred power is increasing day by day.

It is possible to speak about it today because this feminine sacred power is no longer persecuted or massacred as it has been for several millennia. It can finally manifest itself today.

Some women discover with amazement today the enormous feminine sacred power that is strongly rooted in life, in Being, in the Divine, and in Love.

That was not always the case with the masculine sacred power, as we will see.

### ***1. The return of sacred feminine power in the 21<sup>st</sup> century***

The recent book of Llewellyn Vaughan-Lee<sup>109</sup> gives us a moving description of this sacred feminine power that has been removed from our civilization and from our "radar screens" for so long. The author explains to us that the sacred feminine has a living and natural knowledge of the relation of the soul to God.

*The feminine is the matrix of creation. This truth is something profound and elemental, and every woman knows it in the cells of her body, in her instinctual depths. Out of the substance of her very being life comes forth. She can conceive and give birth, participate in the greatest mystery of bringing a soul into life.*

*And yet we have forgotten, or been denied, the depths of this mystery, of how the divine light of the soul creates a body in the womb of a woman, and how the mother shares in this wonder, giving her own blood, her own body, to what will be born. Our culture's focus on a disembodied, transcendent god has left women bereft, denying them the sacredness of this simple mystery of divine love.*

*What we do not realize is that this patriarchal denial affects not only every woman, but also life itself. When we deny the divine mystery of the feminine, we also deny something fundamental to life. We separate life from its sacred core, from the matrix that nourishes all of creation. We cut our world off from the source that alone can heal, nourish, and transform it. The same sacred source that gave birth to each of us is needed to give meaning to our life, to nourish it with what is real, and to reveal to us the mystery, the divine purpose to being alive.*

*Because humanity has a central function in the whole of creation, what we deny to ourselves we deny to all of life. In denying the feminine her sacred power and purpose we have impoverished life in ways we do not understand. We have denied life its sacred*

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<sup>109</sup> Llewellyn VAUGHAN-LEE, *Return of the Feminine and the World Soul*. The Golden Sufi Center, 2009. p. 16  
<https://www.goodreads.com/book/show/6783228-the-return-of-the-feminine-and-the-world-soul>  
<https://goldensufi.org/publications/books/the-return-of-the-feminine-and-the-world-soul/>

*source of meaning and divine purpose, which was understood by the ancient priestesses. We may think that their fertility rites and other ceremonies belonged only to the need for procreation or a successful harvest. In our contemporary culture we cannot understand how a deeper mystery was enacted, one that consciously connected life to its source in the inner worlds, a source that held the wholeness of life as an embodiment of the divine, allowing the wonder of the divine to be present in every moment.*

Men do not have this immediate path to the divine inside:

*Men do not have this spiritual light in them in the same way. They are forced to purify themselves and transform themselves in order to have access to them.*

*Our patriarchal conditioning, in which god is in heaven looking after us, isolates us from the participation that is needed to awaken us to the knowledge that is already present. It is through our witnessing and participation in life that a knowledge is made accessible from within us and within life. The organic relationship among all aspects of life is part of this process. Through our participation in life's organic oneness, the esoteric knowledge of how this oneness functions from a spiritual perspective can be revealed.*

The current return of the Feminine Sacred is a powerful aid on the path to Being in the 21<sup>st</sup> century. This is the main idea of this chapter.

We will find here the themes that we have already approached such as that of a first contact with the divine inside, then that of the dark night of the soul, the purification and the fusion of the human will with the Divine will, and finally the experience of Unity which gives the feeling that the divine lives within us. Women make no detour through the mental mind. They go straight to God with their Loving approach.

## **2. The Beguines<sup>110</sup>**

Before presenting Hadewijch from Antwerp I must present the Beguines who are little known to the public.

Originally it was noble or bourgeois women who received an elite education that taught them to write and read, which was exceptional at that time. Often, they knew Latin and could thus read the Bible and theological treatises which existed only in Latin. Sometimes they even knew Greek and spoke several "vulgar" languages like Flemish (Dutch), French, and German. They had a good knowledge of the Bible and of Christian authors including the Church Fathers and great theological thinkers. They were able to explain the faith to people in the street in an original, exciting and masterful way. The "*vulgum pecus*", the ordinary people usually could neither read nor write and did not know Latin and they had no access either to the Bible or to the theological sources of Christianity.

These women discovered not only individually, but also in community a mystical path of transformation within. They discovered the path of Being wondering why no one had spoken of it to them until then. Since they were also in the era of troubadours and the Western world rediscovery of love songs, a new poetic dimension of the man-woman relationship inspired them. They consequently added to the path towards Being the dimension of unconditional Love, including the physical dimension. We will see it with Hadewijch from Antwerp.

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<sup>110</sup> See Wikipedia for a good description of the Beguines: [https://en.wikipedia.org/wiki/Beguines\\_and\\_Beghards](https://en.wikipedia.org/wiki/Beguines_and_Beghards)



These women, often wealthy, built "*Béguinages*" where each has their own little house. The houses were grouped in a circle around a small Church. They were free to choose a priest to celebrate mass there. He was often a mystical monk, and in any case a priest open to the spiritual search for Being, but there were few such priests.

The Beguines were not "religious" since they took no formal religious vows. They could marry if they wanted and were free to leave at any time. Under church law they were lay people, not "religious" persons, like Hildegard von Bingen for example, who was a Benedictine nun.

### **200,000 beguines in the 13<sup>th</sup> century throughout northern Europe**

The quality of their research and their free community life attracted a lot of new women members. "In the 13th century in Northern Europe, there were approximately 200,000 women who rallied to this very original spiritual process"<sup>111</sup>

After a few decades, their intelligence, their spiritual depth, and the quality of their social action (hospitals, social assistance, etc.) and preaching in the streets attracted more and more attention from the authorities of the Church. Some bishops were enthusiastic such as the bishop of Liège, Belgium.

However, some other bishops were beginning to refuse to endorse the freedom of these women who were very elegantly avoiding the patriarchal authority of the Church because they were lay people and did not make any "religious" vows. They were single but could get married if they wanted. In addition, they were financially independent. There was no way for the bishops and the clergy to control them, to make them "fall into line".

### **Two Popes, two contradictory reactions**

This protest by the bishops went as far as the Vatican. To the great disappointment of the protesting bishops, Pope Gregory IX was surprised by their protest and was actually pleased that women were seeking holiness as lay people. He officially asked in 1223 that Beguines be protected like nuns<sup>112</sup>.

Unfortunately, this did not last very long. A century later, following the Council of Vienna in Dauphiné (France) (1311-1312), Clement V decided to ask the Inquisition<sup>113</sup> to investigate the Beguines straight away.

The Inquisition then unleashed an appalling persecution that completely eradicated the Beguines from Germany, France, and Spain. Most of the Béguinages disappeared and were even erased from some local maps.

### **Belgium was the only refuge from the persecution of the Beguines**

The only place that was officially spared was Belgium<sup>114</sup>. This is the reason why there are still beautiful Béguinages to visit in Belgium. All the rest in almost all of Europe were razed, and

<sup>111</sup> Jacqueline KELEN « *Hadewijch d'Anvers ou la vie glorieuse.* » 2011, p. 217.

<https://www.famillechretienne.fr/livres/sciences-humaines/histoire-et-civilisation/hadewijch-d-anvers-ou-la-voie-glorieuse-29636>

<sup>112</sup> Pope Gregorius IX wrote a Bulla called "*Gloriam Virginalem*" in 1233, protecting the Beguines.

<sup>113</sup> <https://en.wikipedia.org/wiki/Inquisition>

<sup>114</sup> And at the request of the Belgian bishops, Pope John XXII promulgated in 1318 the Bulla "*Ratio Recta*" that protected the Netherlands and the diocese of Liège. And, in 1319, John XXII promulgated a second "Bulla" (declaration) protecting the

the Beguines themselves scattered or burned at the stake, such as Beguine Marguerite Porete in Paris in 1302 for having written *Le miroir des âmes simples et anéanties et qui seulement demeurent en vouloir et désir d'amour*. [https://en.wikipedia.org/wiki/Marguerite\\_Porete](https://en.wikipedia.org/wiki/Marguerite_Porete)

### ***The Beguines brought forth Feminine Sacred Power***

Our hypothesis is that Feminine Sacred Power re-emerged from silence in the 13<sup>th</sup> century, notably through the Beguines. This Feminine Sacred Power led more directly to the divine than Masculine Sacred Power that had dominated society and religion for millennia. Now at the start of the 21<sup>st</sup> century, this feminine sacred power is reappearing again. This is the theme of this chapter.

### ***Hadewijch of Antwerp: with fiery passion***

With Hadewijch we find ourselves on the direct and rapid path to the divine which she calls "Love". The female soul goes straight to the divine through Love without any detour through the rational mind. This path involves ones heart, soul and body that are in perfect symbiosis. The great Beguine that we are going to present, Hadewijch from Antwerp embarks on the mystical path with fiery passion. She goes faster and farther than most male mystics. Hadewijch even seems to have inspired the great Meister Eckhart (1260 – 1328) who lived immediately after her (1195 - 1260).

I chose Hadewijch from Antwerp because she is in my opinion one of the most striking examples of the power of the sacred feminine on the path to Being.

Born around 1195 in Antwerp she died in Nivelles, south of Brussels, in 1260. She directed an important Beguinage near Nivelles. We also know that she was of bourgeois or even noble origin, and knew Dutch, French and Latin and perhaps Greek. She had read a great deal because traces of her erudition can be found in her writings. She was, 800 years ago, one of the best examples of a woman that no man (husband, priest, confessor, bishop or pope) controlled. She was able to follow her intuition through to the end and live her path to the fullest towards the divine that she preferred to call "Love", or "My Beloved".

She shows and demonstrates through her passion the astonishing power of her path to Being which apparently influenced many great mystics of the Middle Ages. Her life is a demonstration of what Mr. Vaughan-Lee says above:

*"A woman has a living knowledge of the feminine nature of the relation of the soul to God, and of her state of receptivity to the divine. In the cells and in the soul of each woman, this ancient knowledge is waiting to awake. "*

That is perfectly true. The relation of the soul to Being, to the Divine is more receptive, more Yin, of more feminine character. Women have a clear advantage over men on this path of Being. Mrs. Vaughan-Lee remarks that men do not have such direct access to the Divine and to Being:

*"Men do not have this spiritual light in them in the same way. They are required to purify and transform themselves to have access to it. "*

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Beguines of Belgian Brabant from the Inquisition. Finally, all of present-day Belgium and the southern Netherlands were officially protected from the Inquisition.

## ***Patriarchy felt deeply threatened in its "temporal power"***

At this depth of the subconscious we can understand why certain mainstreams of the Catholic Church have persecuted the feminine sacred to this point, especially the Beguines. Probably because they intuitively perceived that the feminine spiritual path of the Beguines was obviously more powerful than the path proposed by the Church, faster, simpler, more effective. It was unacceptable competition in terms of "temporal power" because it was the heart of patriarchal power that was in danger. The persecution was commensurate with the depth of the (unconscious) anguish of the patriarchal clerics. Terrible.

### ***1. Hadewijch goes directly to Being through Love***

I will now propose some Hadewijch texts. First a key text that describes Hadewijch's overall approach to the divine:

*"In the virile form, soft and beautiful in the rich splendor of his face, he came to me, so humbly, like a lover who submits everything to the other .... Advancing towards me, he took me in his arms and hugged me. And all my members felt his in the fullness that I had desired of heart, according to my own humanity. "* (Visions)<sup>115</sup>

How she sees the union:

*"The external union was evidence, flavor and feeling, as when one receives the Sacrament from outside, that one tastes it by the vision and the senses, so that the Beloved receives the Beloved in a perfect fullness of sight and hearing, and they get lost in each other.  
Then I remained immersed in my Beloved and lost myself in Him without reserve so that of myself nothing remained. Then I was changed and delighted in spirit, and I had a revelation of several hours. "(VII ° Vision)<sup>116</sup>*

We can see here how down to earth the approach is. It starts from the sacraments, from the concrete aspects of life, from the senses of sight and hearing, and it leads to a total loss of the ego: *I lost myself in Him without reserve so that of myself nothing remained.* It goes much faster than official Buddhism and Christianity. She is beyond the ego: *nothing of myself remained.* Hop! There she is. She has reached ecstasy and mystical delight. Astonishing.

*My heart, my arteries and my limbs trembled and trembled with desire. And as often I felt in myself, in a terrible storm, that if I was not entirely with my Beloved, if he did not finally fill me with Himself, this agony would drive me mad and this fury would kill me.<sup>117</sup>*

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<sup>115</sup> I quote from a French source Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. Here, p. 67. There also is an English translation available by Mother Columba OSB : "*Hadewijch: The complete works*" Paperback 1980. <https://www.alibris.co.uk/The-complete-works-Hadewijch/book/1245258?>

<sup>116</sup> Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. p. 99.

<sup>117</sup> Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. p. 102.

