

Light on valid action?



All photographs are by our friend Daniel Hagen from Zurich.

My poor Jean-Luc, what have you done that is really worthwhile? My poor Jean-Luc, what have you really done for others? My poor Jean-Luc, look at yourself, look at yourself and look before you, you will see that wealth and there, there in you and before you, what you really need are others, others to bring them what you can and that they can bring you what they can.

The subjects dealt with in these few pages are linked to my experience of valid action, they are interpretations conditioned by the limits of my experiences and my difficulties in recounting them, and under no circumstances should they be confused with explanations. It is with a certain audacity that I allow myself to write about "valid action" in view of the life I lead. I would like to point out that I already introduce the subject of valid actions in the texts called "consideration of the office" and "awakening and unity". What follows resembles rough sketches that seek to illustrate the steep path I have chosen to follow, a quest that I am deepening with others, a quest strewn with difficulties and meanings that guide me. I seek to share this search full of doubts, failures and unforgettable moments.

I probably repeat myself from one piece of writing to the next, but this may be due to my obsession with certain subjects; putting them in black and white helps me to order and integrate more deeply this spirituality that I make my own. Moreover, I am well aware that researching, researching and writing about a subject as it is, provokes a certain identification. These are therefore partly my reasons for commenting on valid action in relation to *Silo's Message*.

(These lines are punctuated by shots of disturbing beauty, the work of a friend who was able to give meaning to the insignificant, the meeting between two drops of water).

Let's get to the heart of the matter with these two questions.

how do I feel about "doing it"? Do my actions make sense?

For a long time now, everything I do in my day has been an "obligation" that I end up equating with suffering and, as compensation, I use my free time for entertainment and rest, which I associate with pleasure. My daily life, like a pendulum, sometimes swings harder and faster from the pleasure of distraction to the suffering of obligations. It has become clear to me that since this swing it is difficult for me to differentiate the contradiction from the valid and unitive action.

Moreover, this back and forth between tension and relaxation feed each other to fill a kind of void that often seems unpleasant and almost worse when the obligations or distractions stop.

So I started by reviewing my daily life, quickly each evening, describing the unitive and contradictory actions, to be more aware of what I do. I quickly noticed that action and attention feed each other in this simple work of revision. I have often asked myself the following question:

"What did I do good and bad today to be better tomorrow?"

Let's take an example: I serve coffee to the people around me.

The first observation I have come to is that an action turned towards others can have

different tastes, a certain polarity, negative, neutral or positive: sacrificial (forced), revenge (compensatory), calculating (expectant), indifferent (neutral) or it can be valid (unitive) depending on the disposition and the place I have to carry it out and all this just by serving a coffee!!!



To be valid, the action must be accompanied by three indicators that I need to identify.

The desire to repeat

I want to start again, it's not the same act over and over again, it's inconceivable because situations evolve, contexts change, my location, my moods and the moments are different. It's rather a certain type of action that I want to do again.

Memory plays a predominant role in repetition. I have observed that unitive or contradictory acts seek to repeat themselves. When memory is obstructed by past suffering and regrets, it does not play its full role, as in the evocation of positive memories or in learning from one's mistakes. So this desire to repeat is linked to the fact of engraving, of recording the experience and hopefully doing so in the best possible way, so that memory plays its most positive role. In this sense, I try to give thanks when I feel good, to engrave and to store in memory so that I can evoke it later if necessary.

inner growth

I breathe better, my emotions are positive and stable, I'm getting better, I'm growing or something is growing, I'm stronger, lighter. I feel good, here and now, sometimes it's because I surpass myself or overcome a difficulty. I feel more solid inside, there is no doubt, there is a plus. I fully feel that "everything is good". Situations improve. My level of attention is good, I understand what is happening to me. Inner growth is linked to my inner availability. You need room to grow!

the feeling of continuity over time

When I was later able to verify that my action was valid, I had no regrets and I want to continue in this way, because there were no bad consequences, quite the contrary. That we understand each other well, bad consequence does not mean that there have not been difficulties or failures, but as soon as I leave this situation this activity opens a new door, opportunities and possibilities appear, I see the future... this indicator is for me the most subtle and important of the three.

These three indicators have in common my times of consciousness, the first in memory, the second in present sensation and the third in imagination. Valid action unites my times of consciousness with the world around me. It is not so simple for me to be conscious of these three indicators, but this union between what has happened, how I feel and what I would like to do soon, everything is easier to identify. From

so that during these experiences when they are truly valuable and contain these three attributes, I have no trace of mental suffering. I have noticed how bad memories can poison the future, how present irritations are immediately etched in the memory or how images of a dark future affect the feeling of the present. It is not difficult for me to understand that I can do the opposite. This is exactly the case with the so-called valid action.



