

The 12 Steps
of the
Morphological Discipline
in relation to daily life



René Magritte, *Le Faux Miroir* (1929)

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INTRODUCTION

This writing was born from the observation of analogies between the Steps of the Morphological Discipline (Form) and certain situations of the daily life; observation of which had already started during the disciplinary process. Subsequently, although during my 10 years of Ascesis I never returned to the Discipline as such, nevertheless it continued to act from the co-presence, pushing me constantly to making links between the procedures/registers encountered in the «Routines» and my experience in the world. And by doing so, it turned into a more systematic study of the 12 Steps and their possible daily application, especially in the Style of life.

The decision not to keep this study for myself, while it is neither exhaustive nor definitive, corresponds mainly to the following motivations.

Firstly, I found that the «effort» to formulate in an intelligible way «for others» (eventual readers), allows me to better clarify and synthesize my own experience and, therefore, to integrate it more deeply.

Secondly, I noticed that, within the framework of the Ascesis, a written document allows better «conditions of dialogue» for fruitful exchanges. So, ten years after having concluded the disciplinary process, it seemed interesting to me to suggest this type of exchange and sharing to masters, and especially morphologists. However, even if this contribution is addressed in particular to the masters of the Morphological Discipline – because of their knowledge/experience of the different Steps (procedures and registers) – perhaps, it could also be inspiring for those who want to establish equivalences between their own discipline and everyday life.

As we know, the used procedures and the registers obtained in all 12 steps are strictly the same for everyone - even if their description admits slight variations. On the other hand, the way of «solving» the Steps and going through the disciplinary process turns out to be much more personal more «subjective», according to one's inclinations. The same applies for the deepening and integration of the Discipline's system of registers.

Since I have no intention to influence anyone, I will only refer to procedures and registers considered to be common for all. These common «codes» will surely help understanding my testimony on how I use the Discipline in my daily life.

Finally, I also want to clarify that the point of view of my writing is not a «Return» to the Discipline; rather the Discipline is a «starting point».

FIRST QUATERN: THE INTERNAL SPACE

...forming and transforming...

Step 1 — Entrance

In Step 1, composed of a succession of sequences - each with their own importance for building an entrance into a new mental universe - there are three key moments: to configure a threshold allowing to pass from one mental space to another; to find the center of the white plane that extends infinitely in all directions; to build an omnipresent sphere that contains us and of which we are the «center of register». These three moments correspond to three types of looks/representations: «on screen», «integration» and «inclusion» (volume).

Thanks to these changes in positions, perspectives and registers, an understanding imposes itself right away on me: my reality is only a representation shaped by my look. Hence, it is this look, as an instrument of intentionality, which must become my central object of study.

The Threshold

The thresholds, beyond their specificities (epochs, dimensions, forms, colors, materials, textures), have always marked the difference between two spaces physical and/or mental, as for example in our case (Discipline, Park), between the «profane" and the «sacred».

Finding my entrances

As in the Discipline - where each practitioner is supposed to configure their specific Threshold, and charge it with their own meanings -, I proposed to myself to do the same in my life. I felt that, to configure a Style of Life, I also needed an Entrance. I am not referring here to the Entrance we use in the practice of the Ascesis, I speak of an Entrance allowing, in daily life, to switch over to another mental frequency more intentional, more elevated, more poetic, into a space more profound, more sacred.

I quickly realized that it is not necessary to invent anything one just has to observe what already functions as Entrance - or rather «entrances» at plural, because in life, we can have several - and we can use them wisely.

Whether it's special music, a kind of action, a particular aphorism, an allegory, or anything properly charged; the important thing is that it gives me the coenesthetic register to «enter» into something different, to «move» from one mental situation to another, from one level to another, from one state to another, from one depth to another, etc. I found it exciting to search, to find, or to construct «my entrances» and, most importantly, to intentionally use them and «fix» them, according to the situation.

While doing so, I realized that in reality, every situation had its own entrance. Do we not constantly move from one topic to another, from one plan to another, from one activity to another? And don't we have to sometimes look for an «entrance» into a person's heart? And what to do to «enter» into a text that seems hermetic or an action that creates resistances? What made it possible, after turning around for a sometime, that suddenly we exclaim with joy and relief: that's it! I am finally «in»?

Some thresholds are so easy to cross that we do not even notice (anymore), as if we were moving naturally in our own home from room to room ... But sometimes, because of inertia, resistances of all kinds, or through ignorance or lack of training, we find ourselves «locked out» or «in front of a wall».

In any case, if I aspire to circulate freely and smoothly in the spatiality of my consciousness (space of representation) and even beyond, if I want that the «communication between spaces» to become my new reference in the relationship with others, as well as with deceased beings, guides, and gods, then I have to learn to build or open a «thousand and one doors» to get into the corresponding spaces ...

It would seem that the very fact of constantly looking for «entrances» has become for me an entrance in itself!

On a more general, socio-historical level, we see that humanity is looking for «exits», which unfortunately are dead-end roads. But there are also signs, more and more numerous, that despite its slowness and its errors, humanity is looking for its Entrance into a new era, more spiritual ... An attempt headed by a few scientists and artists, as well as by many women and young people...

The white plane

The white plane, this infinite horizontal space, which I see from the outside (from above, from my head) as if it were outside me; this space of which I am a part of since I am standing on it; this space which in reality is in me, since it is the visual translation of my internal space (space of representation), and hence its form acts on my mind ...

The new situations

In the Discipline, passing over the white plane that stretches off to infinity in all directions, produces at first a certain destabilization, the register of being lost, due to the lack of any reference (except for the tactile register of the ground). In fact, the eyes come and go in all directions, looking for bearings without finding them, because the look can «catch» nothing, «fix-on» nothing.

And that's what happens when I go from the known to the unknown, when I find myself in a completely new situation and that I cannot find my usual bearings ... What am I going to hold on to?

The only way out, or should I say «entrance»: to find the center of the plane, thus, the center in my space of representation, my own center! And, how do I find it? Precisely, by producing a deep distension of the eyes to allow the look to diffuse, from the center of the head and in all directions simultaneously. Once again it is the distension that represents the very first step to find or recover the center, in any given situation, and even more so when we are «in unknown territory».

In these moments when external references fall, we have a need for internal references, but when these are also shaken, only our center of gravity remains, which will continue to evolve, to deepen as our disciplinary process and our life of ascesis progress...

But let's be happy to have found a first center of gravity: a level of unaltered vigilic consciousness, a relaxed attention. As for society, so much mired in daydreams, this center of gravity would already be a big step forward!

The center, distension and mental openness

Once in the center of the white plane, the mental situation changes considerably. Indeed, the same white plan now produces a totally different register for me: a great distension, openness and mental amplification, as if I no longer felt the limits of my head (dispersion of tensions); I am at the center of my own mental space, refined and unlimited, a space offering «a thousand and one possibilities» ...

This is exactly what I need to move on to new things in life: going out of my comfort zone (established references, habits and mental limits), by making «tabula rasa» (a «clean slate»)¹ and by «opening my head», thanks to the action of the form of this white plane in Step 1 (which I will also find in Steps 9 and 10, although in different contexts and with slightly different meanings and registers).

Of course, in everyday life, I cannot stay in this mental situation for a long time. I will quickly recommence to limit and shape my space, since everyday life cannot do without a «framework». But expanding and shrinking the mental space, removing and restoring boundaries, leads to an especially useful mental mobility.

It could also happen to recall this plane several times during the day, particularly when I have a busy day, and I feel the need to «reset the counters back to zero», before moving from one activity to another. Because, even if I am only for a few seconds in the center of the infinite white plane, I feel soothed and mentally regenerated.

The omnipresent sphere

By moving from the plane to the volume (the included look, diffused, centrifugal), I develop a sphere which envelops me, which contains me (inclusion in the form), and thus I am the «center of register» which differs from the walls.

1 The expression "clean slate" comes from "tabula rasa" which meant a tablet of virgin wax, without engraving; Aristotle used it as a metaphor to represent the soul at birth, virgin of all knowledge and all idea.

The mental bell

It is indeed thanks to the walls, to the spacial limits, that I can have the physical register of myself. As for the specific register of myself, it will depend on the shape of the container (system of tensions) and my position in its interior. In this case, the spherical shape, with its centripetal tensions converging towards the center, gives me the register of «concentration».

At this point, the answer to the question «who am I? » is simple: I am a «small compact bag of sensations»! Indeed, as long as the spherical form of the space of representation and its system of centripetal tensions does not change - thus as long as I keep the included look diffused, the simultaneous vision, global, 360 °, instead of my usual stretching and focusing the look -, this coenesthetic-kinesthetic register so particular of myself, will remain just as invariable.

Once the sphere is actually omnipresent - when nothing exists outside and nothing can get in nor get out of it -, I have finished constructing my universe. I am at the center of my world, which is a sphere! And since there is nothing outside of it, I am «the center of the world"! I have constructed my «Solipsism» (confinement in my subjectivity).

In life, when I focus on a theme, I do the same. I limit my mental space (space of representation), by enclosing myself in it as if nothing would exist other than the activity at hand and its own co-presence. The sphere omnipresent (in this case would rather be a semi-sphere with a flat base) is indeed very useful when I need to put myself in the «mental bell», for example to perform a practice of ascesis or any other important activity that requires my full attention, without being distracted by non-desired co-presences; or when I want to protect my sacred universe from certain unfavorable external influences.

In any case, the omnipresent sphere is only interesting to the extent that one uses it intentionally and not as an escape to the interior, a withdrawal into oneself, a confinement in one's own subjectivity that prevents us from facing the world. Hence, I have to learn to limit/close and to intentionally expand/open the consciousness... depending on the circumstances.

The natural or intentional mold

Another analogy. At the beginning of the Discipline, I could not maintain myself for any length of time in the sphere without filling it with my divagations. This initial difficulty provided me an interesting observation on the organization of the objects of consciousness that fall into the «major container». When the limits of the sphere-container do not coincide with the limits of the space of representation - thus when the sphere is not omnipresent -, the contents that arise will return to their usual positions and distort the spherical shape.