## 2. **But Hadewijch also experiences transcendence**

Hadewijch will also experience that God is not only completely immanent and concrete, but also completely transcendent. Suddenly love turns into an arid desert. And Jacqueline Kelen remarks:

*Thus, every mystical soul switches from favors lavished by Love to abandonment and rejection. The marvels enjoyed suddenly shatter as if hit by a bolt of lightning, and it becomes an "arid desert", desolation and "great mourning for having been born". "Love is cruel", Hadewijch repeats. For the sweets he dispenses, the cost is very high. It even seems that "the more he loves the more he overwhelms."<sup>118</sup>*

This transcendence of Being, of the Beloved, is going to be lived concretely by "two kinds of lack". Here is how Jacqueline Kelen explains this very eloquently: *The first lack designates human poverty in the face of divine opulence and invites humility: "God is at the peak of fruition and we are in the abyss of our deficiency "... The noble soul that is aware has of this lack remedies it with desire.*

*The second lack is much more painful because the soul feels the lack while believing to be fulfilled. Either it is being deprived of the enjoyment of love after having savored it and has fallen back into the narrowness and sadness of the mortal condition. Or the soul feels with terror the immeasurable nature of God even when the loving soul believes to be enjoying Him. There is no remedy for this (second) lack, but only a "devouring and forever unsatisfied nostalgia" .... "In the same embrace, Love can cause suffering and also overwhelm."<sup>119</sup>*

Kelen comments further: *"Hadewijch's work is filled with her cries of distress and fury, her complaints of surviving celestial ecstasies and falling back into exile, but she also retains traces of the ineffable kisses, caresses, and unity that, in this world were her entire happiness. This experience that very few humans know, she describes not only as illumination of the heart, but also carnal passion described in precise terms."<sup>120</sup>*

Here is another quote from Hadewijch which is surprisingly sensual:

*"Lovers are not used to hiding from each other, but they share a lot, as is the case with the intimate experience they have together: we enjoy each other, we eat it, we drink it, and we absorb it entirely."<sup>121</sup>*

This absorption leads her also towards the central experience of Being

## 3. **Hadewijch makes concrete the central experience of Unity and Being: "I am God"**

Hadewijch will directly experience the deepest experience of Unity with the Source. She will feel herself becoming God at the heart of the Love relationship with "The Beloved". She will experience in a concrete and sensual way, but at the same time an extremely deep and mystical

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<sup>118</sup> Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. p. 103.

<sup>119</sup> Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. » p. 104.

<sup>120</sup> Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. » p. 104.

<sup>121</sup> Jacqueline KELEN *Hadewijch d'Anvers ou la voie glorieuse*. » p. 105.

experience of becoming God. It is also the experience of Unity described by Jesus "the father and I are One".

She will experience in a concrete and sensual way, but at the same time an extremely deep and mystical way that she is really becoming God, that she is in Unity with the Divine. Alone without any help, she follows her path of love which makes her suffer enormously. At the same time, she discovers by herself the whole path of Being with an exceptional intensity.

*"In the enjoyment of love, we become Almighty God and Justice."*

*"Become God with God".*

*"It is in the depths of His Wisdom that you will learn what He is and what a wonderful sweetness it is for lovers to dwell in each other. Each one lives in the other in such a way that neither one can be separately distinguished. But they enjoy each other in reciprocity, mouth to mouth, heart to heart, body to body, soul to soul. The same divine nature runs in them and goes through them both. And this is how they should stay."*<sup>122</sup>

To my knowledge, Hadewijch is the most daring, the most advanced mystic, but at the same time the most concrete and the most humanly spiritual person within the Christian Tradition. She is also probably one of those who approached more closely the experience of Unity with the Divine. She is the magnificent prototype of the feminine approach to the divine, the best Christian example of the Feminine Sacred Power. Fortunately, she was protected in Belgium, probably by the bishops, because proclaiming the path of Being in such a powerful way was a mortal danger. Marguerite Porete<sup>123</sup>, another powerful but unprotected beguine, was burnt at the stake by the Inquisition in Paris in 1302 for having published her discovery of this same path to divine Love in *Le miroir des âmes simples et anéanties et qui seulement demeurent en vouloir et désir d'amour*. [https://en.wikipedia.org/wiki/Marguerite\\_Porete](https://en.wikipedia.org/wiki/Marguerite_Porete)  
Through women of this quality, we discover how the women of the 21<sup>st</sup> century can really help humanity to rediscover this "citizen interiority" that our new civilization so badly needs.

#### 4. **Hadewijch's influence on Meister Eckhart**

Meister Eckhart was a great theologian and deep thinker with his own mystical research and approach. This enabled him to listen to the Beguines in depth and dialogue with them without fear or psychological complex.

He met with many Beguines, in particular in Cologne where there were more than a thousand. He read Mechthild of Magdeburg's "The Flowing Light of the Godhead" [https://www.goodreads.com/book/show/102764.Mechthild\\_of\\_Magdeburg](https://www.goodreads.com/book/show/102764.Mechthild_of_Magdeburg) and Marguerite Porete's "The Mirror of simple souls", but most of all the writings of Hadewijch.

According to Kelen, Eckhart integrated an important part of the mystique of the Beguines into his preaching. Hence his troubles with the Inquisition.

Kelen explains that Meister Eckhart distinguishes between

- *the feminine mystical approach* which is a nuptial mystical approach following the model of the "Song of Songs". This approach is a quest for a loving union with Christ called "the Beloved" or the "Divine Lover".
- *the speculative approach*. In fact, Eckhart understands that it is difficult for him, a man, to enter personally into this "nuptial" approach to Jesus. He forges another approach that he calls

<sup>122</sup> Jacqueline KELEN: *"Hadewijch d'Anvers ou la voie glorieuse"* Albin Michel, 2011 p. 106-107.

<sup>123</sup> Marguerite PORETE : *The mirror of the simple souls*. Translation Ellen. L. Babinsky. 1996.  
[https://www.goodreads.com/book/show/666194.Marguerite\\_Porete](https://www.goodreads.com/book/show/666194.Marguerite_Porete)

the more "speculative" approach (recalling a mirror = speculum) that aims to reach the Essence and the One who are revealed like a mirror with the divine inside. Both are on the path of Being.

Kelen notes<sup>124</sup> that, in fact, this more masculine approach "leads to the deification of the man by the supreme identification: this one is lost, dark in God, is annihilated in the One. The climate of the nuptial mystical approach is that of a burning love, one that presides over the mystical essence is a loneliness that totally consumes all."

The big difference is that while women can take both paths simultaneously, it is more difficult for a man to say that he is madly in love with Jesus or Christ.

### **5. Rumi: the Iranian theologian who discovers the path of Being through Love**

Impossible to finish this chapter without quoting Rûmi, (Jalal Al-Din Rûmi).

This very brilliant Muslim theologian<sup>125</sup> lived at about the same time as Hadewijch of Antwerp. He was born on 30 September 1207 and died on 17 December 1273.

Rumi is truly one of the great mystics of humanity. In a completely new way, he will take the path of Love to realize the path of Being. He is closer to Hadewijch than Meister Eckhart. His thought, animated internally by love, has nourished Sufism from within for seven centuries.

Here is his "Ode to Love"<sup>126</sup> which sums up a process that has a lot in common with that of Hadewijch.

#### **Ode to love**

*"Love brings joy to creatures  
It is the source of infinite happiness  
Because it's not our mother who gives us life,  
But it is Love.  
Praise and mercy on this true Mother!*

From the first paragraph he talks about the joy, the infinite happiness of this path. Like Hadewijch he calls the divine, "Love" with capital letters. This divine is also feminine. Love is the true Mother.

*The way of Love is a mystery,  
In her there is no quarrel,  
No other qualities than the depth of things.  
To the lover it is not allowed to speak  
Because it is about non-existence and not existence.*

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<sup>124</sup> Jacqueline KELEN: "Hadewijch d'Anvers ou la voie glorieuse" Albin Michel, 2011 p. 215.

<sup>125</sup> Rumi is the son of a famous Sufi. He studied law and philosophy, succeeded his father in the chair of law at the University of Konia in Turkey, where he became a famous theologian, who wrote theological treatises. Suddenly, at 36, he met SHAMS from Tabriz. It is a huge shock because one of the first things that Shams does is to put the manuscripts of Rumi's theology in the water, which destroys them forever. Instead of getting angry, Rûmi feels his heart opening and discovers through his love for Shams, the divine love in him, far beyond theology. The story of Rumi speaks to me enormously, the reader will understand.

<sup>126</sup> There are many English editions of those poems. Here is one: Coleman BARKS with John MOYNE "The essential RUMI" 1995 Also, in Open Source: Downloads/offered-by-venerabilisopus-org-and-spiritual-heritage-of.pdf.

He speaks of non-existence because in the ecstasy of divine love, he lives the experience of Unity, of fusion, of identification with the divine, and of the loss of self in the divine, just like Hadewijch spoke. We recall that Jesus said, "The Father and I are one".

*I have purer Love than crystal clear water.  
Such Love is lawful food for everyone.  
While the love of others is always changing,  
Love for my Beloved is from all eternity.*

"Lawful food for everyone". Yes, this path of Being as a conversion to divine love is possible for all and for everyone. This is one of the important characteristics of this path. Not at all reserved for ascetics. Just open your heart to the divine. It was exactly Jesus's mystical message and similar to Hadewijch's.

## **CONCLUSION OF CHAPTER 4: THERE ARE TWO PATHS**

One could conclude that the path of Being is in fact double. Thanks to Hadewijch, we can more clearly define the two paths.

There is the feminine path of nuptial mysticism that is very powerful and direct. Hadewijch is the most brilliant representative of it. This path has unfortunately been barred and persecuted throughout history probably because of its exceptional spiritual power. It is more difficult to access for men because it is not easy for a man to say that he is living as a "lover" of Jesus. Rumi, the Great Iranian Sufi, is a very brilliant exception. He enchanted humanity with his mystical poems on Divine Love.

Then there is the more classical path of Being which is the (more masculine) path to Unity and loss of Self in Divinity which has been delivered to us by many male mystics. Meister Eckhart is undoubtedly one of the leaders of this path in the West.

Women have the choice between the two paths. That is not the case for most men.

## **CHAPTER 5: TEILHARD DE CHARDIN, THE VISIONARY POET**

### ***The path of Being as a poetic experience that transforms life***

In his book *The Divine Milieu*, Teilhard explains to us that suddenly, the human becomes aware of the presence of Being, of the Divine spread everywhere. When and how? It remains mysterious:

*"A breeze passes through the night. When did it rise? Where does it come from? Where is it going? No one knows. No one can force the spirit, the gaze, the light of God, to rest on you."*

*"One day, Man realizes that he has become sensitive to a certain perception of the Divine spread everywhere. Ask him. When did this state begin for him? He could not say. All that he knows is that a new spirit has come through his life "<sup>127</sup>*

Then comes this wonderful description of the path of Being, perhaps the most beautiful in this book:

*"It started with a particular, singular resonance, which swelled each harmony - by a diffuse radiation which haloed each beauty ... Sensations, feelings, thoughts, all the elements of psychological life were transformed one after the other. Each day they were becoming more embalmed, more colored, more pathetic, by an indefinable Thing, - always the same Thing. Then, the Note, the Perfume, the Light waves started to become clear. And then I started to feel, against all convention and all likelihood, that there was something ineffable in common between all these things. Unity communicated itself to me, communicating also to me the gift of grasping it. I had really acquired a new sense - the sense of a new quality or dimension. Even more profound: a transformation had taken place for me in the very perception of Being. Being, from now on, had become tangible to me, tasty. Dominating over all the forms it appeared to show, the being itself began to attract me and intoxicate me.*

*The Divine milieu is revealed to us as a modification of the deepest being of things. "<sup>128</sup>*

### ***The path of Being beyond religion***

Teilhard continues by observing that this experience is profane in the sense that it is located beyond religion because it can be experienced by anyone, whether atheist or believer:

*"This is what more or less explicitly could be said by any person who has gone a little further in their capacity to sense and to analyze themselves. They may be outwardly pagan, but if they are Christian, they will admit that this interior reversal seems to them to have happened in the profane, "natural" parts of their soul. "<sup>129</sup>*

### ***The spiritual fertility of women and divine sexuality***

In the area of Woman-Man relationship Teilhard also wrote surprisingly actual and prophetic words. He announced the spiritual fruitfulness of the 21<sup>st</sup> century woman 70 years in advance:

*"As fundamental as it is, the motherhood of the woman is almost nothing compared to her spiritual fruitfulness. The Woman blossoms, raises awareness and reveals to herself whoever will have loved her. In fact, it seems although the current "freedom" of manners*

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<sup>127</sup> Pierre TEILHARD de CHARDIN : *The Divine Milieu* Paperback 2001. We refer to the French original text *Le Milieu Divin* Point Sagesses" Seuil Paris, 1957. p. 146.

<sup>128</sup> Pierre TEILHARD de CHARDIN *Le Milieu Divin* Point Sagesses" Seuil 1957, p. 147.

<sup>129</sup> Pierre TEILHARD de CHARDIN *Le Milieu Divin*, Seuil 1957, p. 147.



*has its true cause in the search for a richer and more spiritualizing form of union than that which is limited to the horizons of a cradle. In reality, in the present state of the world, Man is not yet fully revealed to himself by Woman, nor vice versa."*

In the pen of this poet in 1930, this liberating vision of sexuality as a divine encounter is truly prophetic:

*By physical love, the powers of man are magnificently released. What has always slept in our souls awakens and leaps forward ... The moment of the total gift would then coincide with the divine encounter. "<sup>130</sup>*

I end this chapter with one last amazing quote about conscious sexuality which he did not experience himself but which he anticipates, like the "sublimation of spiritual-sensual love"

*"When man will rediscover this source of energy which is the sublimation of spiritual-sensual love, it will be as if, for the second time in the history of the world, he discovered fire."<sup>131</sup>*

Yes, our 21<sup>st</sup> century civilization is perhaps rediscovering the fire of initiation through "conscious" and sacred sexuality, and through the revaluation of our body as a temple of the divine.