Recognising the contradiction

It's the contradiction that makes me suffer and overcoming it is undoubtedly a valid action. My contradictory "light" actions repeated on a daily basis have devastating effects, they hide in small rituals, like certain sensory dependencies of which I am sometimes not proud. All these little quirks, these little preferences, these habits end up locking me up. When I describe a typical day there is something to laugh about. Perhaps the most ridiculous and least serious of all is when I look for my favourite cup in the morning in a cupboard where there are at least thirty cups, so that the coffee is better of course.

The contradictory action divides and wearies my soul. There is a boundary between dark and light action and the colour palette of moods is rich and changing. Sometimes I picture my soul as a light composed of changing colours at will, like the composition of a painter who with these few primary colours is able to create infinite nuances. I feel that I deeply wish that my life could grow, that this is its meaning, I would like reality to be illuminated and the colours to be sometimes warmer and more joyful, but the contradictory action, like a betrayal to myself continues to act as a layer of grey, .

If in my life or in a particular situation I have the feeling that I find myself at the same point, it is because there is a contradiction, it is a vicious circle. There is no real meaning, it is a false path if history repeats itself. In this "great labyrinth of life" I've already been there, so I'm going in circles, and it costs me to recognise it. If, moreover, I have the naivety to believe that it is not important, that the contradiction remains in me, that I will swallow it and digest it!

But, how far do my actions, contradictory or valid, continue to act? Where and when do their consequences stop? How does each action lead to another until it creates chain reactions? I sometimes have the impression that all thoughts, all feelings, all actions constantly create chain reactions and this is what I would like to better understand and discuss with others.

My quest for unity also means not contaminating others with my contradictions. My path can be symbolised by a tightrope walker's thread that goes from a dark point to a bright point. I see myself trying to take some unstable and awkward steps, then falling, going back up on the thread, sometimes getting discouraged, but never giving up.

I have to add to my contradictions all the ones that surround me and that I didn't choose, I have to admit that it's a lot... As for my face, without even moving, without doing anything, here are some of my contradictions: recalling bad memories, being too easily irritable, imagining the worst as soon as a new situation arises, postponing important things to do, being dumbfounded in front of a screen, and all that; without moving! These are some of my daily contradictions. The problem is that they repeat themselves again and again automatically like a machine that always reproduces the same shape. To recognise my contradiction I observe this mental form in action which tirelessly reproduces the same ways of doing, feeling or thinking.

I have recently discovered that many of my contradictions come from a mental location and a point that acts like a black hole and swallows up everything, it is in this mental and emotional attitude that I recognise myself above all else. I am very grateful to have discovered that my suffering and my contradiction have a 'point of emission' that corresponds to a 'way of being and feeling' and that it is enough for me to place myself differently to suffer less and in fact make others suffer less.

Confusion and contradiction.

Everything I decide to do or not to do gives direction and meaning to my life. When I find it hard to decide on this or that, when I feel torn, divided, and make this or that decision, I end up regretting it. It is the nature of my confusion or my desires are at odds with each other. It happens to me when my plans are not clear or are already going off course. In fact it happens when my priorities are reversed. Currently, in this social context of permanent immediacy, I easily confuse urgency and priority. Confusion is often the entry into the vicious circle of contradiction by the simple fact that other possibilities appear when I have not achieved what I set out to do.

There is a certain inner strength that accompanies any act, this inner strength has three distinct characteristics: a capacity for selection, a kind of choice without zapping that I seem to care for, a capacity for adherence or rejection, that I seem to be permanent, without remaining stuck, and a force of charge or intensity without excessive expectations that I seem to have in tonicity. My confusion comes partly from a disproportion of these three cursors (selection, adhesion, intensity) or (care, permanence, and tone) which I recognise as qualities that everyone needs to develop harmoniously and which are inseparable in order to carry out the slightest small project, to the greatest, one's own life.

The deviation of the project is a failure and I have no other way out than to make a pose to review my plans. During this pose a kind of silence is necessary for me. Little by little, I am learning to flee these moments of silence less and less. It is in this deep silence that I discovered the emergence of the best valid actions .

Necessity and sense of priorities.

This is a common example of priority reversal.

If I only eat for pleasure, which is often the case for me, or for obligation, which may be the case for others, and I forget that eating is a necessity for the body's vigour, whether I like it or not, my body really needs healthy food and in a certain proportion to remain vigorous. The priority is to eat in order to be physically well.

If spiritual activity has become vital and of great necessity for me, as I claim, I really need to nourish the spirit with holy food that I do not necessarily like but which are good for strengthening myself.

I set my intention towards transcendence because I sincerely believe that there is no meaning in life if everything ends with death. I have strong intuitions about this.