More concretely, let us say that life events will be structured according to the «mould» established by the landscape of formation (major container).

But when there is a voluntary coincidence between the limits of the SOR (space of representation) and the intentionally constructed form (in this case, the omnipresent sphere), the contents will have to adjust to this form and be placed within its limits. The life events will then be organized according to an «intentional mould» and therefore they will be structured and lived in another way.

For example, in the spherical form, there is no «above» and «below», there are only «concentric circles» in which my objects of consciousness will be located more or less close to the center of register. This changes considerably the system of tension and the distribution of the charge, especially in interpersonal relationships.

Finally, I have noticed an interesting paradox in the way I experience this omnipresent sphere. While I feel so good, wrapped, and protected, floating in the center of my perfect world - isn't the sphere the symbol of perfection? - in the long run I feel limited and locked-up. Harmony and plenitude at the same time as frustration and boredom.

I also find this paradox in everyday life: even though I have the register of a perfect life - because it happens sometimes that everything goes for the best - after a while it can no longer satisfy me, turning into a «golden cage» from which I dream of flying away ... Indeed, even «paradise" is not a static state, but an evolving dynamic. It seems as if we cannot escape our

Purpose! Fortunately, we were warned in time: *To go against the evolution of things is to go against oneself!*

But as in this Step there is no-outside, we will have to find a way out from the inside! Then, begins an expedition to the infinitely small (Step 2).

Step 2 — Concentration

I concentrate (reduce) the sphere (the SOR) as well as the center of register (register of myself), until they are fused in a «point» (a register not visually representable). Having reached this extreme limit, ultimate threshold, either everything disappears (space, time, register, me), or the dynamics of consciousness resumes its course and recomposes its world (space-time, me).

Despite its apparent simplicity, Step 2 is commonly considered to be one of the most difficult of the Steps in our Discipline. One must overcome heavy resistances: to get rid of the perfect construction that we had just completed, and above all, to detach from one's own psychophysical identity. Conversely, this Step allows us to discover important aspects on the functioning of consciousness, specifically on its spatiality and temporality, on the structure consciousness-world/act-object; it forces us to better cope with the attention. And what is more, it leads us to the first experience of suspension of the "I", giving us in this way, a taste of immersion in the Profound.

In fact, I will develop here only one aspect of this rich Step 2, the one that struck me the most and still serves me in my daily life: maintaining the attention.

Maximum concentration = maximum distension

To concentrate the « I + world » simultaneously up to the most minimal, (a dimensionless point), until the minimum limit of register of space-time-, by a maximum reduction, requires one to maintain a huge attentional effort.

How easy it is to fall into the trap: tensing/forcing rather than relaxing/letting go. In fact, the more I concentrate, the more I get tense! Fatal error! Because, the more I force and the more I reinforce the

sensations, instead of attenuating them! Yet haven't we been warned? *When you force towards an end, you produce the opposite.*

But when, «after Failure upon Failure», we achieve the limit of our mechanical tendency, and thus arrive at the dwelling of «Deviation», where we take the path of «Resolution» to reach the dwelling of «Generation» (ref. *The internal states*), we finally begin - it's never too late! - to generate a new way of doing things...

So, the very first lesson learned is that focusing does not mean being tense. On the contrary, it is only thanks to the distension that one can maintain the attentive effort for the concentration. And in this case, it's a triple simultaneous concentration: a mental concentration (attention directed to «reduce»), a physical concentration (to reduce and then completely let go of the coenesthetic register of oneself), and a spatio-temporal concentration (to reduce the representation of the sphere, hence the space of representation and hence space-time).

This had amazed me so much at the time of Discipline, that it was deeply engraved in my memory. One must do the inverse of what's provoked by the mechanical tendency, in other words, one must invert the automatism which is nothing other than the conservation (survival) instinct linked to the fear of disappearing. For instance, when coping with a situation of «turbulence» (acceleration, adversity, challenge, unexpected event, etc.), or simply out of necessity to focus (in the sense of increasing the attentional level when I am tired), I note that it is the «forcing» that is triggered mechanically. Thus, to change this reflex mechanism - of «contracting, grabbing, controlling, possessing» -, so deeply embedded in cellular memory, one needs to record a new answer, a new «automatism», which requires a certain training...

This means, for instance, to insist without forcing; to make efforts without contracting; to relax without descending in level, but on the contrary, to increase the level of attention, of vigil; letting go without giving up, etc. This «art» of proportions, of combining the opposites, will also be useful not only in daily life, but also in other Steps of Discipline, especially in Step 11.

If everything goes well in this process of concentration (center of register/sphere), we observe that the feeling of oneself becomes «hazier» (less compact in texture) and smaller in size. But a new stage soon arises: in order to be able to continue to focus the center of register until reaching the

point, we will have to let go of the physical identity (I-body, I-feeling) and focus entirely on shrinking the sphere (extension/color).

So, as Silo said, the truth is historic: what worked very well in moment A, may become inappropriate in moment B. However, the mechanism of inertia plays tricks on us: dragging procedures, looks, interpretations, representations ... given that any updating corresponds to a small death of the former. The law of «substitution of the old by the new»... Isn't that what is happening to us all the time in life?

The I «deflates», one point that's all!

The center of register is now only «psychic», the «who am I» now corresponds only to the registers of mental acts (look-representation, attention), which allows one to move further ahead in the concentration, up to the «minimal limit of the maximum compression», where center of register/sphere (consciousness/world, act/object) are merged into one point. Now I am a «point/instant» (not representable, just a fleeting register), then, any notion of identity escapes me (since all representation and all register disappear) and my "I" will be suspended by a sort of inertia that goes on - the mechanism of inertia is therefore also good! - unless the dynamics of consciousness restart beforehand.

It happens that sometimes we come back from this «mini absence» (suspension) with a reminiscence, as if «the infinitely small» would had led us to something infinitely great, even grandiose ... (even if that was not the primary purpose of this Step).

So, if we would want to draw a general analogy between this aspect of Step 2 and the everyday life - without even going to the extreme limit of the «point», and considering here only the concentration of the center of register (whereas in the routine, center of register and sphere must be reduced simultaneously), you could say that this Step makes us experiment with psychophysical registers of «diminishing the I». An "I" that is far too big, usually too «swollen». And this reduction of the "I" obviously favors the style of life, that is, to live with a «small I». Of course, in this Step, the I is not «Pushed» (set aside), it remains in the center, but it decreases to the point of disappearing.

Indeed, throughout the development of this Step, the I suffers the loss of important references (physical, coenesthetic, psychological), we remove little by little all the layers of identities... We cannot accomplish this step, without undermining our beliefs about the I and its world, without going through disidentifications, disillusionments, detachments, collapses of mental constructions ... Lots of «little deaths»! In short, the identity or register of oneself suffers from considerable and irremediable transformations.

This is a foundational Step for the following Steps, it is also a very good training for the second quatern which will give to this poor I the final «coup de grâce» (death blow).

Concerning the sphere (world/SOR), if its concentration is initially performed gradually, as the spatiality decreases, the temporality also decreases. The closer you get to the «point», the more the concentration accelerates, like when a balloon filled with air deflates at full speed.

In daily life, this recalls the register of disillusionment. Don't we have the same psychological and even physical register, as if something has deflated, collapsed inside and inward, whenever a belief, an expectation, a dream falls, when a hope or a gain is lost, or a project or a construction had failed even when it looked so solid?

The resistances encountered in this Step, were they not due, precisely and in large extent, to the resistance to admit that our dearest construction (that from Step 1) was only an ephemeral mental construction?

In addition, it is especially useful for me to recall the registers of this «deflation» of the I-world, when I feel adhering a little too much to my truths and my projects ... It is a particularly useful «mental/emotional gymnastics» to check if I have not become too dependent and identified with «my things», or too wrapped up in them. Because even when our actions, relationships, ambitions, etc. are driven by the Purpose, and even if they were constructed with care and coherence, it's good to make sure from time to time that we have not lost perspective ... That Mister «desire» and Madame «reverie» have not imperceptibly infiltrated to divert us ...

Step 3 & 4 — Extension & Transit

In Step 3, we begin from the register of a point («I am a point»), amplifying it until the reconstruction of the sphere, but this time, there is no longer a center of register (concentration of sensations at the center), on the contrary, I am melted with the sphere (« I am the sphere »); because even if the look remains included in the form, conversely, the registers are in total coincidence with the sphere, within its inclusive limits. So, in that moment, I am the sphere and its limits, I am the extension-volume of spherical form, a coenesthetic representation of vaporous texture, a diffuse identity, a « mist of indefiniteness » (according to Silo).

To make a brief digression into another language, that of Silo's Message, we could say that this new coenesthetic register of myself corresponds to the energetic double; the double which will have to process in quality, that is if the Purpose is to generate «the atom of immortality». As for the analogy with daily life, this vaporous register, «lightness of being», is a good indicator of my degree of distension, in comparison to a hefty "I"-body register (tensions, density).

The Step 4 begins with the register of being a sphere/form, which we will transform in other solids/forms (cylinder, cone, pyramid, cube, and again sphere) always keeping the register of being that specific solid.

Indeed, if in Step 2 we have reduced the impulses to the minimum, now we will learn to structure/organize them in different ways, in other words, we are going to shake up our system of tensions.

Mental gymnastics and increasing adaptation

If the register of myself coincides with the form of the SOR, of the mental space, then «I am my mental form»; and the five solids (universal forms), correspond to five universal mental forms. This implies that by modifying the form of my SOR (by modifying my system of tension), I also modify my mental form, at least in a first instance: by making it more flexible. The transformation from one body to another aims precisely at this «massage» of the mental texture, of the coenesthetic register of oneself, to make it more elastic-flexible-malleable, thus softening its rigidities.