## **CHAPTER 6: THE MOTHER & SRI AUROBINDO ANNOUNCE A 20<sup>th</sup> CENTURY SPIRITUAL PATH:**

I would like to highlight two exceptional witnesses who dared to announce a path to Being beyond religion in India over 60 years ago in the middle of the 20<sup>th</sup> century: The Mother (Mirra Alfassa, born in France) who collaborated in deep spiritual communion with Sri Aurobindo in Pondicherry, India. They explained why and how the change in the level of consciousness of our Humanity had already started.

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<sup>130</sup> This quote is from: André VON LISBETH *Au cœur du Tantra. Le culte de la féminité.* Flammarion Paris 2017 p. 192-193. Unfortunately, I could not find the origin of this text in Teilhard's books.

<sup>131</sup> Another known quotation but I did not find the origin of is this text in Teilhard's books.

Let us start with a quote from the Mother that sums up their thinking well:

*"It is the divine presence that gives value to life. This presence is the source of all peace, of all joy, of all security. Find this presence in yourself and your problems will disappear."*<sup>132</sup>

### **Integral yoga beyond religion**

The great intuition of Sri Aurobindo and The Mother was to announce a new path of spiritual transformation beyond religion<sup>133</sup>.

*"Auroville is for those who want to live an essentially divine life but who renounce all religions, whether ancient, modern or future. Knowledge of the Truth can only be experiential. No one should speak of the Divine unless he or she has had experience of the Divine. Know the Divine, then you can speak about it."*<sup>134</sup>

### **Aurobindo and the Mother are the first to announce this path in the 20<sup>th</sup> century.**

Aurobindo and the Mother in Asia are the first who announced in the 20<sup>th</sup> century that Humanity was ready to discover a new spiritual path beyond religion. They called this path "Integral Yoga". This integral yoga is not aimed at reaching very high states of consciousness and to remain in contemplation there the rest of our life. No, the spiritual path of integral yoga does not aim at escaping from the world. This is the deep meaning of the word "integral". On the contrary, this path consists in transforming oneself personally and discovering Being, the divine in oneself, in order to collaborate effectively in the transformation of our Humanity and civilization that is in transition towards a higher level of consciousness. This reminds me of Socrates' and Plato's vision.

### **A new positive vision of Humanity's future**

They also propose a positive and exciting vision of a future, more loving and united in humanity, in the construction of which we are invited to participate. This vision of the future was witnessed by the descent of the *Supramental* that the Mother saw in a vision during the night, in February 1956.

### **The Descent of the Supramental, Unity Consciousness.**

She had a vision *that a very powerful divine force had already descended on Humanity in the 20<sup>th</sup> century* and that it is now contributing to accelerating transformation of millions of humans. They called this force the "Supramental". Aurobindo explains that the *Supramental Consciousness is a Consciousness-of-Unity*. Here we find the same characteristic of the initiatory path towards Being and Unity.

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<sup>132</sup> Paroles de Mère II, Sri Aurobindo Ashram Press, p.16

<sup>133</sup> The Mother was saying: "*Keep your religion if you want, but come with us beyond.*"

<sup>134</sup> La Mère, le 2 mai 1970, on the French Site of Auroville. France

As Aurobindo said, this descent of the Supramental is radically transforming Humanity and

*"If Humanity is to survive, a radical transformation of human nature is essential"* <sup>135</sup>

This transformation is on the move.

### ***Change of our cells is necessary to incorporate this new consciousness***

The important innovation brought by the Mother and Aurobindo in the 20<sup>th</sup> century is indeed the importance of the body and cells in the process of spiritual transformation of Humanity. In this it joins the millennial initiatory path that we have tried to describe in this book.

Here is how Georges Van Vrekhem (+) one of the main biographers of the Mother describes their overall project. It is a matter of transforming matter so that it is able to integrate a higher consciousness of a higher energetic level:

*"It is, the first if not one of the first times that the Mother tries to formulate something that will become one of the main orientations of her future effort: the change of matter effected by the change of consciousness, or the change of matter returned necessary to incorporate a new consciousness ... If a new, higher degree of manifestation is to be incarnated on earth, earthly matter must evolve once more to serve as a medium, a support for the incarnation, a body, to the awareness of this new and higher degree."* <sup>136</sup>

This is the meaning of all the work on the body and on the cells which Sri Aurobindo and the Mother have done themselves for years. It was about adapting the body to the new level of Supramental consciousness that enables and generates a new level of consciousness of humanity.

### ***Cell yoga transforms death***

The moment a person integrates and accepts in her/himself this very powerful supramental divine energy, she or he will more easily discover the path towards the divine or Being in her/himself. This discovery will transform her or his vision not only of life but also of death because the spiritual work will consist in transforming and revitalizing all the cells of his or her body by illuminating them. The Mother often speaks of "Cell Yoga". Here is a nice quote from Aurobindo on this subject:

*"In the cells of our body lies a hidden Power which sees the invisible and premeditates eternity".* <sup>137</sup>

The great intuition of Mother and Aurobindo is that Humanity has been influenced too much by the Mind and too little by the cells of our body. Indeed, most spiritual philosophies have put the body aside. The great discovery that Humanity is about to make is that the spiritual transformation happens at the level of the cells of our body:

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<sup>135</sup> Sri AUROBINDO: *The future evolution of Man. The Divine life on earth.* Ashram editions Pondicherry 2003. p. 56.

<sup>136</sup> Georges VAN VREKEM : *The Mother : The story of her Life.* 2000 Our quotations refer to the French version. *La Mère, une Biographie.* Les Belles Lettres, 206. p. 426.

<sup>137</sup> Georges VAN VREKEM : *La Mère, une Biographie.* Les Belles Lettres, 206. p. 355.

*"I saw this secret...in everyday life, in physical life that precisely all spirituality rejects: a kind of precision, of accuracy even in the atom."<sup>138</sup>*

Mother adds:

*"It is not" the illusion of the world "as preached by the mystics, it is the illusion of our physical perception of the world and the lie which results from it: illness and death. If cellular perception changes, sickness and death change and vanish into something else."<sup>139</sup>*

She applied this "cell yoga" to herself for years and prepared herself to go through death differently. At the end of her life, she was ready and would have asked those around her several times to leave her in peace for three weeks, even if she seemed to be dead to allow her body to transform slowly.<sup>140</sup>

The Mother's plan was probably to administer Auroville as an Ascended Mistress. It would have been a totally different and exciting scenario to experience.

Unfortunately, the Indian doctors around her did not believe her despite her repeated warnings and declared her dead on the morning of November 17, 1973. Two days later, she was buried<sup>141</sup> in the vault of the Ashram next to Sri Aurobindo.

### ***Long silent work at the service of the transformation of Humanity***

If one carefully reads the "Mother's Agenda", one sees that Sri Aurobindo and she worked and strove in all discretion for decades, especially at night, to clean their own shadow area and that of Humanity. They tried to remove all the obstacles that were preventing the change of level of consciousness of Humanity. They worked discreetly, to promote and accelerate the acceptance by humanity of the Transformative Supramental.

### ***An extraordinary collaboration between the two of them even after death***

Right after the death of Sri Aurobindo, The Mother stood close to his body in order to receive in her body all the interior work of Sri Aurobindo had done to bring about the supramental:

*"He had accumulated a lot of supramental force in his body, and as soon as he left ... he was lying down, I stood next to him, and in a very concrete way - but concrete to him to feel so strongly that you thought it could be seen - all that supramental Force that was in him passed from his body into mine. And I felt the friction of the passage. It was extraordinary. It was an extraordinary experience."<sup>142</sup>*

<sup>138</sup> SATPREM, *Le mental des cellules* Robert Laffont Paris 1981 p. 29.

<sup>139</sup> SATPREM, *Le mental des cellules* Robert Laffont Paris 1981 p. 19.

<sup>140</sup> SATPREM, *Le mental des cellules* Robert Laffont Paris 1981 p. 177. *"Because of the necessities of the transformation, it is possible that this body enters a state of trance and has a cataleptic appearance. Please doctors do not intervene! Do not hurry either to announce my death and to give the government the right to intervene ... It could take days, maybe weeks and maybe even longer, and you will have to wait patiently for me to get out of this state after the transformation work is done."*

<sup>141</sup> SATPREM, *Ibidem*, p. 178-179. The Mother had three (premonitory?) dreams where she would be buried alive: "It was terrible. And it was not because I was buried alive: it was because my body was conscious. It was declared "dead" by the people, because the heart was no longer beating - but it was conscious. It was a terrible experience ... I was showing all the signs of death, that is to say that the heart was not working anymore, nothing worked - and I was conscious.

<sup>142</sup> Georges VAN VREKEM *La Mère*. Op. Cit. p.329.

Yes, the depth of the collaboration between these two beings is truly extraordinary. What complicity, even beyond death.

This phenomenon of "transmission of the Supramental Force of Light" from one body to another is also a phenomenon that should be remembered as exceptional.

### **Why not apply it to ourselves?**

This transmission between Aurobindo and the Mother is significant. I am more and more convinced that we could also ask Jesus to transmit to us all his initiatory work of transfiguration. I believe that Jesus does not ask more than to communicate to us all the extraordinary initiatory work that he had accumulated during his life before his Ascension.

I believe that this is how we can move forward quickly on our transfiguration path. Do we believe in it enough to ask for it with all our inner strength? I walk in this direction.

### **The Mother: an inundation of lightning**

Satprem is the Frenchman who recorded the reflections of the Mother for more than twenty years on cassettes and transcribed them in the multiple volumes of the "Mother's Agenda"<sup>143</sup>. Here is his testimony on the energy of the Mother:

*"Yet we knew ourselves, having experienced it in our bodies each time we met the Mother (and even from a distance), how being close to her was to enter a kind of an inundation of lightning, a torrent of compact power so dense that our whole body seemed to melt. We were caught in it, in each cell, as if suddenly, millennia of night and pain began to cry and to pray for the light, to pray for love, pray for space, pray for freedom ... and we plunged into this bath of fire as if with a lost body, with a lost soul, as if we were finally in the "that" of the world with our body, the "that" we had shouted at so much and what we had longed for through lives and lives of pain and despair, millennia of futile stupidity. And then we were there ... But you had to dive there, you had to melt there. One can understand this exceptional situation."<sup>144</sup>*

### **A non-religious Ashram in Pondicherry**

Aurobindo and the Mother first founded an Ashram that was a non-religious ashram. There is actually no ceremony, no prayer, nor any celebration organized there. Ashramites get together only for meals. The Pondicherry Ashram is therefore in their idea an anti-Ashram in the sense that the thousands of other ashrams in India are Hindu or Buddhist and centered on community practices inspired by the Hindu or Buddhist or Christian religion in the South. Not here. It was very audacious initiative in a very religious India, yet the Pondicherry experience has endured for over 50 years.

### **A second, even more daring project: Auroville**

<sup>143</sup> This *Mother's Agenda* has been published in by SATPREM in French, English, German, Dutch, Italian, etc. Satprem wrote other books on Aurobindo before he died April 9, 2007.

<sup>144</sup>SATPREM: "*Le mental des cellules*" ("*The mind of the cells*") Robert Laffont, Paris, 1981, p. 173.

Their second project is even more daring. Create an international city that realizes an anticipation of Humanity's higher level of consciousness or, in other words, prefigures "The Human Unity"<sup>145</sup> of tomorrow's transformed humanity and higher level of consciousness. It was long after Sri Aurobindo's death in 1950 that The Mother (La Mère) founded Auroville on February 28, 1968. Fifty years later, on February 28 2018 Auroville marked its 50<sup>th</sup> birthday. The Mother fortunately managed to obtain patronage from UNESCO present at the inauguration in 1968 and continuing its support over the 50 years.

Having worked on this project as a member of the "*Auroville International Advisory Council*" for 8 years, I can testify that:

- On the one hand, this project is an exceptional success. A city has existed for 50 years. It has nearly 3000 inhabitants from almost every country in the world. It can be said without exaggeration that the majority of the inhabitants devote themselves very seriously to the spiritual transformative of "integral yoga" or other serious methods because everyone is invited to find their own way. It is the only small town in the world where the majority of city dwellers follow a deep and continuous initiatory and meditative path. In this, the very existence of Auroville is an extraordinary success.
- On the other hand, after 50 years the city is not yet built. It consists of "temporary" houses built "while waiting" (*en attendant*). The city has not yet found a system of governance that allows it to finalize its construction and thus promote an even greater international influence.
- We must here admire the support of the Indian Government for this project, through good and bad times. Indian Prime Minister Indira Gandhi promised to The Mother near the end of The Mother's life to protect Auroville. They had a very deep bond of friendship. This type of support would have been inconceivable for a Western government. No one knows if the Auroville project would have survived without such support.

On a personal basis, my contact with Auroville for eight years may have helped me to prepare myself energetically and make easier the discovery of my path to Being, my "integral Yoga".

## CONCLUSION OF CHAPTER 6

### 1. *Humanity's change in level of consciousness has already started.*

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<sup>145</sup> It is this term of "Human Unity" which is used by the Mother in the statutes of Auroville (4) and is found everywhere in Auroville, in particular at the foot of the "Banyan Tree" near the "Matrimandir". Here is the Auroville charter written by the Mother in 1968 :

1. *Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville, one must be the willing to be servitor of the Divine Consciousness.*
2. *Auroville will be the place of an unending education, of constant progress, and a youth that never ages.*
3. *Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realizations.*
4. *Auroville will be the place of material and spiritual research to give a living body to concrete human unity.*

The contribution of The Mother and Aurobindo is significant because it is powerful. According to them, the elevation of the level of consciousness of Humanity began with the descent of the Supramental to Earth in the middle of the 20<sup>th</sup> century. The consequence is that Humanity's transformation to a higher level of consciousness is inevitable, whatever the ups and downs it might go through. This change is similar to the "Noosphere" announced by Teilhard de Chardin.