Immortality and valid action are two sides of the same coin, as are contradiction and death of the spirit.

Approaching necessity means gradually withdrawing what is superfluous, what I don't need, for example: getting angry over nothing or being in a bad mood, any common sense person would say that it is not a necessity, it is not a priority. So I approach necessity, step by step, removing thoughts, states of mind, behaviours or situations that are not useful, that are not a priority.

I lose my sense of direction when my priorities are reversed, it's clear when I prefer to be entertained rather than to take care of what is vital. I run away too often, with detrimental consequences. I regain a sense of purpose when I do what is necessary as the first priority

and also to have maximum energy for the so-called secondary and less vital things. Doing what is necessary is the basis for valid action. For example, at the moment, it is better that I fill the fridge before writing poetry, even if writing is the most important thing for me and I would go to see my friends after writing, even though friends usually come first. Necessity is an order in a whole, with a clear understanding that there are temporary and timeless necessities.



The fundamental miscalculation.

Believing that receiving is better than giving

when I act to make others feel good, especially the people around me, the general atmosphere is better and by indirect effect it acts on me, that's why giving is better than receiving. It is difficult for me to feel good in a bad atmosphere or next to someone close to me who is in a bad mood and conversely I will hardly feel bad when my surroundings are jovial. Individualism is so powerful in this day and age that the general atmosphere does not matter. Selfishness or confinement makes me lose the broad vision, I no longer see the broad contexts. The much-needed good atmosphere that we all need is generated by our mutual affection. Even when our opinions or beliefs diverge, let's remain friends! I have had the experience of spending time with a group of people several times. If the majority of people think only about themselves, or if the majority of people think about the whole, the "gain" is incomparable.

Attentive, loving, giving : (the displacement of the self),

As I said at the beginning, attention and meaningful action are very much linked. But how? I can't hold my attention for very long on something I can't stand or dislike, but the things and people I love, I can look at them effortlessly, a bit like when I look at and maintain a fireplace on a winter's evening. This feeling is of fundamental importance in maintaining my much needed level of attention for inner awakening and growth. Moreover, the same phenomenon works with myself, if I claim to maintain a 'self-consciousness', a minimum of love is necessary for who I am, for my situation and what I do.

If I don't love people I am incapable of giving, everything will be nothing but calculation or sacrifice. When I observe loving parents with their children, they give without counting and sometimes receiving ingratitude, but they keep on giving. I love this attitude, this unconditional love that motivates giving. If I really want to bring to others I have to learn to love, that is the key. When I try to bring to others, I 'forget myself' and this forgetting is the basis of spiritual work which requires 'moving the self' out of the centre of preoccupation.

Learning to love is learning to give with a certain level of attention.

I easily pay attention to those I love, that's also why I want to learn to love. To love reality is to be attentive to it without forcing oneself. Attention or awakening is one of the bases of my spiritual path, perhaps the most important, because without it everything seems obscure to me. Without this attention, I retreat, I am caught by what happens to me, caught by events, so caught that it is what happens to me that possesses me, I am, in a way, possessed. But when I am not caught, when my attention is high, I can distinguish, for example, charitable criticism from judgement, self-criticism from guilt, humility from devaluation and kindness from obedience.



The atmosphere, the cenesthetic sense and the affectivity.

I pay special attention to the mental climate and cenesthesia in the development of valid action. The coenesthetic representation of my own body; the heat, the colours, the fluidity, the flexibility, the representation of the whole body. It is through the coenesthetic, the sensation of the intra-body that I have indicators of tension, of moods, but also of understanding and unity. I can be conscious of my soul. Awareness of this double and sustained attention to the representation of inner energy simultaneously with attention to others has allowed me to experience the spirit. I watch for an inner fire and feed it with valid action until it reaches a threshold that I feel is "self-fuelled" like a star that draws its energy from within itself and its situation to produce its own light, at which point the spirit appears.

The inner guide (the substitution of the self)

Everybody has at least once made a kind of wish in the face of a painful problem, or started a kind of deep inner dialogue, or felt a kind of protection in a perilous situation, or even just been seized by a presence. It is these phenomena that are difficult to explain that I want to learn not to deny, interpret and give importance. It is these profound phenomena that I want to master and that open the door to working with "the guide". For my part, this is how I proceed: I prefer for the moment to reject all visual images. I start from the presupposition that the guide exists, but it is our relationship that is sometimes interrupted. He is my inner god and he has always been there, in different forms, since I was a child. My guide doesn't doubt his purpose and he draws his strength from a myth that goes through the ages, he can be where he wants, when he wants without any limits.