Like an architect who creates «solid» mental constructions, a sculptor who carves his own mental form, a gymnast who develops the muscles of his

energetic body, a pastry chef who kneads her own psychic substance, so that her dough becomes more homogeneous, more flexible, finer ... or like a young god who creates its first forms, the passage through these solid/bodies allows to shape reality in different ways.

Because, strengthening your mind does not mean «hardening». On the contrary! A psychologically rigid consciousness is an indicator of fragility. Another paradox! To strengthen myself, I must become more supple, become more flexible, like the «reed that bends without breaking» when the winds are blowing!

Transposed to daily life, this means, for example, being able to adapt in an increasing way when events or circumstances independent of my will, destabilize my «established order». Indeed, facing an external environment, that is in constant disequilibrium, in which it is necessary to provide answers all the time, with a consciousness that seeks a permanent equilibrium (one of its determinisms)... Thus begins a phenomenal mental gymnastics!

This Step 4 applied to daily life, it seems an excellent basic training, to start with the increasing adaptation in situ. Instead of structuring reality and managing a given situation with my «tendency» (system of tension, mechanical mental form «crystallized» from the landscape of formation), be able to choose the most suitable form depending on what I want to produce in me and in those around me. To adopt intentionally, a cylindrical, conical, pyramidal, cubic, or spherical form, could be very playful.

Some examples in my daily life:

- Intentionally, becoming a monolith (cylinder) to «verticalize» myself: to find or to reinforce the «axis»; to maintain the ascending direction, beyond the internal or external fluctuations; to lift myself and/or to raise up others to the necessary level; to serve as a connective link with the sacred world by helping others to connect to the «superior plane» (the Profound) and to bring down to earth the «knowledge» from the higher spaces, after a «moment of grace».

- Intentionally, becoming a pyramid, making myself «triangular» to get out of dualism, to stop fluctuating between two opposites/extremes, thanks to a «third point» (of view) that compensates them; to be firmly grounded while being concentrated at the apex or in the Profound; given that, since this pyramid can just as easily be placed on the Z axis (the square base at one extreme of the horizontal coordinate of the depth and the point of the apex at the other extreme of this coordinate).

- Intentionally, becoming cubic, «square», to create or to recuperate a maximum of equilibrium-stability-solidity-immobility, in unstable situations (chaotic, disorderly, versatile...); to anchor and to root firmly in the earthy while dealing with certain material matters; to «touch down on the ground» when one is to «get too carried away»; to put clear frameworks or setting to reassure, or even to put myself in a frame instead of improvising; become «square» in a fuzzy situation, needing to be managed with precision and method ...

- Intentionally, becoming a sphere to round myself off or «round off the angles» and reduce certain tensions, soften certain rigidities, mellow down certain forms of expressions or behaviors, put more sweetness, tenderness in the atmosphere, in relationships. Or to include, embrace, protect, in times when people need shelter and love ... Or to «de-verticalize» myself and thus be able to remove the «up-down» references as well as the notions of the opposites (by being a mechanical cylinder) or to remove the notion the hierarchy (by being a mechanical pyramid)...

The primacy of the future

The passage from one body (solid) to another produces a register of dynamics, of movement, of disequilibrium, of «passing time», of direction towards an objective/project (the tracer image of the next form acts in co-presence). Nonetheless, as soon as I have configured and stabilized the visual and coenesthetic representation of one of these bodies, I get a register of something static, of equilibrium-harmony-immobility, of a «halted time», and even more so when I uphold the same form for a long time.

This is due to an «illusion» about temporality: although the form is motionless (thanks to a fixed attention on the object of consciousness) and its register static, time does not stop because the consciousness remains always on the move! Maintaining a form is in fact only a permanent refreshment, due to the co-presence of past-future. To maintain the same (thing) will always get «once again the same» (thing), in a time 1, then in a time 2, then in a 3 time, etc. There's always a direction «toward» something, there is always a project (a «launching forward») that acts in co-presence (even if the project is to go back to the past, it will nevertheless be a past set in the future).

The intentional destabilization

If before I had to practice to tense/relax, and then to concentrate/amplify at the right moment, now I have to learn to stabilize/destabilize intentionally ... And although, the consciousness seeks to constantly equilibrate the disequilibrium of the external/internal environment, it also has the capacity (intentionality) to disequilibrate itself.... to put itself in «crisis».

Any change implies the destabilization of an «established order», therefore of a fixed form, in equilibrium, in harmony. That is why any change, especially the big ones, put us in crisis.

This makes me understand why, in everyday life, the I constantly seeks stability and it would like to remain there, at the risk of «freezing» itself. Or why the I goes berserk and it clings to the past, when its equilibrium is in jeopardy. I remember how hard it was for me, back in the days, to follow the orientation that changed every six months, how Silo constantly destabilized us by changing the forms of actions, the evaluation criteria, etc. I observe how much I am actually resisting certain accelerations; and I observe my tricks to put off some changes, however necessary.

Consciousness does not like imbalance and therefore it manages either to oppose resistance (not adaptation), or to quickly reorganize its landscape and re-establish a new «order» (equilibrium/harmony). And it will do it in an increasing or decreasing way, depending on its mental direction.

And, if my Purpose is really evolutionary and transformative, I should deeply accept that, in order to evolve, one must transform oneself (to disequilibrate the form from its equilibrium), I must get used to instability and even value what makes me instable, I must learn to live in an unstable equilibrium! We move from equilibrium to equilibrium by disequilibrium, like when we walk: between each step forward, we become a «one-legged»!

Transposed to daily life, this means, for instance, changing habits and recording new ones, changing the form/basis of certain crystalized relationships, not seeking to immediately equilibrate, (in the sense of «compensate»), in order to be able to give deferred responses. To voluntarily put oneself in new situations, take up new challenges to intentionally destabilize oneself, get out of ones comfort zone, before life takes care of it! This has inspired me a lot at the time of «Autonomy» proposed by Silo: isn't internal autonomy the ability to destabilize yourself instead of waiting for others or life itself to do it?

By transforming the world, I transform myself and vice versa

As soon as the register of myself coincides with the whole SOR, it doesn't matter what form I give to it, I am «a whole», «I am the world» and «the world is me». In this Step 4, I experience that by reorganizing the world-form, I reorganize my own system of tensions and registers (by giving direction, distributing, dispersing, concentrating the sensations differently). In other words, by transforming the world, I transform myself (psycho-coenesthetic register) and vice versa: by transforming myself, my world is also automatically transformed!

This has very concrete implications in everyday life. If I summon this register «I am the world and the world is me» - whether this universe/identity happens to be either gigantic or a tiny dot in size - still it makes me more involved because I «feel» everything that arrives to this world/me. This psychophysical register transposed to a communal plan, could it not help to better feel that the world as an interconnected unit («globalization») and its repercussions on everyone of us?

Freedom between limits / between conditions

Coenesthesia works without taking a break, the consciousness constantly structures impulses in a way of «forms» (images), the forms are permanently transforming themselves; nonetheless, forms always have limits. Therefore, if it is now evident that as well as the space, one's own identity (register of oneself) is not fixed, it can be shaped and transformed as one wishes. But it has also become obvious that the world of senses, of forms, is a limited world. I can reach the limits of the space of representation, of my consciousness, I can extend my limits and modify them (by modifying the form), but there are always limits.

Thus, I can modify the form by reconfiguring its limits and I can transform myself, but it will always be within its limits. This, I had already sensed it in Step 1, but now it is all clearer after having touched the limits, which are my own limits! It is true that now I have more freedom of manoeuvre, but it's a freedom between limits, a limited freedom, a «freedom between conditions», to put it in Silo's words! On the other hand, by being the form and its limits, «I am my own limits», and therefore I am (my) finitude. An awareness which, far from being philosophical or intellectual, is deeply experiential, coenesthetic, visceral.

So yes, there is deep admiration for the beauty of these universal forms, yes, there is a deep well-being in being each of these perfect bodies, and therefore yes, there is a deep reconciliation with the world of form (our earthly condition)! However, having touched the limits, at the same time, a deep disillusionment and a taste of detachment are produced...

I am form but also transformation. I am the doing and undoing of the form, I am movement, unstoppable dynamic. Whether I keep forever the same form (constantly updating it) or constantly changing it, the fact is that I go around in circles in a closed space and a limited time...

As for Society, has it not already tested several social organization forms: vertical (monolithic), pyramidal (hierarchical), circular (globalization) and perhaps soon spherical?

Do not imagine that you are chained to this time and this space ... Unfortunately, it is precisely what today our society imagines, though less and less ... The time has now come for Lady History - pushed by the Major Purpose - to compel humanity, whether it likes it or not, to question this belief, which is in fact fairly recent belief ...

As for Silo, didn't he skillfully play with the forms until he ended up by dissolving them, only to offer us something «less material», more «vaporous», while opening the School, so that through it, communication to other spaces and other times could be opened as well?

SECOND QUATERN: THE INTERNAL VOID

... to die before dying ...

Step 5-8 - Diffusion, Verticality, Horizontality, Annulment

As stated in the text of the Discipline, the tonic of this quatern is that of the «Internal Void». Therefore, I will treat the four Steps as one unit (also because this is how in our time we worked with this quatern).

Thanks to the different Steps of this quatern, we realize that there exist several voids: the «static central void» (Step 5), the «dynamic void» (Step 6 and 7), the «void of the void» and the «spatial-temporal void» (Step 8); and then later, in the third quatern we will meet the «void which is not void» and the «void of the profound levels/states»).

In life, we also experience voids with very distinct characteristics, for instance, the existential void (of non-meaning), the void felt after the departure of a loved one (the longing), the beneficial void of a peaceful mind (mental silence more or less profound), or the inspired void, where the greatest ideas come from (inspired consciousness).

Deepen the void instead of filling it

We are told to create an internal void. But the void of what exactly? Void of representations, forms, limits/limitations and, therefore, void of registers. However, without all this, I too disappear! If I dematerialize everything, I get out of the confinement of form, of the system of tension, of the X/Y/Z dimensions and therefore I exit from space-time. In this case, «I am no longer»!