*2. This spirituality is beyond religion and classical "spiritual" approaches.*

They repeated it during their whole life. As Aurobindo said, we are no longer looking for the "religious approach that puts aside the body by proclaiming the illusion of the world". We are instead putting aside the "illusion of our physical perception of the world". It is indeed needed to fundamentally reconsider our way of considering our bodies and our cells. It is from the transformation of our cells that the Supramental change is taking place.

*3. The initiatory work on our bodies' cells becomes essential*

As a result, the initiatory path described in this book is neither secondary nor peripheral alongside the path indicated by world religions. It becomes the greatest innovation of the 21<sup>st</sup> century. We must pay tribute to these two great spiritual and great innovators. "Integral Yoga" and "Cell Yoga" indeed becomes the main path to prepare the acceptance in us of the Supramental. The transformation of the cells of our bodies enables the preparation and acceleration of Humanity's new level of consciousness, including practicing Yoga to specifically work on the body and learning to breathe, obvious in Indian culture.

*4. A new definition of spirituality beyond religion is put into practice.*

Aurobindo and The Mother had the audacity to announce and realize in their bodies the initiatory transformation towards Being. They dared to say and repeat that this path was beyond religion. In the Indian context, it was extremely audacious. I am not certain that they were heard or understood in depth by everyone.

Hence the importance of their two projects, The Pondicherry Ashram and Auroville which are clearly spiritual and not religious. They exist, are working, and are famous, although it is easy to fall back into the rut of "religious" ways of thinking. The conflicts of the years 2012-2013 within the Ashram of Pondicherry are vivid proof of this.

*5. The same intuition as the path to Being in this book.*

We find here the same intuition, the same vision and the same characteristics as those of the path to Being described in the other chapters of this book. These two witnesses are a light which brilliantly and in a very creative and original way has brought back the millennial knowledge of this initiatory path of Humanity towards Being by enriching it in adding new and very important conceptions such as the "descent of the Supramental" which took place in the 20<sup>th</sup> century and "Cell Yoga".

## **CHAPTER 7: ALDOUS HUXLEY AND HENRI BERGSON: KEYS TO “I AM”**

In this chapter I would like to introduce Aldous Huxley and Henri Bergson.

Huxley wrote one of the only syntheses of the best of what the wisdoms and mystics around the world have transmitted to us on the plane of the spiritual path to the divine in the Self, or to Being. "The Philosophia Perennis" is a term he borrows from Leibniz. His book is one of the most complete and intelligent syntheses of spiritual traditions and it contains pearls of information that I would like to share with you.



Henri Bergson is one of the only philosophers to have dared to describe the path of Western mystics. The pages he devotes to it in one of his books are among the most beautiful pages of mystical philosophy.

## 1st PART: HUXLEY AND "PERENNIAL WISDOM"

### ***The basic condition: love, purity, and poverty.***

In the Introduction Huxley explains well that The Philosophia Perennis is concerned above all with the Reality of Being, and with the Divine in itself. He explains that the nature of this Reality is such that it can only be understood directly and immediately by those who have chosen to *"make themselves loving, pure in heart, and poor in spirit."*<sup>146</sup> This corresponds exactly to the requirement of Jesus, especially in the "Beatitudes". If one does not fulfill these conditions, and one does not accept transforming oneself, one cannot have direct access to the path of Being nor to the Divine in oneself.

Knowledge in this area is a function of Being, that is, of what we are, not of what we know or are acquainted with.

This is also the reason why Huxley chose not to give voice to the philosophers because he considered that they were too often confined to a too mental approach and are too seldom actors and witnesses of an authentic inner transformation.

We have made a different choice since we have given voice to Socrates and Plato who spoke eloquently of the inner transformation towards the Light of Being.

### ***1. "Tat Tvam Asi", That art Thou: The Being is within each human.***

The first chapter of this book tells a story that says that the gateway to the path to Being opens with the mantra: *"Thou Are That"*, (You are That which IS), which in Sanskrit is *"Tat Tvam Asi"*.

Here is the story. Svetaketu was sent at 12 by his father to a master to study the Vedas. At 24 he returned home proud of his twelve years training. And his father asked him,

*"Have you asked for that knowledge by which we hear what cannot be heard, by which we perceive what cannot be perceived, and know what cannot be known?"*<sup>147</sup>

Svetaketu recognized that he had not been taught this knowledge. Then the Father asked him to put salt in a glass of water, and to present this glass to him the next day. He asked him where the salt was, which was obviously dissolved. He then tells him to throw away the salt water. Svetaketu threw out the salt water. However, the father made the observation that the salt was not lost because it exists forever. He said to his son:

<sup>146</sup>Aldous HUXLEY *The Perennial Philosophy An interpretation of the Great Mystics, East and West* 1945. p.viii.

<sup>147</sup> Aldous HUXLEY *The Perennial Philosophy* p. 3.

*"Here Likewise in this body of yours, my son, you do not perceive the True. But there, in fact, it is. In that which is the subtle essence, all that exists has its Self. This is the True, the Self, and thou, Svetaketu, art That. " (from the Chandogya Upanishad)<sup>148</sup>*

The first time I read this chapter, I understood nothing. It took me a long time to understand that this little story explains the path to Being in us.

It is no coincidence that Huxley put this story at the start of his book on Perennial Philosophy. It describes the path to Being much better than our philosophers Sartre and Heidegger have done.

This story is like the gateway to the path of Being. Here is Huxley's explanation.

The purpose of the spiritual path, explains the text, is to understand, to concretely realize, to live in depth, a very simple truth: *each human has the divine (or Being) within his or her depths.* The divine, Being is inside, deep within each of us. But most humans never find out.

*"For the doctrine that is to be illustrated in this chapter belongs to ontology rather than to psychology, to the science not of the personal ego, but of eternal Self, in the depth of specific, individualized selves, and identical with, or at least akin to, the divine Ground. Based upon the direct experience of those who have fulfilled the necessary conditions of such knowledge, this teaching is expressed most succinctly by the Sanskrit formula "Tat Tvam Asi" ("That Are Thou"). The Atman, or immanent eternal Self is one with Brahman the Absolute principle of all existence. And the final goal of every human being is to discover the fact for himself, to discover Who he or she really is. "<sup>149</sup>*

We are at the heart of the path of Being. This path begins with each of us progressively discovering the presence of Being deep within.

The mantra "You are That" enables me to discover the divine in my depths, a spark of divine within me. It enables me to discover my way towards Being. So, at the very moment that I discover Being within my deepest self, I discover that "I Am" this spark of divine that is my Essence. One can even specify that it is by identifying myself with Being in me, by practicing the mantra "I am what Is" that I gradually discover that "Being" *is* in the deepest part of myself, and that I thereby gradually manage to connect to my deepest Being, the divine in me. Certainly, it takes a little time, but the road is not complicated. On the contrary. This progressive connection generates within me *inner joy and light*.

## **2. The depth of the soul: William LAW**

Here is exceptional testimony 300 years ago from William Law who gave us a very rich and descriptive synthesis to which we will often return:

*"Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God, or unite thee to Him. Nay thy inward faculties of understanding, will and memory, can only reach after God, but cannot be the place of his habitation in thee. But there is a root or a depth in thee from whence all these faculties comes forth, as lines to from a center, or as branches from the body of the tree. This depth is called the center, the fund, or bottom of the soul. This depth is the unity, the eternity - I had almost said the infinity - of thy*

<sup>148</sup> Aldous HUXLEY *The Perennial Philosophy* p. 4.

<sup>149</sup> Aldous HUXLEY *The Perennial Philosophy* p. 2.

*soul. For it is so infinite that nothing can satisfy it, or give it rest, but the infinity of God.*<sup>150</sup>

The way is to slowly lift the veil and discover this depth of our soul, this root from which everything starts and from where everything is nourished.

### **3. Being is also beyond the human: the necessary Transcendence**

Huxley also explains that obviously the Divine, Being is at the same time within everyone and at the same time transcendent. In a certain sense there is a contradiction. Being is simultaneously totally inside and totally outside. He quotes Meister Eckhart:

*"The more God is in all things, the more He is outside them.  
"The more He is within, the more he is without."*<sup>151</sup>

The more God is IN all things the more He is OUTSIDE all things. And here Huxley himself explains this conception of transcendence at the base of the Perennial Philosophy. It is one of the best definitions of Transcendence and its indispensable role:

*"Only the transcendent, the completely other, can be immanent without being modified by the becoming of that in which it dwells. The Philosophia Perennis teaches that it is desirable and even necessary, to know the spiritual Ground of things not only within the soul, but also outside in the world, and beyond the world and soul, in its transcendent otherness - "in heaven."*<sup>152</sup>

This text is very deep because it explains a simple but rarely told truth. To be totally embodied in us, the divine / Being must also be, at the same time, totally other, totally different. Otherwise, it would mix with us and get lost. Only that which is totally transcendent, can be totally immanent without becoming modified by that in which it dwells. So, to live totally in us without altering, the divine, Being must be by definition totally transcendent.

### **5. The experience of Unity with the divine brings us beyond the ego**

All mystics experience that contact with the Divine, the Transcendent is also an experience of Unity such as when Jesus witnessed, "The Father and I are One" and Hadewijch of Antwerp majestically witnessed uniting physically with her Love.

Once again on this subject Meister Eckhart provides authority. The powerful contribution of Meister Eckhart is the experience of *mystical Unity with the Divine*, with Being. Eckhart, probably influenced by Hadewijch from Antwerp, is one of the main witnesses of this path of Being in the West and this unification also causes at the same time a feeling of being beyond ego. I do not feel 'myself'. I feel as if lost in the Divine.

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<sup>150</sup> Aldous HUXLEY *The Perennial Philosophy* p. 2. William LAW 1686 –1761, was an Anglican priest of the Church of England. He lost his teaching status at Emmanuel College, Cambridge because he refused to swear allegiance to George I, the first English monarch of Hannoverian origin.

<sup>151</sup> Aldous HUXLEY *The Perennial Philosophy* p. 2.

<sup>152</sup> Aldous HUXLEY *The Perennial Philosophy* p. 2.

*For though she (the human soul) sinks, all sinking in the oneness of divinity, she never touches bottom. For it is of the very essence of the soul that she is powerless to plumb the depths of her creator. Here one cannot speak of the soul any more, for she has lost her nature yonder in the oneness of the divine essence. There she is no more called soul, but is called immeasurable being” M. Eckhart <sup>153</sup>*

We find in this short text all elements. The soul is sinking into the Oneness, but it also experiences transcendence (never touches the bottom). It also experiences the loss of itself, of ego, to merge into the infinite Being (immeasurable).

## **6. Beyond time and space ...is joy**

William Law explained that:

*“This depth is called the center, the fund, or bottom of the soul. This depth is the unity, the eternity - I had almost said the infinity - of thy soul.”*

Once we experience this contact with Being, with the divine, and when we experience this Oneness, very often we have also the experience of being beyond time and space, such as in many descriptions of “Near Death Experiences” (NDE):<sup>154</sup> (Marc: I would not include Eben Alexander as a citation. There is too much evidence that he is a fraud.)

*“Time is what keeps light from reaching us. There is no greater obstacle to God than time. And not only time but temporalities, not only temporal things, but temporal affections. Not only temporal affections, but the taint and smell of time.”<sup>155</sup>(Eckhart)*

Eckhart also explains the subtle joy beyond time, in oneness:

*Rejoice in God all the time, says St Paul. He rejoices all the time who rejoices above time and free from time. Three things prevent a man from knowing God. The first is time, the second is corporeality, the third is multiplicity. That God may come in, these things must go out – except thou have them in a higher, better way: multitude summed up to One in thee.”<sup>156</sup>*

We will see that for David Bohm, there are two realities and that only the “implicate”, the “enfolding” world is real, which is outside time and space.

[https://en.wikipedia.org/wiki/Implicate\\_and\\_explicate\\_order](https://en.wikipedia.org/wiki/Implicate_and_explicate_order)

In contrast, the “explicate” or “unfolded” order according to Bohm includes the abstractions that humans normally perceive are illusions, such as Newton’s theories.

## **7. Who is God? He is the Un-nameable. Before God words recede.**

Huxley devotes a whole chapter to the “foundation”. Who is God? How to define the divine?

<sup>153</sup> Aldous HUXLEY *The Perennial Philosophy* p. 12.

<sup>154</sup> Two exceptional descriptions of those NDE are: Eben ALEXANDER *Proof of Heaven: A neurosurgeon’s journey in the Afterlife* 2012. And Anita MOORJANI *Dying to be me: My journey from cancer to near death, and to true healing* 2012.

<sup>155</sup> Aldous HUXLEY *The Perennial Philosophy* p. 189.

<sup>156</sup> Aldous HUXLEY *The Perennial Philosophy* p. 189-190.