I begin with the needy heart, with my weaknesses and despair, humble mortal in failure, and I call for help fervently. just to be in touch with "him". In the first instance. This fervent call is already an answer by its simple practice. I implore, sometimes I beg in tears and even if my head is full of everyday concerns, my calls (sometimes aloud) are stronger than the mental din that disturbs me. This call is sometimes launched upwards, towards the light. The feeling that accompanies this call is deeply religious. At certain times I call it three times a day, in the morning to "ask", during the day in the face of a difficulty, even a small one, and in the evening to "thank". It is in this daily and sustained relationship that I am sure that the guide is well "configured", intentional, chosen and reinforced by my care. Sometimes I can't hold back my tears when I feel his presence. I raise my eyes to the sky because in my inner representation under the horizon line is the shadow and I have the intuition that the inner guide comes from the highest limits of my representation, even beyond, that is perhaps why some people put their gods outside. Other times it is the call of a presence that envelops me. No, for me the gods are not outside but in the depths of the mind and accessible through sustained work and a need for purity in the heart. I first evoked this purity of heart by remembering an emotional tone of my childhood, before adolescence, a heart full of light and a gaze that easily marvels. It is this heart that I want to rehabilitate and make grow, and it is with this heart that I want to die.

The review of my spiritual life as a child helped me a lot as well as the discussions between friends to talk about all these inexplicable and striking experiences. Yes, I censor and self-censor myself, to the point of forgetting, denying the importance of these fleeting and extraordinary experiences. The time has come for me to talk about them openly. Work is therefore the substitution of the self by an entity configured by me, and which takes on strength and life through the accumulation of call and demand. Most mystics have a very close relationship with their deities or guides to be transported to the abode of their gods. This is the same process I use,

But the best guide is a self that I don't recognize, born at the end of a sustained work of discipline, this inner god,

The one who has conquered death, will only be for a moment, the one who has achieved his rebirth and who sees what he has to do in both worlds under the protection of an immense gaze that ensures that the fire is not extinguished.

Non-violence :

The non-application of certain universal principles and laws causes violence to arise. Non-violence is learning to master principles and laws, I understand it, and I try to apply it. It is as a result of extraordinary spiritual experiences of contact and communion with, let's say ... "the immeasurable all" that gives birth to a plan and a constantly developing "certain order" that I understand better the need to apply these principles.

These experiences, although extremely inspiring, are still insufficient in the face of my aspiration to understand, feel and do according to this "universal structure" or plan. When I am more awake than usual, I sometimes grasp for a moment that things obey certain rules (priority, proportion, cycles, accumulation, etc.). These more objective realities have a meaning, and at that moment I see clearly that all conflicts and suffering come from a lack of awareness of these laws.



the principles (lifestyle)

(Chapter XIII of the book)

At first glance the principles of valid action seemed to me to be hermetic, like a series of "universae vero" which moreover had a magnificent rhetorical aesthetic. But only by trying to put them into practice do I gradually come to understand their functions and their existence as vital principles or laws of life, they have a character of infinite depth that allows for unlimited learning.

One thing is to appreciate "quotations", another thing is to work on these principles with discipline, a search for mastery, like a profession that I am learning, with the aim of overcoming contradiction and all kinds of difficulties to achieve inner unity. It is from week to week, studying them, trying to apply them and discussing them with my friends that I understand that the acquisition of new automatisms takes time. I need a real interest in order to progress in 'this job' of meaningful action. If I had to say it simply :

I cannot do everything "my way" and I invite you to read the chapter on the golden rule "A certain descriptive geometry in relationships. From the text about my loved ones, as well as the last paragraph of "400 years of Italian painting in a corridor of the Louvre" in which I have a particular approach to the principle, "when you force things towards a goal you provoke the opposite".



Chain reaction

My thoughts and feelings generate roles and behaviours that generate situations. These situations develop, codify and organise themselves. As a result, any type of organised human group is a reflection of feelings and ways of thinking. In our times, all structures and organisations with centralised power are in agony. They generate a growing evil being, they are the reflection of thoughts that generate suffering for the simple reason that their centres of gravity are inherently contradictory in the action that their form generates, they suck in energy through the concentration of power and expel contradiction by not treating the whole organisation as equal.

This is why a revision of thinking implies a review of all forms of organisation. And in this sense any valid and non-violent organised action needs to take into account its form of organisation in order not to accumulate contradiction.

Finally, I would like to point out that my writing essays and my attempts at action are inspired by the work of Silo, whom I recognise as the master who led me on the path. The richness of his entire oeuvre is for me an inexhaustible source of inspiration that I highly recommend to everyone. It is one of the most beautiful things that happened to me. I converted to Silo's humanism a long time ago now and I confess that I find it very difficult to give and transmit what I have received.

A beautiful idea on 26 September 2020