There is nothing to be surprised when the «I-consciousness» keeps filling up and completing the void, and this is exactly the mechanism that we are supposed to catch «in flagrante delicto», not only in this quatern, but also in our life and in the system, especially in western society and especially in our time, where the culture of «full» reigns, a full very different from «fullness» (plenitude)!

Indeed, if I observe with internal truth, am I not full of daydreams disguised as projects, full of secondary occupations disguised as emergencies, or of many activities apparently noble veiled as valid actions, and all this just to feel that I exist or to justify my existence? Everything is welcome, as long as I do not stay in the void...

Even worse. How difficult it is to resist the mechanism of «fill up, compensate», at the end of the cycle, when everything seems to disarticulate, even the formulation of the Purpose and the form of our Ascesis. Or when we find ourselves, once again, in a great void (in the «void of void») that requires to let die a few illusions, some dependencies, some «established forms» that don't serve anymore for the future.

From an allegorical point of view, I relate these low cycles to the periodic descent of Persephone into Hades. With the difference that, during the life of the Ascesis, it is no longer a «rapture» (in the sense of surprise effect) as it was at the time of the Discipline, but a conscious incursion into it, in order to improve «the art of dying before death», or said it from another point of view, in order to immerse oneself in this purifying bath of void allowing a profound renewal.

Besides, on a global level, are we not witnessing a real second quatern? A long agony? Certainties and beliefs are crumbling down everyday a little more, disillusionment and fear of death leaving a big void that the leaders try to fill in a less credible way every time...

Finally, the second quatern also teaches us to stay calm and to go deeper into the void instead of filling it. It teaches us to recognize the «void of the non-meaning», in which our old landscape of formation and the dominant system impose their contents ... unlike the «void of inspiration», a state in which images that arise are sent from the Future.

Consciousness certainly cannot exist for a long time in a void, conversely the intention and the attention make possible to actively choose what it allows to fill itself with and when ...

Directed and divided attention

Just as with Step 2, I could not concentrate/reduce by compressing/contracting (but only by distending/relaxing profoundly); in this quatern, I cannot produce the vacuum by the simple desire to empty. I have to use an indirect process, a «contrast mechanism»: diffuse/dilute and finally eliminate by reinforcing something else. Indeed, I will reinforce precisely what I want to nullify next, precisely the limits! Isn't this a paradox?

Then begins a diligent training to perfect the handling of attention, directed and divided attention.

In doing so, I become aware of many things. For example, that only what I pay attention to exists, and that my object of attention must in turn possess a minimum of «materiality» (density) to be able to attract and then to hold my look (the look reaches as far as where it meets a resistance, a limit). As

soon as my look/attention is fixed on this object of consciousness, its «materiality» becomes stronger, and even more so if I do it intentionally. Conversely, if I do not pay attention to a phenomenon of consciousness, it dilutes and eventually disappears. In other words, the more I reinforce my object of attention in question, the more the rest dissolves.

Incorporating this mechanism into life is just as interesting and proves to be strongly ludic. Depending on how I direct my attention (directed attention), I can give existence to certain things and make others disappear, to reinforce certain aspects and mitigate others ... For instance, instead of paying attention to my landscape of formation, I can try to reinforce my new references, my new intentional landscape. Or, instead of striving to oust my «central I», I can increase the charge of the common projects; like in Step 5, where the limits of the sphere are reinforced so that the center of register is diluted and that the center remains completely empty (without I).

Of course, the I will not go without protesting...

Indeed, the "I" is afraid of the void because it is afraid of dying. So, it will not let go the control, it does not want to give up its central place, it doesn't want the attention to be diverted from it, to be ignored, to be put aside. In short, the I wants to exist, and it exists when it is «looked at». Therefore, it tries to impose itself with its different tricks to be taken care of, by making the necessary «noise» to capture our attention or to divert it... For example, through the body (tension, pain, illness...), or by waking up old ghosts (climates, beliefs ...), etc. The "I" has great creativity in this sense!

How many times have I fallen into the trap, especially by degrading myself, until I realize that the self-affirmation (making the hero) and the degradation (anti-hero or victim) are the same thing, both fulfilling the same function: «attract attention», that is to say, acquire materiality to take and hold the look hostage. Is it not the same with faults, problems or grotesque desires that are more attractive because of their «weight», while the good qualities, the high desires, are much «lighter» hence less material, and often go unnoticed?

Over time, I realized that it was much more interesting to pay attention to the coenesthetic register of the profound internal center of gravity, so as to reinforce it and, and little by little, identify myself with that other «identity». Allow the "I" to do its little caprices, take care of it so that from time to time it can have its benevolent dose of attention, but in general, direct the

attention with resolution to this new being that is being born. In this sense, I must learn to recognize and handle the subtle (the translation of profound impulses).

In the project of Silo, I observe this same mechanism of «reinforcing something to weaken something else», in particular, putting all the energy on building a new being or a new civilization instead of stubbornly «fighting» the old and obsolete one; which does not prevent us from denouncing it. The latter will change and will disappear as something else is born, growing and acting as counterbalances.

As for the divided attention of Steps 6 and 7, its practice has helped me greatly in daily life. At the same time that I am paying attention to what I am doing, I'm also focusing my attention on «something else», for example, on the act of thanking/asking, or on intentional co-presences, or on a particular practice or a new habit that I want to record in memory, etc. In short, I realized that I have acquired this habit of always having a topic of observation and/or practice during the day.

Living in the sphere of co-presences

In this quatern, the phenomenon of co-presence becomes very «palpable». Since the attention always refers to «something» - and given the fact that this something must have a minimum of materiality to exist -, when this object disappears, the attentional act and its direction still persist despite everything (at least for some time: the focusing is then on «the absence of this something», on the «non-object», on the «non-representation», thus, on the representation that has become «co-present».

This is what happens in Step 8, where attention is paid to a sphere and its limits which are no longer perceptible, only co-present. And precisely, this register of being contained in a co-present sphere, inspired me a lot to pay more attention to my co-presence in daily life, as well as, to create an «intentional sphere of co-presence». Living in the co-presence! The co-presence of our dear ones, the co-presence of the whole, the co-presence of the Parks, the co-presence of the Sacred, etc.

Then another spark appears! Concerning the «substitution of the landscape of formation», it is recommended, in the material of the Ascesis, « *to get out of one's given landscape of formation and to enter into a landscape*

constructed by yourself». And then: «*To construct a Purpose is to construct a different landscape of formation*». It is also advised to «*live in the Purpose*». However, the Purpose operates from co-presence! Conclusion: live in the Purpose and live in a new intentional landscape is to live in co-presence! In an immaterial sphere, formed by all my new *sacred* co-presences. The sphere of co-presence as an intermediate space, or as «connective» with the sacred space-time.

If I am still mentally enclosed in this co-present space-time, at this point my boundaries (walls) have become so refined to the point that I only need to move forward with resolution to eliminate them - with a centrifugal mental act of a power, comparable to a water jet from a pressure washer, capable of dissolving everything in its path... Hence, the limits that we can transcend are illusory limits!

As for this « water jet of intentionality », is it not indispensable sometimes in our lives when we have to move forward with resolution to break an inertia, to change a situation or free ourselves from certain limitations?

Breaking boundaries

At the end of Step 8, the spatial coordinates will be annulled and the limits of the SOR will be transcended. Then, by an instant, we will leave the space-time co-presence and we will experience the «space-time void».

In Step 2, this is achieved through maximum concentration by which the «I-attention» shifts itself towards the minimum limit, towards «inside», while in Step 8, this is achieved by working with the maximum limits, to produce a movement towards the outer limits, that is to say towards the «outside». In both cases, we arrive at a Threshold - at the «dimensionless point» (Step 2) or at the «Void of the void»" (Step 8)-, and, continuing the centripetal (Step 2) or centrifugal (Step 8) tendency, we reach the space-time void.

Indeed, it is as if between two registers there exists a space-time void which I cannot have a register of, only a sort of «after memory» or «reminiscence» (because I cannot perceive the void, the non-representation, since it lacks a minimum of resistance, of solidity/materiality, in fact a «limit», that can stop or catch my look). The consciousness will then translate this memory register as «void» or as «suspension» or as «infinite» (even if it only lasts an instant).

Life is expressed through forms, death is only the death of form, or more exactly the death of the limits. Because can we still speak of «form» when it no longer has any limits? As soon as the limits are transcended, that we have come out of the SOR, the "I" is suspended. No limits, no "I"! Ergo, if the limits are illusory, so is the "I".

And precisely, in daily life, I notice that in the same way that the unifying action is accompanied by the register of immortality (only unity is indestructible and imperishable!), the act of overcoming my own limits comes with a flavor of transcendental liberation! So, the accumulation of small surpassings of oneself during daily life acquires its full meaning . It is a condition to be able to produce significant overcoming. Just like a musician who practices daily for a «big concert» which will be preceded by a «big dress rehearsal» (Step 8).

For my part, after a long agony during which all my points of support went on collapsing and all my certainties went up in the smoke, an agony during which I have faced death in different ways (as already in Step 2, but this time in a more profound way, more «visceral»), I finished Step 8, to my great surprise, with a new register of certainty: Death cannot stop life, but life can stop death. As a result, my look is now put on life and its growth, and that produces slowly but surely the dissolution of death (death of death).

Hopefully our little planet, also in its second quatern, may find the Force to proceed to a deep purification of its limited and obsolete «system» and that it can find the way out of its own confinement... to rise from the ashes to a new era, more coherent and more spiritual.

THIRD QUATERN: COMMUNICATION OF SPACES

... to the birth of a new being...

Step 9 – Arising

With Step 9, we certainly take a step into the new! No more confinement in the form and in the non-form (void). The space begins to open up ... It is a new birth, the register of the world and of myself in this world has been

profoundly transformed: everything now seems more open, more radiant, and lighter ...