First, here is St Bernard's answer:

*"Who is God? I can think of no better answer than: That who is. Nothing is more appropriate for the eternity that is God. If we call God good, or great, or blessed, or wise, or anything else of that sort, it is included in these words, namely: He is."*<sup>157</sup>

Here is what Shankara says:

*It cannot therefore be defined by a word or idea. As the Scripture says, he is the One, "before whom words move away from."*<sup>158</sup>

*When a man follows the way of the world, or the way of the flesh, or the way of tradition (that is, when he believes in religious rites and the letter of the Scriptures, as though they were intrinsically sacred), knowledge of Reality cannot arise in him.*

*The wise say that this threefold path is like an iron chain, binding the feet of him who aspires to escape from the prison-house of this world. He who frees himself from the chain achieves Deliverance. (Shankara)*<sup>159</sup>

<https://www.britannica.com/biography/Shankara>

We have described in Plato and Socrates, *the same image of the iron collars that chain humans at the bottom of the cave* and prevent them from turning their heads towards the light of Being. We have also seen that religious leaders did not like Socrates, who had a critical view of religions. This critical view was fatal to him. Here we see a very interesting similarity.

And here is what Lao-Tzu says:

*It was from the Nameless that Heaven and Earth was born. The named is but the mother that rears the ten thousand creatures, each after its kind.*

*Truly, "Only who rids themselves forever of desire can see the Secret Essences". Those who have never rid themselves of desire can only see the results.*<sup>160</sup>

It is now time to listen to Henri Bergson.

## 2 ° PART: BERGSON: THE PATH TO BEING PASSES THROUGH A "DARK NIGHT "

The path to Being often includes a passage through a "dark night". We do not see much anymore. We do not feel much anymore. It is night. It is dark.

Henri Bergson is one of the only contemporary philosophers who have written exceptional pages on this difficult subject. For him, the Christian mystics, or those who have gone through this stage, represent the most complete mysticism, because they did not remain in contemplation and went back down into action:

<sup>157</sup> Aldous HUXLEY *The Perennial Philosophy* p. 24. The philosophy of the Upanishads reappears, developed and enriched, in the Bhagavad-Gita, and was finally *systematized in the ninth century* of our era, by *Shankara* who is quoted here.

<sup>158</sup> Aldous HUXLEY *The Perennial Philosophy* p. 24.

<sup>159</sup> Aldous HUXLEY *The Perennial Philosophy* p. 7.

<sup>160</sup> Aldous HUXLEY *The Perennial Philosophy* p. 24.

*"There is no doubt that most (Christian mystics) have gone through states that resemble the various end points of ancient mysticism. But they have only gone through them: picking up on themselves for stretching into a new effort, they broke a dike; an immense current of life took them up; their increased vitality was released, an energy, a daring, an extraordinary power of conception and realization. "*<sup>161</sup>

The path to Being is precisely this transformation of everyday life. There was never any question of permanently withdrawing from the world. Bergson's description makes us understand that the path to Being involves a passage through the night. Suddenly the soul sees and feels nothing, and this can last a long time.

According to our Christian mystics it is a question, according to him, of *integrating and making disappear the will of the mystic in the divine*, because it is necessary that the action of this one is, in a second time, also transformed:

*"But if the soul is absorbed in God by thought and by feeling, something of it remains outside; it is the will: its action, if it acts, would simply proceed from it. Its life is not yet divine. "*<sup>162</sup>

Then comes what many Western mystics call the "dark night" which is according to Bergson a characteristic of mysticism (rather Western) which decides to be active in the world, as in the approach of "integral yoga" d 'Aurobindo:

*"... The soul finds itself alone and sometimes sorry. Accustomed for a time to the dazzling light, it no longer distinguishes anything in the shade. It does not realize the deep work that is obscurely accomplished in it. It feels that it has lost a lot, it does not yet know that it is to win everything. This is the "dark night" of which the great mystics have spoken, and what is perhaps the more significant, and in any case, the more instructive in Christian mysticism. The final phase, characteristic of great mysticism, is being prepared.*

*"It eliminates from its substance all that is not pure enough, resistant enough and flexible enough for God to use it. Already it felt God present, already it thought it saw him in symbolic visions, already it united to him in ecstasy, but none of this was lasting because it was all contemplation: action was bringing the soul to itself and thus detached it from God. Now it is God who acts through it, within it: the union is total, and therefore definitive. "*<sup>163</sup>

As soon as the soul has passed this stage, it discovers power, simplicity, accuracy, etc. It is an even deeper transformation:

*"... Let us say that it is for the soul an overabundance of life. It is an immense impulse. It is an irresistible push that throws it into the largest enterprises. A calm exaltation of all its faculties, makes that it sees big and, however weak it is, realizes powerfully. Above all it sees simple, and this simplicity, which strikes as much as in its words as in its conduct, guides it through the complications that it does not even seem to notice. An*

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<sup>161</sup> Henri BERGSON : *Les deux sources de la Morale et de la Religion*. 1955. There is an English translation: *The two sources of Morality and Religion*. 2015. References are from the French original. Here p. 240-241.

<sup>162</sup> Henri BERGSON : *Les deux sources de la Morale et de la Religion*. 1955, p. 244.

<sup>163</sup> Henri BERGSON : *Les deux sources de la Morale et de la Religion*. 1955 p. 244-245.

*innate science, or rather an acquired innocence, thus suggests to it the useful step, the definitive act, the word without reply.* <sup>164</sup>

Finally, the Christian mystic is energized, consumed by love:

*"For the love which consumes him or her is no longer simply the love of a human for God, it is the love of God for all people. Through God, by God, he or she loves all of humanity with a divine love.* <sup>165</sup>

This love is neither fraternity nor family love. It is something else:

*"... Very different is the mystical love of humanity. It does not extend an instinct. It does not derive from an idea. It is neither sensitive nor rational. It is both implicitly, and it is in fact, much more. Because such love is at the very root of sensitivity and reason, like of the rest of things. Coinciding with the love of God for its work, divine love that has done everything, it would deliver to anyone who could question it, the secret of creation. It is of metaphysical essence even more than moral. It would like, with the help of God, to complete the creation of the human species ..."* <sup>166</sup>

This beautiful text by Henri Bergson highlights the two stages of the path to Being, to the Divine. First there is enlightenment, the first stage in the discovery of the divine diamond in the depths of each person. Then there is a second stage that has been experienced more often in the West, according to him. It is the transformation, the absorption of the human will by Being, by the divine.

Now at this point, we can indeed speak of passage from the ego to the deep Self. It is only then that our concrete action in the world is transformed and becomes simple, clear and extraordinarily effective. Bergson takes as an example the great founders of monastic orders such as Saint Benoit in Italy, the founder of the Benedictine monks or Saint Bernard of Clairvaux, the founder of the Cistercian monks, and of the Templars.

## **CONCLUSION FROM CHAPTER 7: A BRIEF SYNTHESIS**

At this point of our study, we are able to propose a brief synthesis of this path to Being, this spiritual path beyond religion that we have tried to describe in the first seven chapters of this book. Evidently Huxley's approach has helped us to draw these specific points that are present in almost every chapter.

1. *The Divine is within each of us.* The spiritual path consists of discovering the divine spark that is already there in the deepest part of our souls. (Plato, Jesus, Hadewijch, Rumi, Teilhard de Chardin, Aurobindo, Huxley).
2. *The body is here the most important tool* of progress (Jesus, Hadewijch, Rumi, The Mother). Sacred sexuality is the best and easiest path to the Divine Light inside (Jesus, Magdalene).

<sup>164</sup> Henri BERGSON : *Les deux sources de la Morale et de la Religion*. 1955 p. 246.

<sup>165</sup> Henri BERGSON : *Les deux sources de la Morale et de la Religion*. 1955 p. 247.

<sup>166</sup> Henri BERGSON : *Les deux sources de la Morale et de la Religion*. 1955 p. 248.

3. Breathing is important. Learning to “breath from below” is crucial in meditation. “*Atma (breath) is the way to the divine,*” says Hinduism and Yoga.
4. *The Divine is also and at the same time outside of us.* The Divine Being is also Transcendent. This transcendence is absolutely necessary. (Plato, Jesus, Teilhard de Chardin, Hadewijch, Rumi, Huxley, Bergson)
5. *The path to the divine is a path to Unity, to the One.* We are indeed called to go beyond any form of Duality. Jesus told us that there is no duality between Light and shadow. Shadow disappears when light appears. “*The Father and I are One*” (Jesus, Hadewijch, Rumi, Teilhard de Chardin, Aurobindo & The Mother, Huxley, Bergson)
6. *To go forward on this path everyone is called to go beyond his/her ego.* This means to go beyond a lot of unconscious and conscious sufferings of our childhood. The more one feels Light and Love inside and outside, the more one feels the necessity to go beyond his/her ego. (Plato, Jesus, Hadewijch, Rumi, Teilhard de Chardin, Huxley, Bergson)
7. *This transformative path leads us to “cross the river” and go to the other side, beyond time and space.* The existence of this other side of the river is today confirmed by quantum physicists like David Bohm. We see that almost every mystic has lived through that experience (Jesus, Hadewijch, Rumi, Teilhard de Chardin, Aurobindo & The Mother, Huxley, Bergson)
8. *One of the most difficult passages is the “night of the soul” and the surrender of our human will to the Divine.* (Jesus, Hadewijch, Rumi, Bergson)
9. *Finally, joy is one silent sign that we are on this path.* Joy is the best discrete sign for myself that I am really on my way to this internal transformation. (Jesus, Hadewijch, Rumi, Teilhard de Chardin, Huxley, Bergson).

This is closing our enquiry on the individual path to the Divine, to Being in ourselves and in the cosmos.

We will now complete our research by adding a collective dimension of this path. In other words, we will discover in Chapter 8, the collective dimension of the “Kingdom of God” announced by Jesus.

## CHAPTER 8: HUMANITY’S NEW RENAISSANCE PLAN

***Humanity’s Ascension Plan as a New Renaissance***



In this chapter, we will talk about the Ascension Plan of Humanity. For we have so far described the path of Being as an individual ascension to the inner light of Being.

It seems more and more evident that this path of Being also includes a collective dimension in the form of a Plan of Ascension of Humanity. Humanity is called to leave its current cave and to go collectively towards the light of Being. I have come to believe this even if I know that what I say here is the opposite of what some media may continually promote.

The coronavirus crisis could be accelerating the transition.

In this final part of the book, I would like to show that Socrates and Plato, Jesus, of course, Teilhard de Chardin, Aurobindo and The Mother have already announced this Ascension, as has more recently Willis Harman in California who speaks of a New Renaissance. David Bohm's vision on quantum physics reinforces the change announced by Willis Harman in a rather radical way.

Finally, this Ascension is also a very appropriate response to the challenges of the 21<sup>st</sup> century that I cited in the Introduction to this book.

### ***Change may be changing: A soft and non-violent transformation seems possible***

It is also possible that the change itself is changing. It is possible that the current change of civilization no longer happens in violence, like the Revolutions of the centuries and millennia before. Change could happen in a non-violent and peaceful way, such as in the Climate Demonstrations of European college and university students who ask for a profound change in the paradigm of our policies and of our economic system in order to stop global warming.

In Belgium, young Flemish school students demonstrate with their Walloon counterparts. All these young people parade together in harmony, which is rather exceptional. It is perhaps another political Belgium, more united in a common vision of a truly sustainable and united future, that is looming and that perhaps heralds a different future for Belgium, Europe and the world.

### ***Plato: Philosophers are called to become involved in politics ... on the divine model.***

The dream of Plato was, as we have seen, is that political leaders learn to come out of the cave and undertake a path towards Being, a philosophical formation, in the sense of this ascent towards the light of the Beautiful.

To direct the State, one must ideally have left the cave, discovered the Light in oneself, and witnessed the great values of Being which are the Beautiful, the Good, and the True. One should have experienced an inner transformation and should have discovered the path to Being.

On the other hand, as we have just seen, it is also necessary that philosophers agree to come out of their retired contemplation, to become involved in politics and therefore agree to return to the cave to help in the achievement of the Common Good<sup>167</sup>.

When we analyze contemporary political debates, it is striking that it is only today that we understand how correct Plato may have been 2,500 years ago.

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<sup>167</sup> Plato Republic, VII, 500, D, E.

The contemporary crisis of political credibility makes us feel how it is important to see the birth of a new class of politicians who are capable of taking up the enormous politico-ethical stakes of the 21<sup>st</sup> century that we described in the Introduction. It becomes necessary that they resemble the vision of Plato and be able to implement this change of civilization and this plan of Ascension of Humanity that we sense as absolutely necessary.

It is also necessary for people to transform themselves personally because politicians are essentially a reflection of the citizens who elected them. The change therefore comes from the people. Hence the new importance of "citizen interiority"<sup>168</sup> for all.

### ***There is already an embryonic "Ethical Business"***

Note also that this vision is not so utopic because some businesses in our world are implementing it. In fact, managers of multinational companies have become *de facto*, the first competent and efficient global players. They therefore have a *new responsibility vis-à-vis the future of our civilization* that some CEO's are slowly discovering. I personally believe that this minority of business leaders has an important mission and is implementing it, sometimes better than our politicians.

I am thinking, for example, of the fairly recent book "Conscious capitalism"<sup>169</sup>. This new type of business pursues above all the Good, the Beautiful and the True. The entrepreneur confides to the readers that he has made a personal journey of internal transformation.

Profit is only a consequence of the exceptional quality of the company's relationships with its employees, suppliers, investors, civil society, as well as the environment that must become fully sustainable.

These "liberated companies"<sup>170</sup> that we are talking about more and more are successful only if the Executive Director has himself or herself gone through an internal transformation.

In this area, we must obviously mention the "World Business Academy" founded in 1987, by Willis Harman and Rinaldo Brutoco.