... as in life, after a «big storm», when the rainbow appears in a sky not yet blue but yet already so much brighter... and when living seems wonderful again...

Concavity and convexity

Start a new mental game with our white plane which has become also, more brilliant. By making it concave then convex, I discover its true identity and its function: to serve as a separating limit at the same time as connection between spaces (kinesthetic/coenesthetic tactile limit). Indeed, this Step is an excellent practice of what is said about the «bi-concave film», in Psychology IV (as well as in the material of the Discipline).

"...the 'I' can be located in the interior of the space of representation but in the kinesthetic tactile limits that give the notion of the external world and inversely, in the coenesthetic tactile limits that give the notion of the internal world. In any case, we can use the image of a biconcave film (as the limit between worlds) that dilates or contracts, and in this way focuses or blurs the register of external or internal objects."

Whether we practice this in a «routine» or in daily life, we will observe the same phenomena.

At the bottom of the concavity (intra-body), the register is to be in a more profound space, more internal, and it is from this «interiority» that I sense the phenomena that come to me from the external world (through the different external senses) or from the internal world (through the internal senses).

All my perceptions and representations become internal sensations, coenesthetic registers. In this concave configuration of the SOR, the external world penetrates my internal world because of the recognition of what I perceive, that is to say the «direction of sensing», (sensorial register), is «from the inside towards the inside» of the SOR. And at the limit of sensing (tactile-coenesthetic limit), the relationship with the world is that of «receiving» or «submission». I am anchored inside myself, with little freedom of action, for example to get out of this space, or to select or dismiss what comes to me or imposes itself on me.

At the top of the convexity, on the other hand, the register is of freedom of action, of mobility, projection, performing and giving. And although I am inside of the SOR and that the impulses are coming from my interiority (from my internal activity), the direction of doing/giving and of the objects to which it refers, is towards outside of the SOR, outward of myself (attention put towards the outside), because my internal mental acts seek to be completed and materialized in the world. Thus, the external world as the materialization of internal activity.

Take a trivial example. I am at home lying on my couch, day dreaming; in the street, a person who is completely unknown to me is stressing while driving his car, very impatiently that person completes/materializes his tension with the act of honking (from his convexity!); the honking sound, reaching my ears and entering my SOR (in my concavity!), will be translated into a sensation of contraction in my stomach. So the mental tension of a stranger whom I don't see and who is far from me, provokes in me a tension in the stomach; or a nice tickling in my chest if the same thing happens in India, where the horns are much softer and more melodious for me :-)).

No wonder then that Step 9 changes my relationship with the world and others. The intentions (mine and those of others) completed, materialized in the world, make it a world of intentions that ends in me, since it is in me that I recognize it and feel it (concavity). Conversely, I see how my own intentions end up in the external world (convexity) and therefore in the inner world of others (their concavities), because it is in their interior that people register me and my actions. In short, the world is in me and I am in the world.

Of course, we seldom are so internalized or externalized, but thanks to these extreme registers of «all inside» or «all outside», we already perceive that «reality is one»... Intuition which will become a certainty in the next Step.

Step 10 – The form of personal representation (consciousness of self)

Step 10 – the only one that is also practiced in everyday life –corresponds to «consciousness of self». At least, this is the procedure of self-observation recommended for morphologists: the inclusive look, now a «coenesthetic container», which includes internal and external worlds, and attention to the limit (coenesthetic/kinesthetic tactile limit) which separates and at the same time connect these two worlds.

If in Step 9 the «center of register» has become a register-look so light like a feather, now the look will be equipped with small wings, to become a «winged look» capable of flying away ... as far as possible. A jump of perspective is produced and we step into another level (a major plan, a higher structure), where the I-attention is dissociated from the psychism and where the consciousness-world structure (internal-external world, act-object) becomes the new object of the act of looking from another place and in a different way.

This new spatial distance corresponds to a new mental and psychological posture, to a new «level of consciousness» which will then revolutionize the vision and with it the system of representations, beliefs, registers and of course, the very notion of «identity».

However, although Step 10 provides an extraordinary experience and, consequently, a new unforgettable internal reference, this experience will not produce a final conversion in one go. To «fix» this level, so it will become a «norm», it is needed to repeat, repeat, and repeat the experience; and try to make it last longer each time.

Breaking with the original conditions

In the same way that the first cosmonauts left the atmosphere, escaping the law of gravity and seeing the Earth from the cosmos, we too come out, thanks to a «high-flying mental pirouette», from our space of representation, out of the system of tension, and we are able to see the functioning of the consciousness-world structure from outside. This jump of perspective represents the first step towards breaking out of the confinement of one's own subjectivity («solipsism»). It is a huge first step in our process of liberation (achieved in Step 11)!

How could we then continue to live of our own free will in the different forms of slavery and determinisms that trap our mind? How could Pegasus return to a life as a harnessed horse, with blinkers, ploughing land, which he considers not to be its own?

Among the great discoveries that occurred during this Step, is the following: I am neither the center of the world, nor the world. I no longer look «from myself», it's rather a co-present look which looks at me and makes me understand that I am «only part» of the landscape, just like all the other

phenomena which constitute it; that I am «on parity» with everything I perceive.

After that, it is quite impossible to continue living with the «Darwinism», the «egocentrism» and by extension the «geocentrism», so deeply rooted in our present civilization ... and which I am a part of!

By observing their Earth from the outside, the cosmonauts saw that it was «One» (beyond its natural and artificial divisions). As for us, after observing our «form of personal representation» from outside — this coenesthetic form which unites everything in the same structure, a «field of co-presence» in which all perceptions and representations are linked —, we also realize that reality is One, a Whole, connected and interdependent...

The same thing happens in daily life. I notice a greater distance with myself, with things and between things (therefore, internal time is also elongated), and yet I also notice a greater connection with myself, with the phenomena, and with people. Everything seems to me connected, I see that everything communicates with everything in a whole. In fact, if the separation and division become more obvious, the communication and the unity between everything and everyone become also more evident.

Being aware of this, how can I continue living with the individualism, the tribalism (clannism), the nationalisms, where each one fights for its own interest, where each faction wants to assert itself by degrading and/or oppressing others instead of accepting the inevitable and even desirable evolution: the opening of borders, the convergence and the interracial mix (crossbreeding)... and on a larger scale, the construction of the Universal Human Nation.

But despite the conservative tendencies of our rulers and those who still believe in them, there is no denying that human consciousness has grown with globalization. In addition, with the recent events of the pandemic and of planetary confinement, it is hard to ignore that the planet is ONE.

Perception also changes considerably with the inclusive look. It becomes sharper, more precise, brighter, colors become alive, shiner, everything takes volume, relief, depth. I perceive with more details at the same time as my vision becomes more global and structured. I see how the elements relate to each other, according to a major framework to which they belong. I

see everything in a more «objective» way, but nevertheless, I also observe how subjectivity interferes with its meanings and co-presence.

After such a jump in lucidity, how to return to the usual look, to a fragmented vision, discriminatory, partial, flat, and dull; a look identified, confused with daydreams... How could Alice come back from her Wonderland and be content with a two-dimensional world, in black and white?

The era of inter-subjectivity and interdependence

Experiencing the communication of spaces, (interpenetration of spaces, inter-subjectivity), considerably changes the relationships with others and with oneself.

By paying attention to the limit, I understand that this limit is responsible for the division of space into «an inside» and «an outside», hence, the separation between me and others, but also ensuring communication between us. Thus, I observe this incessant circulation of impulses going in and out from the inside to the outside and vice versa, through this always open «border».

The others enter me, they are in me, because it is inside me that I sense them, that I recognize them, that I represent them, that I memorize them, that I actualize them and that I interpret them ...

They force me to give answers, because they interfere with my own intentionality, by strengthening it, blocking it or by deviating it from its original direction. They upset my psyche, destabilizes it (and produces a disequilibrium). They influence me and, ultimately, change me. Whether I integrate them, whether I reject or ignore them, in any case they modify my internal space, reorganizing it. They end up settling in my SOR, but in a transformed way, according to my intangibles and my co-presences, in a fixed or changing way, pleasant or disturbing ...

I observe not only everything I mentally do with the other, but also what they do with me, since my own internal impulses and mental contents, which go out into the world, also go into their own SOR. So, from their own registers, they will in turn give answers ... Therefore, what I do and what I give, not only I do and give it to myself, but it also ends up in the other who registers it and gives it back to me.

In addition, if I have a register of what I do «from me» (register of unity or contradiction), I also have a register «from the other» (as if they were «another I»), that is, I can feel what they experience when «receiving» or «enduring» my behavior. And when they return my own intention-action to me, as if it were a mirror or an echo, it allows me to adjust. I am also able to feel what they feel from themselves, not just from me, or depending on me, even when we disagree. So, I can perceive and feel the same situation, simultaneously, from different points of view. Finally, thanks to this look, I also see people more globally, not just with an aspect that I like or dislike, but as a compilation of multiple aspects and dimensions, therefore in «volume».

There is not only mutual influence, there is also interdependence. We need one another to locate ourselves, to nourish and replenish one another, to transfer charges, to change and to grow internally.

So, because of our interpenetration, influences, transformations and mutual interdependencies, the nature and quality of our interpersonal relationships change in depth. Indeed, «*Treat others as you want them to treat you*», «*No human being above another*», «*I exist because you exist*», the «We», ... cease to be only beautiful ideas and become «experience».

By experimenting with all these mechanisms, it also makes me more responsible: each of my actions matters since it will have an impact on others, on the world, on the universe itself! And of course, I understand better why everything that happens in a point of the planet or in the universe, affects also all the other points...