<https://worldbusiness.org/>

This initiative foreshadowed others. More associations of business leaders such as "Business for social responsibility" <https://www.bsr.org/> and others have since emerged. In France let us note for example the "APM" (Association pour le Progrès du Management) also created in 1987 follows a similar direction with 5000 business leaders.

<http://www.apm.fr/>

Plato's ideas seem to be taking on a surprising new currency at the start of this 21<sup>st</sup> century, at least within this small part of the business world.

### ***Jesus also announced the plan of Ascension of Humanity, but He was not understood.***

In the chapter on Jesus, one of the meanings of the parables of the Kingdom was the announcement of this plan of Ascension of Humanity, two thousand years in advance. It seems that it is only now that we begin to understand the deep meaning of this message that becomes

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<sup>168</sup> Thomas d'ANSEMBOURG : *Du Je au Nous. L'intériorité citoyenne ; le meilleur de chacun au service de tous*. This expression of « *citizen interiority* » comes from this book. Please note that T. d'ANSEMBOURG has published an English translation of another book: *Being Genuine: Stop Being Nice, Start Being Real*. In 2007.

<sup>169</sup> John MACKEY & Rajendra SISODIA, *Conscious Capitalism, liberating the heroic spirit of Business*. 2014. <https://www.consciouscapitalism.org/people/raj-sisodia>

<sup>170</sup> Frederic LALOIX: *Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage in Human Conscience*. 2014.

a real “Good News” for our 21<sup>st</sup> century in deep crisis. How could we have been blind and deaf to this message for so long?

It seems that Jesus expected it because he warned us:

*"You will listen and listen again, but you will not understand. You will see and see again, but you will not perceive."<sup>171</sup>*

Jesus hoped his disciples would hear and understand. It was not to be the case.

### **Teilhard: The law of " Complexity-Consciousness " leads to the Noosphere**

The visionary Pierre Teilhard de Chardin, S.J. explained in 1950 his famous "*law of Complexity-Consciousness*". The more the complexity on Earth will increase, the more there will be progress in of Humanity's level of consciousness. According to him, at the start of this new millennium, we could witness a fundamental change of direction. Instead of moving towards ever more differentiation and separation, we could suddenly witness a shift towards a progressive reconciliation of humans with each other, and progress in love, toward the Omega, the Christ who is infinite Love. He calls this movement "*Omegatization*".

Humanity would enter in what Teilhard calls the “Noosphere” within which it would progressively converge towards an Omega point that is the Cosmic Christ. Humanity would go towards more love and more consciousness because the cosmic Christ is a principle of Divine Light and infinite and Divine Love. The Noosphere is indeed a higher level of consciousness and energy. The Noosphere is symbolized by internet technology that links billions of people together around the world. It also indicates transformation to a higher level of the Greek word "nous" (νοῦς) that means intelligence spirit and soul. The Noosphere therefore presupposes a metanoia, a profound transformation of human intelligence, spirit and soul towards a higher level of Love.

Now this “metanoia” is exactly what a certain Jesus proposed to us 2000 years ago: the transformation of ourselves in depth towards Love and, collectively, a plan of Ascension for Humanity. In the Noosphere, Humanity as a whole and each human being will be attracted and transformed by the powerful *Christic energy* of Love, solidarity and communion which will culminate in the final Omega, the realization of all Humanity.

Teilhard is right in the sense that we are all raising our level of consciousness together, but without being aware of it, in total silence. We feel in our depths the absolute necessity for Humanity to go towards a new civilization which will be more just, more united in solidarity, more loving, and more respectful of Nature and the environment because our collective survival is at stake. This is what young students proclaim on the streets of Brussels and Europe.

My belief is that we have already entered the Noosphere. The more we enter, the angrier we are because *suddenly we become more aware and we see more clearly*. We understand much better than before all the dysfunctions of our industrial-patriarchal-capitalist-materialist civilization which is neither managing to conceive nor to implement a sustainable and just future.

So, driven by our "holy" anger, we do not see enough of the positive side of our new level of awareness that is arising. We do not realize that we have already partly entered the Noosphere. People around the world could therefore be changing their level of consciousness without knowing exactly why or how. This change is still invisible because it permeates the depths of

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<sup>171</sup> Matthew 13,14.

each of us, of our personal lives and of our basic values that are changing. New questions arise in us. Some perceive that their body is changing. Others have the impression that their vision of life is moving at full speed ... but in silence.

### ***The Mother and Aurobindo: a new positive vision of Humanity's future***

We have seen that The Mother and Sri Aurobindo propose a positive and exciting vision of a more loving, more united and more spiritual future for Humanity, in whose construction we are invited to participate actively, as "integral yoga".

This vision of the future is certified according to them by the descent of the "Supramental" that the Mother saw in a vision one night in 1965. She saw that a very powerful divine force had already descended on Humanity and that it was helping to accelerate the transformation of millions of humans. Aurobindo and she called this divine force the "*Supramental*". Aurobindo states that the Supramental Consciousness is a Consciousness of Unity. Here we find the same characteristic of a collective initiatory path towards Being and towards Unity.

This descent of the *Supramental* is radically transforming Humanity and Aurobindo stresses that Humanity must be transformed in order to survive.

*"If Humanity is to survive, a radical transformation of human nature is essential."*<sup>172</sup>

It is a very strong, radical message, and very current.

### ***Willis Harman announced a New Renaissance***

Willis Harman, as mentioned above, was one of the great visionaries of "Silicon Valley" in the 20<sup>th</sup> century. Before he passed away in 1997, he announced a New Renaissance to us.

For him, the Renaissance arose from the synergy of Copernicus's new vision of the cosmos (the Earth revolves around the Sun) and Gutenberg's invention of the printing press. The combination of these two elements produced a major and positive mutation: The Renaissance. Likewise, today, on the one hand, we will soon be faced with a change in metaphysics on a world level. Our way of looking at matter and consciousness will change very deeply. According to Harman, we are going to move from metaphysics M1 to metaphysics M3. M1 claims that only matter exists and that consciousness, if it exists, is an emanation of matter from the brain. In contrast, M3 considers that only consciousness exists and that it enables the appearance and transformation of matter. We are at the heart of current debates between scientists.

On the other hand, the major technological innovation of this 21<sup>st</sup> century is the instantaneous connection of billions of people around the world through the Internet (the "Web") that must remain open (Open Source).

The synergy of this new (metaphysical) vision with the technological innovation that constitutes the web is creating the beginning of a New Renaissance on a global scale.

Obviously, if we are only at the beginning of this new Renaissance, certain visionary thinkers suffer as did not only David Bohm, Einstein, and Tesla, but also people today like Rupert Sheldrake and others. They have suffered, and still suffer today, a fate that is better however than that of Galileo who was threatened with torture and Giordano Bruno who was burned at the stake in the Flower Market in Rome by the Inquisition.

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<sup>172</sup> Sri AUROBINDO *L'évolution Future de l'Humanité* p.56.

As former Harvard professor Thomas Kuhn explains, it takes at least 30 years, one generation, for a scientific paradigm to change completely. This paradigm change takes time. This new Renaissance announced by Willis Harman therefore reinforces the previous announcements of an ascending energy change at the level of our world civilization.

### ***The Evidence of Life After Death: Willis Harman and David Bohm***

But Willis Harman, in his book quoted above, goes further. [https://en.wikipedia.org/wiki/Willis\\_Harman](https://en.wikipedia.org/wiki/Willis_Harman)

He announces that the discovery that life after death will discover new scientific evidence. This new evidence will transform our world civilization into a post-materialist vision of life.

The little-known discoveries of David Bohm<sup>173</sup> who died in 1993 are affirming the evidence of the existence of life after death. Bohm puts forward the hypothesis that we live in two realities at the same time. The first reality is the "Newtonian" one, situated in time and space and the second reality is what he calls the "entangled space" or the "intricated" space. This second reality *is outside of time and space*. He insists that *only the second entangled space is real*, which means that we live in a Newtonian space that is an illusion.

For him death would consist only in leaving this illusory Newtonian space and entering entangled space which is the only reality of the Universe, and which is outside time and space. Obviously, this vision of Bohm was not very successful and was politely marginalized. It is still marginalized today because it calls into question the very bases of our scientific approach and our very definition of reality.

Willis Harman explains that in the 21<sup>st</sup> century, *"this new evidence of life after death will completely transform in depth the roots of our materialist civilization which is dominated by an enormous implicit anxiety of death, implicit, because perfectly internalized over the centuries. And this anxiety is perhaps the secret engine of our "consumer society", and of the accumulation of possessions."*<sup>174</sup>

This is in line with the *transformation of death announced by Jesus* which our materialist civilization is incapable of understanding. To understand this transformation of death announced by Jesus, we need to change our very definition of life on Earth. We must leave the materialist definition that claims that we are a body with perhaps a soul because the existence of the soul is not at all certain. We must discover that we are a spirit, a soul that has accepted incarnation and forgotten its origin. We must rediscover it through transformation of our body, the cells of our body, and our DNA. In other words, we must gradually enter into metaphysics M3.

### ***The sociological measurement of our civilization change: "Cultural Creatives"***

The statistics and very original approach of sociologist Paul H. Ray<sup>175</sup> indicate the existence of "cultural creatives" which number in the hundreds of millions in Europe and the US. According to my sources, we can speak of one or two billion worldwide.

<sup>173</sup> Massimo TEODORANI *David Bohm: La physique de l'infini* 2014. One of the best syntheses on Bohm vision. Prof. Massimo Teodorani is teaching theoretical physics at Bologna University.

<sup>174</sup> Willis HARMAN *Global Mind Change* See Chapter 5 Legitimation of the Transpersonal. Willis died in January 1998.

<sup>175</sup> Paul H. RAY & Sherry Ruth ANDERSON : *The cultural creatives How 50 millions people are changing the world* 2001. See also his site [www.culturalcreatives.org](http://www.culturalcreatives.org)

It is a striking, but little known confirmation that the plan of Ascension of Humanity is really in progress at the beginning of this 21<sup>st</sup> century. And it is advancing fairly quickly.

According to Ray, these millions of people are creating the trans-modern post-industrial world culture of tomorrow. They are silently preparing the new Renaissance.

One of their characteristics is the search for an inner transformation. It is a very important background current, a "weak signal". This dimension of internal research will take different forms:

- in the Islamic bloc of one billion citizens, according to Professor Ziauddin Sardar<sup>176</sup>, adviser to the main Muslim governments in Asia, there is a great number of "cultural creatives", at least 200 million, but nobody talks about it. Let us, for example, mention Cheikh Khaled Bentounes<sup>177</sup> who is the European President of the Alawite Sufis. He is truly presenting a beautiful vision of the Future European Islam: intelligent, open, mystic and totally democratic. Or those Jurist women in India like Sona Khan<sup>178</sup> who are doing remarkable underground work rewriting the legal part of Sharia law in order to restore the equality of the rights of women with those of men.

- in China where, according to the Filipino sociologist Nicanor Perlas<sup>179</sup>, alternative Nobel prize winner, millions of ordinary citizens are rediscovering the spiritual depth of Tai-Chi, and Chinese spiritual tradition which dates back eight thousand years, but they are being persecuted as the "*Falung Gong sect*". This persecution increased their number. Today there are more than 200 to 300 million.

- in Japan, where high-level intellectuals such as Dr. Takeshi Umehara<sup>180</sup> (+ 2019) were very aware of this process of change in civilization in Japan as well.

- in the USA, where the number of "cultural creatives" is increasing and coming close to 40%<sup>181</sup> arouses among the other 60%, a refusal to change as epitomized by Trump.

- or in Russia, where the search for the path of Being could be more advanced than with us in Western Europe.

And the deepening of this new internal dimension, this "citizen interiority" is precisely what our new civilization (post-industrial, post-capitalist and post-patriarchal) needs in order to be able to face the new ethical and political challenges of our 21<sup>st</sup> century.

## THE 5 LEVELS OF RE-ENCHANTMENT OF THE WORLD

<sup>176</sup> See Wikipedia English on "Ziauddin Sardar" who was an influential advisor to Asian Muslim governments, was present at the Brussels congress on "Governance and Civilizations" in May 1998.

<sup>177</sup> Cheikh Khaled BENTOUNES, "Therapy of the soul" 2013. & Islam and the West: Advocacy for living together "2018. He also organized a Colloquium in Algeria (published in French) in dialogue with world famous feminists, on the status of women in Islam. His latest book explains how Islam can and should integrate into the West. He also proposed to the United Nations in New York to create a *World Day of Tolerance and Living Together*.

<sup>178</sup> See the work of Sona KHAN Advocate Supreme Court of India, The Khan Law Firm, A-2 Oberoi, Swiss Apartments, Sham Nath Marg, DELHI - 110 054, INDIA. email: sakhana@eth.net

<sup>179</sup> PERLAS Nicanor: *Shaping Globalization: civil Society, Cultural Power, and Threefolding* [nperlas@info.com.ph](mailto:nperlas@info.com.ph)

<sup>180</sup> Takeshi UMEHARA *The civilization of the Forest*. Published in "NPQ" Summer 1990 pp. 22-31.

<sup>181</sup> See the new statistics on Paul H. Ray's website: [www.culturalcreatives.org](http://www.culturalcreatives.org)

I chose an image of an iceberg to illustrate that 4/5 of all current changes are underwater. This means that they are invisible and are never debated, either in our media or in politics. Everything that is dark blue and floats in light green is passed over in silence. No debate.

But the new generation of 20-30 year olds, called the "Z" generation, is perfectly aware of all these underground levels, which is not the case with public opinion polls or the media. And the youngest 12-18 year olds, who demonstrate in the streets against climate change are even more aware and kindly radical: we must change the economic and political system.