Furthermore, the communication of spaces is not just about physical space (circulation of impulses through the kinesthetic tactile limit, «body-to-body»), the interpenetration of spaces also works from coenesthesia to coenesthesia (circulation of impulses through the tactile coenesthetic limit). Subsequently, I understand better why every so often I «pick up» thoughts or intentions of people who are thousands of kilometers away; or why I experience contact with certain beings which are no longer in our space-time. And who knows, maybe this «good idea» that I suddenly had, or that well-being that I felt without apparent reason, it was not completely personal but «received» from someone else, from elsewhere ... Wouldn't that also explain a large number of concomitances, coincidences or phenomena that some call «telepathy»?

If this communication of spaces, or in a spiritual language «communication of souls» (or« energetic doubles»), were to be more conscious and mastered, could it not become a new way of communicating in the future? For my part, I observe in any case how much it has enriched, widened, and sometimes even replaced physical and/or virtual communication with those close to me and even those less close.

Without even getting into speculation about a «science fiction» of the future, it seems that soul-to-soul communication «sacralizes» our relationships. The relationship as a central value, the relationship above our individualities, above «who is right», the quality of the relationship taking precedence over the content of a conversation; the reciprocal good intention and the good cooperation more important than the result of the action...

As for the register of the tactile kinesthetic limit, it is not always the same. This «membrane» is elastic, mobile, and variable in terms of its location and extension (sometimes only a single point of contact), depending on the direction(s) that the impulses are picked up. It even happens that the register of the limit totally disappears ... and in these «moments of grace», communication becomes a «Communion», the separation/distance disappears, we are in «fusion» ... Suspended space-time ... The relationship with the other then acquires a truly spiritual dimension.

Self-observation, center of gravity and freedom of choice

The self-observation also radically changes the relationship with myself. A new internal center of gravity is formed; a center, from which I will have, with time, a more palpable and more permanent coenesthetic register, whose first characteristic is inner freedom.

Thanks to the separation between the look-attention and the psychophysical register of myself, I see myself from the outside, or rather from a deeper interior. This is not trivial because it revolutionizes the concept of «inside-outside». What is «inside» and what is «outside»? When I look at myself from me, from the "I", am I not judging myself most of the time? Am I not seeing myself with an external or «externalized» look, with the eyes of others (or how I believe others see me)?

And now (Step 10), when I look at myself from «outside», from that inclusive look that observes me with benevolent neutrality, totally devoid of

moralism, judgment/prejudice, and that a new distance from myself surprisingly gives me the register of closer proximity to my interiority than before ... am I not rather observing myself with a much more «inner» look?

By the very fact of going from a superficial, externalized look, to a look more internalized, profound (although it is outside of the SOR, whereas before it was inside), I go from «introspection» to «self-observation» and therefore to greater freedom from myself, because I am less identified. Indeed, dissociating the look from the psychophysical register greatly attenuates identification with oneself, with one's own images, climates, beliefs and sensations, etc. This allows, among other advantages, not to add suffering to a pain or a climate, already suffering in itself!

Furthermore, I realize that I have gained freedom of choice and manoeuvre. The consciousness of myself allows me to choose between different options and to rectify my look, my attitude or behavior. From this level, I can act on my mental direction, on my mental form, ... on what I release in the world and which will return to me, sooner or later, like a boomerang! I can even decide how to structure what comes into me from the external world.

In addition, thanks to this new distance and this greater lucidity, I can better distinguish between contradiction and unity. Because, in reality, the essential question is: what are my registers? Of division, of tearing apart, of conflict, of shock/collision ... and ultimately, of fragility and disintegration? Or is it communication, cooperation, convergence, harmony, coherence, peace that reigns within me ... in short registers of integration, of unity and growth? It seems that unity is not something «spontaneous» but the work of lucidity.

Without consciousness of self, no unity (conscious); without conscious unity, no center of gravity (internal); without internal center of gravity, no transcendence! From this point of view, consciousness of self is the «antechamber» of immortal transcendence.

The poetic, spiritual, sacred dimension

The Step 10 is not just a leap in level, in the sense of lucidity, freedom and amplification, it is also a «spiritual» leap. Not only because it helps to grow our inner unity, but also because it brings us closer to the Profound and

allows to live with «one foot inside». In other words, it makes possible, even now in daily life, the contact with the sacred.

In this sense, I note, among other things, that everything that is observed from this level, is structured with meanings and co-presences, more «poetic» or «sacred». Because, in addition to being a higher «level» of lucidity, consciousness of self is also accompanied by an inspired «state».

Look at the world from the intentions that have constructed it, feeling life as well as the universal laws behind everything, touching an underlying and transcendent Beauty... It is as if we had lit a light or a fire to shed light and illuminate the entire usual landscape in a different way: humanizing it and sacralizing it.

Also, by «playing» intentionally with the limit, I realize that I can see with the eyes of certain painters or poets ... Reality becomes a «work of art», which triggers elevated feelings, love for everything that lives, for life.

Finally, when we keep the attention on the limit for a while, it happens sometimes that the consciousness becomes altered and the experience of «non-time within time » is produced... Like when the register of the limit in the relationship with others disappears – in particular, when «separation/differentiation» becomes «complementation» and then «fusion» –, or in relation to world, when we experience a communion with the Whole (which recalls the chapter «Suspicion of meaning», in *The Inner Look*).

Usually, all of this happens accidentally, and without understanding. But by practicing consciously a better management of the limit, this kind of experience can become a new basic reference, a «normality».

So, from consciousness of self to inspired consciousness, there is only one small step! Precisely, the next Step is very much welcome (Step 11), for all of this will be seen in depth...

A new «paradoxical» mental form

Step 10 is full of «paradoxes» and of opposites even more than the previous Steps; which allows me to gradually change the «binary» aspect of my mental form and to incorporate a «non-dual» and «structural» (in structure) form of thinking and feeling.

Some examples:

- The limit separates and divides, at the same time that relates, connects, and unites. It is thanks to this limit that we communicate.
- The fact of seeing oneself from outside presupposes an external point of observation, when actually it is an inner look, much more profound.
- I am no longer in the center, and yet I feel more «centered» (reversibility, freedom of choice). Here I am in my true center of gravity!
- Being «only» part of a larger landscape, it makes me less indispensable, and the influence of others makes me more (inter)dependent. At the same time, I have more freedom and responsibility than ever for what is happening in me and what goes into world through me.
- The inclusive look brings more neutrality (benevolent, not indifferent) and distance, as well as greater proximity, connection, and compassion (to put oneself in the place the other, without getting identified).
- The others are outside, yet they are also in me; they are different from me and at the same time are like «another me»! And I can see the same situation in a totally different way, including even the opposite.
- The inclusive look brings a global vision at the same time that allows greater precision and acuity in the details, whereas in general, I am either in one or in the other.
- If my vision is more neutral, more objective (even scientific), it is also more poetic and inspired.

To conclude, Step 10 could represent a profoundly transformative experience, even revolutionary, on the personal as well as the relational, social and spiritual level, if consciousness of self were not something fleeting and occasional, but rather a phenomenon incorporated, permanent and generalized.

And, what is the first step? Instead of harboring the reverie of wanting to escape — our culture is a true «escape industry» — why not trying to free oneself for real? For instance, through good knowledge and lucidity? Besides, are there not already forerunner indications of this search at the collective level? How else to explain the emergence of a literature so abundant in advocating «mindfulness»? Certainly, there is a lot of confusion in the concepts and practices proposed, however two things seem

interesting to me. The fact that this is a «popular» phenomenon (more exactly middle class) not reserved for an elite intellectual and the fact that, despite the confusions, what is becoming a value is not an «idea» but a «practice», that is to say a way to be and act in the world, with a higher degree of consciousness in the daily life. And all of this is going in the right direction.

Steps 11 and 12 - The Pure Form & Projection (or Introjection)

There are four key moments in these two Steps.

1. Preparation: configuration of the emotionally charged Purpose, which will be guiding us to the «Pure Form» from the co-presence (entry into the Profound), where it will be released to take control (introjection/projection).
2. The «trajectory» towards the Profound: silencing the mechanisms of the I, reversing the direction of attention (to look back) to «sink» into the coenesthetic register of the co-present perspective (Z coordinate), dropping/sliding further inside, towards the rear...
3. The «tipping over»: at a given moment the «switch off» occurs, stop/silence, with loss of (spatio-temporal) references, suspension of the I and entry into the Profound; mental situation which one cannot have register of, but that will be translated a posteriori as «Pure Form» or «Void that is not void» or infinite space-time, or space of meanings, or center of light/energy, or still yet another mythical or allegorical way...
4. Introjection/Projection: staying in the suspension («dilation»), sustain this intensity without being expelled from it, until this sacred and autonomous impulse-intention-tension-direction (Purpose) manifest itself; introjection into the profound spaces or projection into the world.

Intentional and active passivity

Throughout Steps 11-12, there is a fair proportion to be found between «letting go», «releasing», «entrusting», «surrendering», ... thus, a kind of «passivity» and the intention-attention over precisely this «non-acting»; without forgetting the Purpose, which also operates relentlessly from the co-

presence. All this comes to a climax during «dilation» (maintenance of the suspension), where this «intentional and active passivity» is taken to the extreme, until the Purpose is released and takes definitive control.

In general, «passivity» is associated with the feminine principle (the Taoist «yin») and the «active ingredient» is attributed to the masculine (the Taoist «yang»). And in these Steps 11&12, the alliance of these two opposing principles is crucial.

Step 2 had already been a practice of union of opposites (maximum distension and maximum attention), but here, this art of union of opposites requires a higher level of mastery. In fact, in my case, this has put in evidence the need for a deep reconciliation with this aspect of the «feminine principle» that I always have degraded, because I confused the passivity of the submissive, obedient woman, with the intentional passivity at the right time. Also becoming aware that, by contiguity, I considered sensitivity, gentleness, receptivity, kindness, selflessness, etc. as synonyms for «weakness», I had to admit that the dominant system of values had penetrated me without realizing it. I had hardened myself, by «protection». Then began a whole «reevaluation» of femininity and a «rebalancing» of the two principles, now «complementary», which had to be expressed sometimes alternately, sometimes jointly and simultaneously. In other words, I had to come to terms with my own «internal breach» and restore the lost unity!

Aside from the Discipline and the Ascesis, I observe this intentional passivity also in our ceremonies, especially that of the Office and the Wellbeing, where it is a matter of letting the Force and its light «act by itself», or let the current of wellbeing cross us to reach others... In reality, intentional passivity is essential to «push», then «suspend» and finally «eliminate» the "I" (Introjection).

Transposed into daily life, it means knowing when to step aside and when to assert oneself ... When to insist on producing an «accumulation» of intentions in the same direction, despite the non-results, and when, on the contrary, one must let go, realizing that it is not the moment for action ... When to submit to one's own Purpose instead of keeping control and when one should act by oneself instead of waiting for something or someone to «magically» solve a situation for us ... When should one be silent, listen and receive and when to express oneself forcefully...

But very often, it is the simultaneous application of the two principles, passive and active, that turns out to be the key, among other things in «accompaniment». It was in this situation accompanying that I learned to relax the most, to erase myself, to become empty and transparent, therefore «passive», while being very «active»: intentional and fully committed, with great listening capacity and with a kind of permanent inner prayer for everything to go well, to be inspired... (cf. Narrative about accompanying Silvia).

In the social plane, it looks like times are starting to change as well, and that the sensitivity and virtues of the feminine are resurfacing. Many indicators show that our whole society is on the way to «Feminization». More and more women and men, especially among the new generations, begin to assume and/or develop the so-called feminine qualities. In addition, new models of action and protagonism begin to appear in the field of cinema and in social action, based on the sensitivity of «active non-violence». Indeed, active nonviolence is a perfect illustration of the union «passive-active»; it differs from non-violent/pacifist action which constitutes a passive «let it be» and its opposite, the violent action that is active but destructive.

Beyond the forms

If consciousness of self is the antechamber of the Profound, the Pure Form is the antechamber of profound levels. This is the waiting room in the Hidden City, where we expect the Unexpected! Like in the «open-space-of-energy» where we must not improvise, otherwise we are «expelled» (return of mechanisms of the "I"), but wait with «patience and faith until day breaks», in other words, wait with «equanimity» for the Purpose to be unleashed... and to take us «further» ...

The Pure Form is a «void that is not void», it is a «high temperature oven», whose intensity we must learn to sustain ...

Transposed to daily life, the Pure Form represents for me the «profound internal center of gravity»; this internal space where I am «at home», in my true «homeland», in the «intimacy of my deep interiority», in the essentials and the trans-personal. It is a «non-space-time» within space-time, it's another world inside the world and not outside the world! It is a void of jubilant fullness, peace and inspiration; a center of transformative and

liberating power, where everything is good and where nothing is scary. I am then my own inner temple.

At this point in the process, the answer to the question «who am I?» is presented in yet another way: I am neither form nor non-form, I am «Pure Form».

It's like I'm living in a new home, some kind of launch platform from where I go «exploring» the bottomless Source (profound spaces), or on a «mission» into the internal/external world (psychophysical), «disguised» in a form, the most beautiful and suitable possible, so that through it the necessary changes can take place.

This is not without consequences in daily life, especially because I can no longer identify myself in the long term with any form, or let's say that I can, intentionally and for a moment, identify myself while knowing full well that its «purpose» is to transform or die. In other words, when I begin to identify too much with a certain kind of activity, relationship, ambit, geographic location, form of ascesis, in short, with a «form» of any kind, sooner or later disillusionment occurs ... It seems that one cannot establish a lasting relationship with what is-not lasting...

The forms are certainly necessary, but ephemeral. Only the transcendental Plan is permanent. It uses forms to express itself. It gives them birth and death. It puts forms in crisis, destabilizes them, transforms them. The shapes must be in constant transformation. Too long stability of a form, attention, danger! This is the indicator of «crystallization», in other words the process is stopped, the Purpose can no longer advance. I must accept that everything is done and undone, renovated or transformed around an imperturbable direction which pushes forward. I must get used to living in this «unstable equilibrium» ...

In this sense, the way of life (ambits, types of activities, forms of relationship, topics of interest, etc.) and the processes of ascesis or formulations of the Purpose can vary, transform, wear out along the way. When everything is moving or falls, only the center of gravity and its direction remain.

I do not know a greater master in «non-dependence of forms» than Silo himself. This ability to create a form, push it to the limit and then at the right time, intentionally detaching and dislocating it, so to be able to

advance, to adapt in a growing manner ... Forms of action, forms of organization, forms of behavior, forms of internal work... Silo «made us see»... And more recently, he even asked us to detach ourselves from our Discipline, to develop our own form of Ascesis, and this also requires to dis-identify oneself regularly, if we want to keep it «alive».

Living in the intensity

Pure Form is a mental situation of suspension where spatiotemporal references disappear, therefore, even if one has been immersed in it for only a short time, from the point of view of «embodied» time, later the consciousness will translate this instant as «eternity».

Also, to go into Step 12, we are supposed to dilate this « non-time», that is to say, to maintain this state (of suspension/immobility) and to sustain its growing intensity, without being expelled from it! Indeed, «stillness-void-silence» — or absence of any movement, any perception, representation, space and time —, is accompanied by registers of great intensity. So it is easier to understand the meaning of «the pressure of the light which moves away from its center», (cf. «the Guide to the inner road» and «Ceremony of Assistance», in *Silo's Message*), as well as the allegory of the cave of Plato (where the prisoner does not bear the glare of light), and so many others mythical and allegorical translations of this same difficulty that one must to face and overcome in this Step.

In my life, the same thing has been happening to me for some time. I have the register of increasing intensity that is difficult to sustain. As if now I am living constantly in a «high temperature oven» (image of the glass oven), that is to say, in the registers of Steps 10-11-12, with their difficulties and respective bonuses. I take it that after so many years of attempts in the same direction — to live permanently in the main Purpose, to live a life of «integral and continuous» ascesis —, and thanks to the accumulation of so many significant experiences, I came to a new «stage» of my process. Indeed, I confirm that I have consolidated, for a while now, the temperature of the «ceramic oven» (1000°C), to put it in a pictorial way, and that now, it is the intensity of the «glass oven» temperature (1600°C), which I have to learn to maintain and endure on a daily basis.

In this level and state of consciousness, everything becomes a «practice» and an «experience» ... It's as if, to the ceaseless mechanics of

consciousness (translations of impulses from the world, from the body, from memory) were added now the incessant action of the transcendental plane (deep impulses which enter consciousness); as if my life were a tree with not only roots underground but also roots in the heavens... Or, as if I were a «double sphere» without limits...

The flavor of everyday life changes completely when the internal/external space becomes an «open space», where those who are close and those who are in co-presence, where the living and the deceased, the guides and the gods cohabit together; when the circle of loved ones widens more and more; when the physical and virtual communication extends to the communication of «souls»; when the main Purpose, now in the center, constantly pulsates and impulses toward inner growth, toward intentional activities and non-compensatory relationships, towards valid acts; when the amplification, the diversity and the simultaneity of themes, activities, ambits and plans go on increasing ...

All of this is quite different from this other «intensity», «complexity», «acceleration», which is seen in the world in our time. The intensity of today's lifestyle is more like a frenetic filling, a compensation for existential emptiness and non-meaning. Furthermore, it goes hand in hand with an acceleration which produces a register of «shortening» of time (we see no further than the tip of our noses) and of «pressure» of time (the register of running out of time, to never have enough time), which in turn awakens and reveals the fear of finitude from which the consciousness would like to flee, precisely by living intensely and/or being productive. All this is quite different from the actions dictated by the Purpose, thus, an action that results from an overflow full of inspiration, compassion, generosity, creativity...

As for external acceleration, it very often reflects an internal state accelerated, altered, cathartic, coming from too much tension. Very different from inner calm/silence that allows you to be more efficient, to do more things in less time and simultaneously ... Very different also from the state of internal unity that allows to release the energy that was previously blocked in frustrations and reveries; and that allows also to release the Force, this energy of superior and sacred quality which can then be «projected».

Intentional projections

Within the framework of the Discipline, we worked mainly with an Introjected Purpose, but considering the subject of this writing, I will only address the «Projection».

Normally, it is the "I" that projects its psychological contents into the world, in a mechanical way. From a more profound internal space, the projection may become more intentional and of better quality. Certainly, it is not the same to project into the world, tensions, fears, resentments or contradictions, instead of projecting high states, such as love, reconciliation, peace, etc.

But the quality of projection and its power increases even more when we allow the Profound to project itself through us into the world. It is not the same to project our personal love or allow the unconditional and universal Love to act by itself through us. There is a difference between sending to others, or to the whole of humanity, our best wishes from our best individual intention - which is already huge! - than to project the Force or the current of Wellbeing from the Profound. Therefore, everything depends on the depth from where the projection takes place.

Even if we cannot register the Profound, we can however register and sense its effects! The Pure Form is the «threshold» between the Profound spaces and the internal/external world. In this sense, once again I recall the image of the glass oven: as soon as the luminous substance comes out of «its ambit», it cools, materializes, «formalizes»... to become a delicate and transparent object... It is this subtlety, finesse and transparency that allows us to recognize what comes from the «Oven of the Profound».

This can be recognized, for instance in works of art. Some works are very aesthetic and nourish the double with beautiful and harmonious sensations. There are, however, a few works that have another impact in us, that shock us, that upset us, that inspire us in the highest degree, that transport us to another reality. Not so much by their beauty, in the classic sense of the word, but by that «Something» that the artist was able to transmit through their work, that «Something» that is conveyed through their work and touches our soul deep down, imprinting indelible traces.

I have also been able to observe it in my life, especially when I recognized a new coenesthetic being in my interior; a very subtle register, which I know

to be transcendent, «the equivalent» of the Pure Form on the physical plane, because the nature of the registers is the same. In its Projective Force, the Pure Form has been allegorized in me by the Goddess-Mother (the Protectress of Life, Nurturing Mother) who expresses herself through me in different ways...