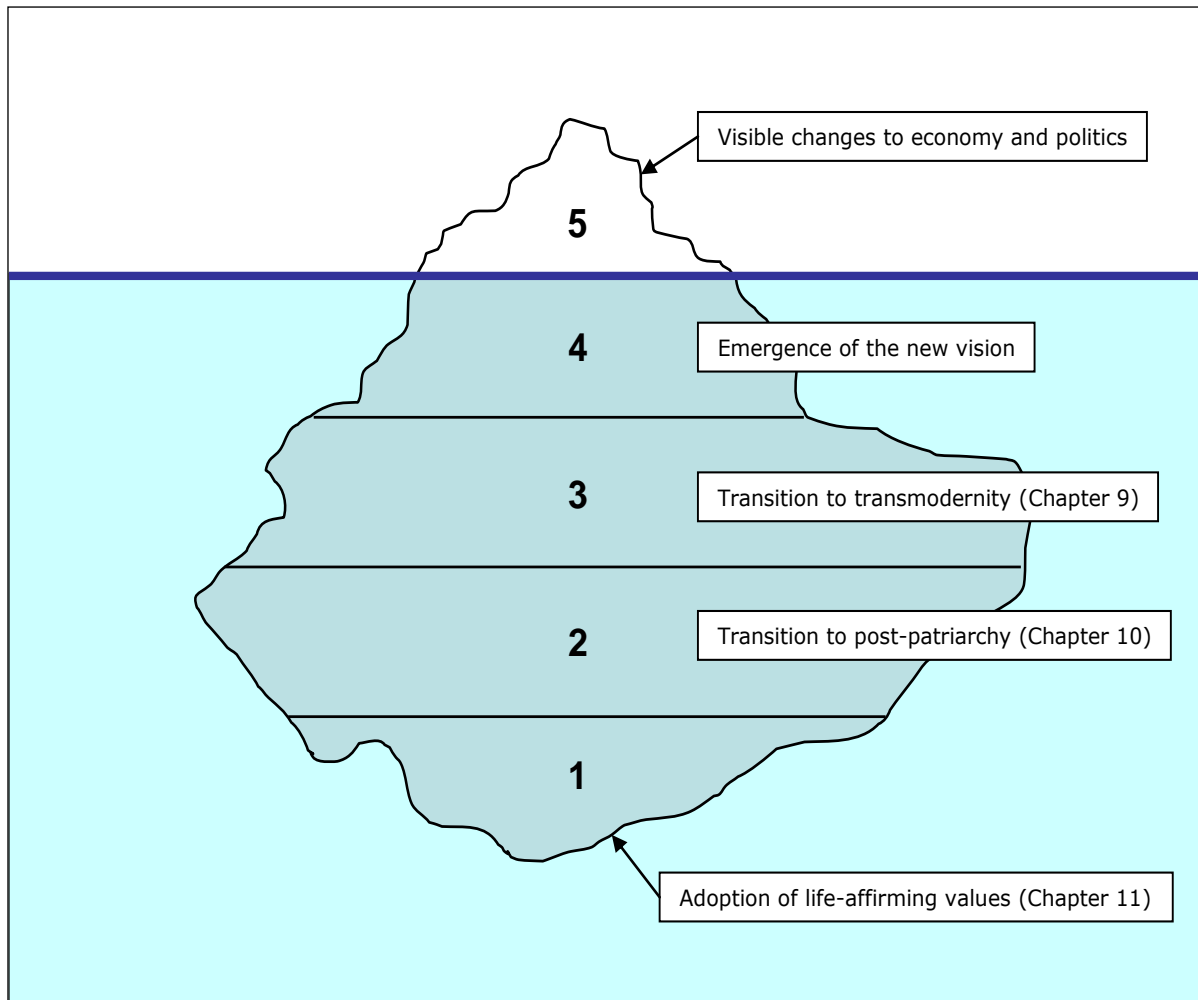


Image : Copyright Marc Luyckx

1. *The first level*: Passage from death values to life values: The engine of change is very powerful and nobody will be able to stop it.

Our world civilization is threatened with death if we do not change anything because we have invented two possibilities for collective suicide: nuclear war and infinite growth in a finite world.

There is very good news: the collective unconscious of Humanity has already chosen collective survival, and this unconscious choice transforms deep within everyone, the values of death (collective suicide) into values of life (Humanity wants to survive).

This level is the lowest. It is cold and dark there. We do not like to go there, nor stay there, because we do not like to speak about this danger that hovers over our heads. We prefer to

ignore this death threat, but it occupies an important place in our individual and collective subconscious.

It is very important to understand that this change from values of death to values of life *is the very powerful engine of the change of civilization in progress*. As Willis Harman, a member of SI International in Silicon Valley <https://www.sri.com/> noted:

*"We are experiencing one of the most fundamental changes in history: the transformation of the belief system of Western society. No political, economic or military power can compare to the power of change in our mind. By deliberately changing their image of reality, men are changing the world."* <sup>182</sup>

No one is therefore able to stop this change of civilization in progress. No one.

### *The strength of re-enchantment as a driver of change*

The extraordinary force of this change of civilization and of paradigm lies in its potential for re-enchantment. A new breath for our souls, our minds and our bodies. A new collective hope. "Yes we can". Yes, we can orient our world civilization towards a non-violent and environment-friendly future. It is possible and it is happening. Some people feel it, realize it and perceive that their energy level is rising, and that the new values that will soon dominate our civilization are of a higher, subtler energy level. That delights us internally because the only way to solve our problems is by increasing our energy and by changing our worldview and paradigm.

This concept of "re-enchantment" comes from the sociologist Max Weber<sup>183</sup> who wrote that rational, machinist and materialist modernity has *disenchanted* the world. If we come out of this mental prison that is modernity, we rediscover with astonishment, the power of re-enchantment.

### *2. The second level is the death of patriarchal values.*

It is still very cold and it is quite low in our consciousness. Our society also does not visit this level very often even if it knows it exists. We speak very little about it and yet we are still confronted every day with the domination of men and masculine values over women and more feminine values.

Actually, we are witnessing the crisis of any vertical, pyramidal, arrogant and manipulative management. We do not talk about it often, but everyone knows and realizes that we will not find a solution to our global problems based solely on the values of command, conquest and control (CCC). We feel that in order to protect our beautiful blue planet, we urgently need a new array of values of respect, reliance, and solidarity, that is sweeter, more "jin" as the Chinese say, more feminine. Patriarchy is therefore already expiring because it has lost its millennial legitimacy. Its corpse is still moving however because it continues to oppress millions of women around the world!

The emerging New Renaissance invites us to reinvent our roles as men and women in co-creating a new civilization.

### *3. Level three is the end of modernity and the beginning of trans-modernity.*

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<sup>182</sup> Willis HARMAN *Global Mind Change* (On the book's Back cover).

<sup>183</sup> Max WEBER *The protestant Ethics and the Spirit of Capitalism*. English Translation 1930.



We are not really aware of it but we feel it more and more today. As we will see, for those who are still 100% modern, for example certain French intellectuals, it is very difficult, if not impossible, to understand that we could be in the process of changing paradigms. By definition, moderns are not aware of being in a paradigm since they live as being in objectivity, thus identified with Truth, which is rational and impartial.

Modernity is omnipresent but it has lost its legitimacy. Edgar Morin says it perfectly:

*"If modernity is defined as unconditional faith in progress, in technology, in science and in economic development, then this modernity is dead."<sup>184</sup>*

Trans-modernity in which we have already entered is characterized by the return of ethics and meaning. The ultimate value, the one that clearly dominates, *is the absolute urgency of moving together towards a sustainable world*. Anything that does not go in this direction is meaningless, and politely - or less politely - refused.

The new metaphysics M3, announced by Willis Harman, reveals that consciousness precedes matter. It is consciousness that can bring about matter. It is the new Copernican revolution that awaits us.

#### 4. Level four is the end of the industrial economy.

Many "industrial" businesses are dying before our eyes. Many have replaced humans with robots performing more and more tasks. In addition, this "industrial society" based on infinite quantitative growth (always more cement, deforestation, pollution, and extraction of earth resources, etc.) is leading us to collective suicide. More and more people are rejecting this destruction of our planet.

We have, at the same time, *already entered the intangible economy, which is a new economic paradigm*, but we continue to make it work in the usual "old" industrial categories. The best example is GAF A (Google, Apple, Facebook, Amazon) that make a lot of money, but no longer make any sense. They have become very rich dinosaurs ... for the moment because they have reverted to the industrial capitalist logic of infinite quantitative growth. Unlike Steve Jobs, and Google founders and creators, they offer no credible vision anymore of a united and sustainable civilization.

My view is that the level of thinking in California has gone down several levels after the deaths of Willis Harman, Peter Drucker and other very high-level thinkers like Harlan Cleveland <https://www.nytimes.com/2008/06/13/us/13cleveland.html> before the year 2000.

It is important to realize that this intangible economy can work much better on a qualitative, humanist, win-win model, and operating on the sharing of knowledge. This new functioning is much more efficient and ethical *because its concept of growth has become qualitative, therefore also sustainable*. This economy will be dominated in the future by transparency and ethics (trans-modern). Otherwise it will have no future. Sorry for the trans-humanists of Palo Alto who do not consider or address ethical issues of their actions<sup>185</sup>.

#### 5. Finally we come to the fifth level, the transformation of Politics.

It is the only visible level. We are facing a growing gap of political credibility. Overall, the pyramidal institutions are in crisis: political parties, Churches, Unions, Universities,

<sup>184</sup> Edgar MORIN *Les Sept Savoirs Nécessaires à l'Education du Futur*. 2000. <http://www.combusem.com/MORIN.HTM>

<sup>185</sup> More developments on those issues in my precedent book: Marc LUYCKX *The new sustainable civilization is working*. Lambert Academic Publishing 2019.

hierarchical companies, associations of doctors, notaries and others. When they are not already dead because they are accused of corruption, absence of transparency, or more seriously incompetence, since they fail to answer the question of our collective survival, let alone the very meaning of our civilization.

At this level, once again, political change comes from the people.

### *Many citizen initiatives*

Millions of citizen initiatives are beginning to give an indication of the potential power of this reinvention of politics, of the return of meaning, transparency and ethics. We know almost all the solutions to the problems of our time. We are implementing them together, in collective intelligence. All of these innovations are part of a new vision. A new civilization aims itself in all directions from this beginning.<sup>186</sup>

### *The New Politics: Interior Light and Limited Mandates*

The politics of tomorrow will be ethical and transparent. Politicians will be obliged to act for the Common Good. Plato announced this 2500 years ago. And Plato becomes surprisingly current and relevant again.

Political transformation begins slowly with the ending of lifelong political careers. The politician of tomorrow could be "called" to serve one or two terms, and then return to his original profession.

I have met a women CEO who had agreed to serve as Vice President of the Tuscan Region of Italy for one single term. Such time-limited service could become more and more frequent.

## 4 SCENARIOS FOR THIS CHANGE OF CIVILIZATION

After having analyzed the first indicators of the change of paradigm and civilization in progress, the question is how this change of civilization could actually happen in the years or months to come.

There are obviously several possible scenarios.

### *Scenario 1. The general collapse.*

Authors like Pablo Servigne<sup>187</sup> have analyzed the conditions under which certain civilizations have collapsed. He found that our industrial civilization fulfilled almost perfectly all the conditions necessary for total collapse. This is true. Yes, the industrial civilization is going to die.

<sup>186</sup> Some Movies of Michael MOORE show a lot of new citizens initiatives around the world. Title: *"What can we learn from Europe and elsewhere"*

<sup>187</sup> Pablo SERVIGNE *How Everything Can Collapse: A Manual for Our Times*. March 2020. <https://jembendell.com/2020/03/28/how-everything-can-collapse-my-foreword-to-new-book/>

However, there is good news. The industrial tectonic plate could pass below the new intangible circular and sustainable tectonic plate and suddenly we could see the new sustainable and more ethical civilization that will appear in broad daylight.

So there could be a shift, a transfer of power, and a change of tectonic plates.

Many authors do not see this second tectonic plate coming up.

### *Scenario 2. A major economic and financial crisis brings out the new civilization*

Another scenario considers that we are going towards a major financial crisis perhaps in 2020 or 2021 causing a significant decrease in the stock market, value of the dollar, and perhaps of the euro, for example, with all the consequences for populations, businesses and the social cohesion of our societies.

This is what the "International Monetary Fund" (IMF) predicted in the spring 2018 and again in 2019 without much publicity. They predicted the probability / possibility of an economic and financial crisis which could be much deeper and more significant than that of 2008.

There was not much reporting about it in the media because we must at all costs avoid having people withdraw their money from the banks that would cause the immediate bankruptcy of all our European and American banks since their monetary reserves are insufficient.

The good news is that this scenario is twofold. The crisis will, on the one hand, generate a partial collapse and a loss of credibility of the actual economy and the current industrial system and will on the other hand bring out the existence, legitimacy and coherence of the new immaterial economy of giving and sharing, and more generally of this new civilization as we have briefly described.

It is only after the crisis that some political leaders will discover for the first time the new civilization that their children have been navigating for years and demonstrating in the streets for.

It is also possible that this happens smoothly, in "soft" mode. This type of scenario is becoming more probable and cannot be excluded.