This projection of the Profound can also be experienced, on rare occasions, in the quality of human relationships, where...

... even if our bodies are still there, if our mouths pronounce words, we actually disappear (more exactly our psychological identity disappears); we are «in another space», deep within ourselves, where there are no more separations, no more differences, only a fusion dance of intentions and aspirations in the same direction. And the more fully we are aware of it, the more intensely we can enjoy it.

In this form of relationships built with love, compassion, and internal unity as «basic materials», a «principle» is developed, a «substance», an «energy», a «something» that unites, that unifies, and that survives... It is in this «quality» of relationship that the «immortal spirit» can be born and that the ladder towards transcendence is «woven»...

And when we are many who live this kind of relational experience... And when what unites us is not to better defend ourselves against an enemy (real or imaginary) nor to destroy it, but for the beautiful and the good that we can produce together ... then we are transforming the functional, or simply pleasant dimension of human relations into a sacred construction on earth, that of an «intentional human family».

I conclude that actually, the real communication takes place at another level, in another mental space and that its material or «formal» dimension, whether physical or virtual, is only a replica, a materialization or a «projection» of this communication taking place on another higher plan. And conversely, communication «down here» must serve as an «entrance» or «springboard» so that we can catapult ourselves together into other more subtle, purer, deeper regions, where relationships are sacred.

How important it is, these days, to create ambits capable to reverse the inhumanity of this world, to transcend borders, even those of space and time; where the feeling of belonging has nothing to do with the tribal instinct of the fearful "I"s in search of security and identity, but rather with the

feeling of being part of something «very big», of a community of pure beings, even if they were alive or dead, human or divine.

(cf. Narrative of experience «Silvia's accompaniment»)

Finally, the experience of the Pure Form brings me back to the allegory of Paradise: the meaning of the introjection would be then to go to one's Source and that of the projection would be to build «paradise on earth». In this moment of process, this would correspond to the construction of the Universal Human Nation; and at a longer term and on a larger scale it could mean the creation of an intergalactic psychic people.

Everything begins and ends with the Purpose!

Before entering Step 11, we must configure the «Purpose» with clarity and affective charge, so that, from the co-presence, it guides us in the Profound. The disciplinary process will end when this Purpose has led us to Destination (introjection or projection).

Before Step 11, and even before the disciplinary process started, wasn't there a «Purpose»? Of course, there was, otherwise, I wouldn't have come this far. Besides, it has given me the idea to revisit my biography from the point of view of the Purpose, and it was fascinating to discover this invisible thread that gives unity and direction, this thread on which «my pearls» are strung to form the "necklace of my life" (cf. Narrative *The pearls of my life*).

There is, however, a difference between an implicit Purpose and a configured Purpose, that is to say, conscious and assumed. There is also a difference between a conjunctural Purpose and a broader, evolving and transmutative Purpose (for yourself and for humanity) that can last a lifetime. But to be in contact and be impelled by the Major Purpose, is yet another story. This is an «encounter» that strikes like a revelation, it is a transcendental experience in itself; and at the same time, it is an «intentional construction», a process of gradual disclosure and deepening of its different aspects. «This Purpose» is valid for the introjection as well as for the projection, for this life and also for the one that follows!

However, I spent a long time on the formulation and fixing of the Purpose. Because, how could we «lock» the Major Purpose in a form (formula, formulation) and worse, how could we confine it for life, fixing it in a unique

form, when the Purpose is in the realm of the unattainable, non-representable, and therefore non-formulable! Well, we cannot. We just capture an aspect that we will then formulate, then we capture another aspect and translate it in another way, and so on ... and each formulation of an aspect leads us to a different «region», to different «meanings»... in short, to a different experience ...

«Tell me what your purpose is and I will tell you what your experience is/will be, and conversely, describe your experience and I will tell you what is/was your purpose co-present». Well, as soon as the purpose led us to the correspondent experience, one or many times, it begins to lose charge, and we feel like we are stagnating. So, it is time to configure another purpose, or to deepen it to reveal a new aspect that will allow us to go «further» and to know a new piece of the Puzzle of the Profound.

The image that was established in me, and that I use a lot, especially for the emotional charge of the Purpose, is archery. The more you pull back the bowstring (Z axis, depth), the further away the drawn arrow will fly. It goes without saying that, previously, I must clarify in which direction I want to aim the arrow.

The «form-formulations» are therefore variable, there is however something immutable: the coenesthetic register of the Purpose. When we find it or when it goes off, we «know» that is IT. It can present itself in different ways, or in a «partial» way, therefore «conjunctural», but beyond its formal appearance, it is recognized by its profound coenesthetic register and its very particular flavor, as well as by the effects that it produces in us and in others (in case of projection). It's like the Internal Guide. We know if it is a «daily» guide for small difficulties of life, or a «profound» guide for «special occasions» (the «Clamors»), even though it is still the same phenomenon. The difference is in the power and the efficiency, it is a question of profundity.

We could go much deeper into all these aspects of the Purpose, but it is not the place to do it here. So, going back to the objective of this writing, the analogies with life, I find that an experience obtained repeatedly during a «routine» or practice of ascesis, will also arise, sooner or later, in everyday life: as a punctual experience seemingly accidental, or as a more lasting mental or behavioral state, or again like a coenesthetic register which will move in, «settle down» and sometimes will become allegorical ...

An example. One day, amid daily life, appears with indisputable certainty the coenesthetic register of «something» from me or in me that is immortal. Still more, it is not just a fleeting register but a lasting one, so I can observe it and record it well. Then, it allegorizes itself in the form of the «Green Tara», which stands out from all the other *bodhisattvas* by her singular posture: while her whole body is in the Profound (the Tara is not subject to determinism, she is free and immortal), her right leg is unfolded so that her foot enters the «terrestrial sphere»; which indicates her willingness to «run» to come to help... Therefore, the Green Tara is the symbol of Compassion. In other words: the Tara symbolizes the profound inner center of gravity, the immortal spirit, which expresses itself in the psychophysical world through Compassion.

Thus, after several experiences of this kind, during the practices and in daily life, it is normal for the introjective purpose of immortal transcendence not to have any longer the same charge as before and so the priority is now to assume this immortality, or rather this paradoxical situation of mortality/immortality, and to learn to live with this «double nature». Ergo, the Purpose will have to be reformulated.

Learn to live with and in the Purpose!

I realize that after so many years it happens the same in my life as in Steps 11-12. If until Step 10, I had advanced thanks to my own intentionality (the individual intention), at least it is the impression that I had, from that point on, I could no longer continue the process with it. Thus, the same phenomenon happened in my life: the Purpose seems to have taken control!

So, I must learn to live differently ...

Indeed, by dint of charging in a somewhat obsessive way, the purpose of precisely «to live in the Purpose continuously», it seems that I have been taken literally by it. The only problem, I was not ready!

Living in the Purpose is living in the co-presence, or better said, the co-presence becomes central and takes the place of the "I". However, this requires an availability of one hundred percent! Which, in turn, requires some training ... or rather a big change. Because it is not true that the

Purpose comes and goes ... The Purpose is always there, imperturbable, inexhaustible ... It is "I" who approaches and moves away from it...

Let me explain. At the beginning, my relation with the Purpose was a kind of «rock and roll» relationship, alternating closeness and distance. «I love you; I don't love you anymore»! When I am in contact with it, I complain because it destabilizes me ... and I reject it. And when it is far away from me, I grumble too, because I miss it ... and then I come back to it ... So, I move back and forth: cycles with it and cycles without it ... It is very tiresome! And also an indicator of a «dualism» still and always operating ... Sometimes it wins, sometimes it is the "I" who wins ... Yes, the relationship that I establish with the Transcendental Plan reveals a mental form that is not yet substituted ... There is a lot of work to do! Then comes a little progress: a little more cooperation and negotiation ... «Come on, go ahead ... », but after a while, «please, now I need a little break»...

Then, the «tango» relationship has been established. The feminine principle being more reconciled and assumed, I begin to allow the Purpose - and thereby the holy Co-presence -, «to lead the dance» ... Of course, it is not without some «small» resistances. But I have to admit that the decisions/ideas/projects that come out from the I, fail more and more quickly, whereas acts prompted by the Purpose are fruitful. So, when the Purpose prompts, I do my best to follow it obediently. I am learning ... Thanks to the training in «intentional passivity» in everyday life, little by little, I begin to enjoy it. In fact, everything become much less complicated: the "I" is not obliged to take care of everything. Its main activity now is to listen to and execute the inner inspirations that spring in various forms to give orientation at all levels. What a revolution!

As time passes by, the relationship with the Purpose continues to evolve. As the Purpose has invaded all levels of consciousness, this increases the amount of experiences which I must learn to integrate «on the go», always a bit faster ... I no-longer have the choice: I now have to go from the «tango» to a «languorous slow dance», in which a fusion is produced between my individual intention and the Evolutionary Intentionality (Purpose). An intimate union of fusional love. I literally «melt» ... And once again, the image of glass melting pops up: my life has become a high temperature oven...

And, to the recurring question: «What are you doing? », I answer once again: «I'm learning to LIVE».

CONCLUSION

The Morphological Discipline, applied on a daily basis, allows me to build the reality in which I want to live and which I can love; to recognize signs of the sacred in me and outside me; not to feel myself chained to this space and this time; to be in contact with the Source from where flow this Impulsion-Intention-Direction that became Look.

The Morphological Discipline, applied to my life, becomes a new «form» of life, a lifestyle that moves towards «True Life», from which one of the «forms» of expression is life as we experience it here ... In other words, the «action of Form» of the Morphological Discipline, when it operates in life, transforms the nature of this living, giving it meaning and making it sacred.

It is when one has transcended all form that one can see and experience its true beauty. Life is certainly one of the most beautiful projections of the transcendental Plan.