Take for example the power grab by BRICS (an economic association of five major emerging national economies: Brazil, Russia, India, China and South Africa) that represents 4 billion citizens. It happened almost without notice. They said they wanted to get out of American domination without a US reaction. They had the audacity to create among them a new Monetary Fund, a new World Bank, and even a monetary serpent, European style. A few months later, the Chinese announced - an unforgivable crime - that now they would buy their oil in Yuan convertible into gold, but in Hong Kong and not in London. However, all those who previously went in this direction were killed by the USA: Saddam Hussein, Khaddafi, etc. This time, nothing. All this was done without war, but unfortunately also in the freezing silence of some Western media who prefer to ignore what is disturbing. (Marc: People are going to disagree with you about this negative stereotyping. Media such as the Guardian, the Washington Post, and the New York Times don't fit this generalization. Investigative journalism is not dead.)

A "soft" scenario is therefore quite possible.

### *Scenario 3. "Business as usual" to stem citizens' anxiety*

The scenario that remains dominant today is: "There is no significant change to expect". We remain in "Business as usual", that is to say "current affairs", the short-term vision. Young people are certainly very critical, but it is said that this has happened to all generations since Socrates and Plato. We are in the scenario "Nothing to report" which recommends not listening to those who shout "*Au loup, au loup!*" (Wolf! Wolf!) because no wolf is showing up.

Personally, it took me a long time to understand why politicians prefer the latter scenario and not tackling the challenge of change. *For politicians, change is almost impossible to "sell" to their constituents. Change worries people.* Ultimately, people prefer reassuring lies, even if they subconsciously know that they are not true.

*The "Small" window of opportunity in politics.*

Serving in the heart of European Politics for more than 10 years, I came to understand that a politician has only a few days (window of opportunity) after a catastrophe to push through daring reforms that must be presented as a definitive solution to the open and obvious crisis. At this moment we can go to the 2<sup>nd</sup> scenario of non-violent tectonic plate change, if all goes well. After a few days, however, the "window of opportunity" closes and the politician is forced to return to the everyday life that is not scary. Otherwise he or she will be knocked down, except, obviously in wartime. Churchill is a good example. After the war, he did not survive long in power.

When I was working on the English version of this book, we Europeans entered into quarantine country by country because of the worldwide "Coronavirus" pandemic. This unpredictable shock could perhaps produce a momentum of sudden change of our way of thinking and a sudden push of our collective subconscious. Who knows? This brings us to the last totally positive scenario.

#### **Scenario 4. The totally positive scenario of a positive future**

I am starting my second book, *Surgissement d'un nouveau monde (Appearance of a new world)* with a completely positive and non-violent scenario.<sup>188</sup> This scenario is dedicated to Willis Harman who always insisted on the need to propagate positive scenarios. He believed that by talking about the new metaphysics M3, we contribute to making it happen. Consciousness brings about matter.

In my book, I tell the story of how from 2020 to 2060 the world and its main institutions will have totally changed: Technology, Economy, Finance, Defense, Armies, Banks, IMF, World Bank, etc. All elegantly guided by the leadership of Ms. Cheng, democratically elected President of China in 2025.

So much so that in 2060 UNESCO will have to ask historians to write a book describing to new school generations the world in the year 2000 in which their parents and grandparents lived.

### **CONCLUSION FROM CHAPTER 8: HOPE IS ALLOWED**

We have described in the Introduction the important issues of this 21<sup>st</sup> century. We saw that it was necessary for Humanity to rise in level of consciousness in order to respond to these enormous challenges that impact our very survival. We will not succeed if we remain at a very low energy and spiritual level.

In closing this chapter, we can conclude with this beautiful sentence from Vaclav Havel that is also the title of his most famous book: *It is allowed to hope.*<sup>189</sup>

<sup>188</sup> Marc LUYCKX *The new sustainable civilization is working.* Lambert Academic Publishing 2019.

<sup>189</sup> Vaclav HAVEL *The impossible will take a While: Perseverance and Hope in Troubled Times* 2014. The French version has a shorter title: *Il est permis d'Espérer.* (1997) My title come from this French Title.

Yes, there is hope. We are silently preparing ourselves individually and collectively to raise our level of consciousness. The path of Being that millions of citizens around the world are discovering and practicing, this path of Being leads us to an individual and collective transformation that brings us all closer to an Ascension, to a higher and totally sustainable and united civilization.

Yes, it is allowed to hope.

## **CONCLUSION: A SYNTHESIS OF THIS SPIRITUAL PATH**

### ***"Here is the servant of the Divine"***

The more I advance on this new path, the more come to me the words that Mary replied to the angel Gabriel: *"Ecce ancilla Domini, I am the handmaid of the Lord, be it done to me according to your word"*. The path to Being asks me more clearly every day for an attitude of unconditional receptivity, a more "Jin" attitude, more passive and more feminine, of openness to Being and to the Divine, beyond my ego and inner patriarchy, well grounded in my depth. Thank you, Hadewijch.

### ***My new definition of human: I am an embodied soul***

I also realize that my path to Being has completely changed my vision and understanding of the meaning of my life on Earth. I am not a body that perhaps has a soul, as our still dominant modern and materialist civilization claims.

I am, in contrast, a Spirit of divine origin and a soul that has accepted incarnation in a specific body in a specific family. The goal of each incarnation is to rediscover better each time my divine origin that is hidden from my consciousness behind the "veil of ignorance". So, it is also likely that I have had several incarnations.

This vision has been known and taught in Asia for millennia. The challenge of this embodied life in which we are, is precisely to "return home", to rediscover our divine origin, our Being. It is the path of Being.

What is also becoming more and more apparent to me now is that my life's challenge on Earth is to go intensely through my incarnation by loving and transforming my body that is my main instrument. Our goal on this Earth is to spiritualize matter as Teilhard says. This is the stake of our lives on Earth in this 21<sup>st</sup> century. This is also the challenge of my approach in this book.

### ***Socrates and Plato***

We discover that this is precisely what Socrates and Plato came to announce. We have to get out of the cave to go towards the light. We also have this divine light inside us. It is therefore an external journey (getting out of the cave, leaving, removing the iron collars) and an internal journey (discovering Being in oneself). That is what education should be according to Socrates.

That did not please the authorities in Athens 2500 years ago and does not please many 'in authority' today.

### ***Jesus also says this***

Indeed, Jesus's message invites us on this path of Being, even if nobody told me about it or I did not hear about it during my eight years of studies towards a Doctorate of Theology.

This path is described in the Old Testament which tells us that Moses receives from God the Bible's main mantra, "*I am what Is*", from the burning bush. It is the path indicated by God in the Bible. We have never found the tomb of Moses, says the Bible. Moses may be the first Ascended Master of the Bible. The Bible then speaks of the prophet Elijah who ascends into heaven on a chariot of fire. We can therefore say that Moses and Elijah are the first two "Ascended Masters" of the Bible. Jesus is the third. He is clearly an "Ascended Master".

### ***Jesus: A spiritual path of incarnation***

The path Jesus proposes is totally and concretely incarnated. No asceticism, no monasticism, no celibacy. All those "monastic" practices are not necessary. On the contrary, we must make maximum use of the tools given to us by our incarnation. Jesus eats and drinks with "sinners". Through our body we can make contact with nature, with the desert, with rivers (Jordan). And this body can be healed and even resuscitated (Lazarus).

And - I think more and more - Jesus also invites us to live conscious and sacred sexuality. He lived it fully with Marie-Madeleine who also was a great initiate. This conscious sexuality is a simple and direct path to the divine within us. The condition is that our consciousness is better and better connected to the Father, to the deep Being in us, and outside of us, to the point that we feel in Unity.

### ***Immanence and Transcendence***

The Unity with the divine is both immanent (the kingdom of the divine is within you) and transcendent (the anger of Hadewijch because Love escapes her). This entire book talks about the Immanence and Transcendence of Unity. Aldous Huxley best explains the meaning of transcendence in the beginning of his "Perennial Philosophy".

### ***Hadewijch with fiery and passion on the Yin path to Divine Love***

Exceptional women such as Hadewijch from Antwerp have taken the path of Being with fiery and passion. Her path and the path of many beguines of the 12<sup>th</sup> century directly connect to Being through Love. Hadewijch calls the divine "My Love" and she reaches the stage of transcending ego and Oneness with her "Lover" / Being in a direct, intuitive manner that is at the same time sensual and deeply spiritual. She will also be confronted with Bergson's night of the soul because Being is both immanent and transcendent. She will also experience an intense tearing apart, terrible loneliness, and unbearable suffering. She will even dare to accuse her "Divine Lover" of treason. But the level of her spiritual energy, the fluidity of its radiant body light has crossed the ages to this very day. Hadewijch symbolizes the Yin path, the feminine path towards the divine. She brings a fundamental contribution to contemporary research. We

will certainly not be able to build a new, sustainable civilization without contribution from sacred feminine power that is essential to the effort, even though such feminine power has been denied and shunned for millennia.

### ***Rumi one of the only men who dared to travel on the path of Love***

There are few men who have ventured onto this path of total love. The greatest is probably Rûmi, the Iranian poet and mystic of the 12th century, who so deeply influenced the Sufi approach of the Divine.

### ***Mother and Aurobindo add the Supramental***

The Mother and Sri Aurobindo added a new element. They announced around 1950 that the Supramental, a very powerful and transforming divine-human energy, has already descended on Earth, and it has already done enormous work of transformation in the depths of the hearts and bodies of millions of humans on the Earth. The Supramental announces and helps the realization of the new higher level of consciousness that Humanity is invited to access. It pushes our bodies, cells and consciousness to be transformed little by little in order to be able to assimilate this wonderful and very powerful energy. They worked on this transformation of themselves all their lives.

### ***Teilhard de Chardin and the Noosphere***

The Supramental recalls for me the vision of Teilhard de Chardin who forecast in 1950 that at the beginning of the 21<sup>st</sup> century we will enter, individually and collectively, the Noosphere which is a new era where the level of consciousness, ethics and of love will begin to increase more and more until it culminates in the Omega point of Christ energy. We now entering this Noosphere.

### ***The plan of Ascension of Humanity is in the process of being realized.***

The final chapter shows us that our world civilization has already entered the beginning of a new Renaissance. And this new tectonic plate, this new logic of civilization is developing before our eyes not only with young people demonstrating in the streets, but also in some ethical and innovative companies. We have also noticed that most economic, intellectual and post-patriarchal debates are not taking place in the main media. While the number of "culturally creative" people who are looking for a new interior light, beyond or within religions, this number would be one or two billion. We are, therefore, allowed to hope.

### ***This path transforms our cells and our DNA***

This path of Unity with our inner Being, with our soul and our Spirit, gradually transforms the cells of our body and works in the manner of an energetic and vibratory awakening for our cells. It activates the DNA of our cells and transforms them so much so that, similar to the body of Jesus, our body becomes lighter, brighter, more transfigured, but no one except those who



have reached a certain degree of transformation sees it happening. If our body is completely transfigured, we will be able with the help of Jesus who does not ask better than to help us to pass through death in a completely new way by and with our transfigured body, if we dare to believe it.

***We have activated the divine light that is already within us***

The entire path to Being leads us to activate the divine light that is already in us, mainly by the force of our consciousness which is enlightened by our soul and our internal light. We transform our cells and cell DNA more and more and thus our entire physical body. This transformation makes us gradually access new unsuspected fields of consciousness, if and when our detachment is deep enough.

**1 ° Hypothesis: we have arrived at the total transfiguration**

Towards the end of our earthly life, if all the cells and DNA of our body are sufficiently transformed and transfigured, we can pass through death consciously and continue to be visible in a human form of a high energy level as Jesus was on Easter morning. We can then ascend like Jesus, while continuing to be present and visible by some humans, in our powerful and very luminous spiritual body, but invisible for the majority.

The only major obstacle is that we do not believe enough that it is possible for each one of us, whereas Jesus invited us to do things greater than he did. If our belief is not strong enough, our consciousness does not implement this transformation. Personally, I work on my belief day after day.

**2 ° Hypothesis: Our body is not sufficiently transformed and we die**

Even so, our body dies. However, because our spiritual body is already partly transformed and has become very bright, powerful and consistent, we embark more quickly and more easily in our energetic body. This body of light becomes more easily our vehicle in the afterlife, as it will have the consistency of a hologram. The hologram is defined as comprising the whole in each of its parts. The hologram is therefore the very symbol of Unity, of the ONE, since all its parts are in the One.

Our energetic body will enable us by its luminosity, not to descend into the astral world described by Dante, but to ascend rapidly towards the divine light that is our true nature. With this luminous body we will obviously be beyond time and space. We are going to go up into the different skies poetically described by Dante in the "Divine Comedy". The higher we go, the more we are permeated by the warm light of unconditional divine love.

***The culmination of the path of Being is light and unconditional love***

What pushes us upwards into the upper skies is our ability to love according to our divine nature. This love will be the key to bringing us as close as possible to the One. This divine love begins with the love that we can give to ourselves as an increasingly realized divine being. "Love your neighbor as yourself". It is the "love yourself" that becomes essential, because the "love yourself" directly refers to our divine nature and to the fundamental mantra of the Bible,

"I am what Is". It is the culmination of the path of Being. We are going to strive towards total and full absorption in the Divine, in Being, in the One.

Marc LUYCKX

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[www.marcluyckx.be](http://www.marcluyckx.be)

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KHAN Sona	Advocate Supreme Court of India, The Khan Law Firm, A-2 Oberoi, Swiss Apartments, Sham Nath Marg, DELHI – 110 054, INDIA. email: <a href="mailto:sakhan@eth.net">sakhan@eth.net</a>
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