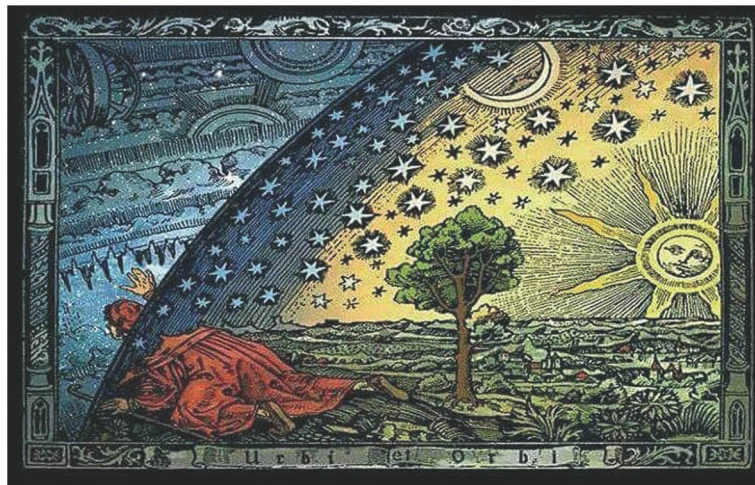


# *The Book of Secrets*

The Instructions of a Master to be Free

*Emanuela Magnoni*



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Translated by **Agon Maluku**



May the love and the teachings contained in this book drive darkness out of your heart.

Emanuela Magnoni

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# *Biography*

I must admit that attempting to describe who I am is almost impossible for me. I am a constantly changing human being. I'm not now, and I will never be, something that can be described, analyzed, something static. I'm neither now, nor will I ever be, something that can be described, analyzed or something static.

I'm something that constantly changes. For this reason I avoid using restrictive descriptions to define myself as a precise character in a well definite reality.

When these words will be read, I will be deeply different from the moment I wrote them. Time continually renews all sentient beings, they constantly change. I have to admit that I am not able to give an answer to the question "who am I?". But I can say that I learned how to accompany change, to take it by hand and to welcome it. I do not fear the Unknown, I no longer need to cling to my old certainties to avoid the New. I learned how to pander existence and how to flow with it, how to stop putting a brake on evolution. I have realized, in the totality of my being, that any mental resistance to change is just a source of suffering.

I am not able to define myself, but I am delighted to tell you some fundamental episodes of my life, a life filled with pain, a pain that brought wisdom. I'll tell what I realized within the depths of my being and how I did it. I understood something fundamental. The universe has its own ways, its laws, there is a sentient force that guides each one of us. The same intelligent energy flows through animals, rocks, humans. This energy has a purpose, a benevolent purpose: to unfold, to manifest itself through the universe, and, in this way, to observe and love itself. What I am is a channel for this energy. The deep truth is that I am not, but this statement will remain obscure to you as long as you do not realize what I have realized. I am not, but there is something that persists and lives through me. That something is the universe itself, the love that manifests itself in the multiplicity of forms. I am a channel crossed by the chant of existence. I am transparency, a crystal-like essence that through several unending colors reflects the invigorating life of the whole universe.

My intent is to point out the practical way to reach the sublime peaks of eternal joy, and in order to do so, it is necessary to tell what I have realized. The total oblivion of oneself, the death of personality and the appearance of the soul is the beginning of paradise. A paradise that can be reached in this life. In the total absence of the Self there is no tension, there is no suffering, there is only peace. That place is the source. That's what we all are. We are all the same principle, the same energy that manifests itself in different ways. We all share an one and only Self. We are brothers.

Identical brothers made of the same substance. So, since I and you that are reading, are the same thing, I can not avoid loving you and trying to relieve your sufferings, just as I would do with my own ones.

So I invite you to listen to my words and to obtain from them the nectar that will maybe contribute to sweeten your life and to give you a new hope. The question "Who am I?" is destined to find no answer. There is no entity that can answer this question. The idea of being a person is just a psychological construct, a thought, something that is learned, that does not belong to you, a conviction. Convictions are born and die. The idea of being a person belongs to the entities that did not seriously go into greater depth on the question. It would be more useful to ask the following instead: how can I be led to that place where the question of who I am does not exist, since there is no longer any feeling of being a person? How is it possible to reach this place where only happiness and bliss are present and where there is no space for suffering? I'm going to answer this question with pleasure and also tell you how Emanuela, the main character of the life story of which I am a spectator, the woman whose adventures make me laugh and cry, has been able to realize all of this. I will use the first-person singular for conventional reasons, with the only purpose of being better understood by you. But remember that the truth is the complete absence of the Self, the one the Buddha called *Anatta*. No Emanuela actually exists, except as a dream character in the Creator's conscience. Do not be afraid if you still do not understand what I'm saying. I assure you that one day you will understand it. My words will be the seed that will generate the tree of your illumination, but only if you allow them to.

I'll tell you some important episodes of my life. A life full of soul searching. Even if I did not exactly know what I was looking for. Only in adulthood I realized that what I ardently desired was the embrace of the great heavenly Father, the return to home. A life of restrictions. A life of purification. A life that initially was an unbroken cry, but slowly blossomed into a song of joy. I was born in a not very wealthy family, the seventh of seven brothers. Ever since I was a kid, I have always been attracted by music. At the age of 5, my greatest passions were the harmonica, the flute and animals. The depth of my love for them was as great as the fear of people, of their wickedness, of their unjustified cruelty.

Attending the kindergarten, elementary school and middle school was like a nightmare to me. I perceived how everyone around me was trying to induce me, to force me to dogmatically believe in his words or to behave in a certain way, without considering my real needs. When I was 10 I started devouring books. I devoted myself to a more detailed study of the thought of many philosophers and psyche scholars. I fell in love with the writings of Nietzsche, Sigmund Freud, Erich Fromm. At the age of 13 I started working and since then I never stopped. Money and



professional realization, however, were of no help to me. The so much desired serenity did not depend on them at all. I was looking for something else. I was 30 when two major events occurred, causing a shadow of deep darkness in my life, throwing me into the abyss: my father's death and the end of a bad relationship with a man. From then on, everything became of an even deeper black. I deeply loved my father. I enormously suffered his absence during childhood. He was a woodcutter, which meant that I rarely had the chance to see him. When I was with him I had the impression of being cradled, his presence was affectionate, loving. Losing the man I loved so much led me to despair, which pressured me to try to understand the functioning of this world, the mystery of life and death, the reason why certain events that bring immense pain occur. I wanted to understand who was the God that acted like that, taking away from men everything they loved and making them cry and suffer so deeply. I desired happiness. The despair was alive, palpable, as the desire to dive in peace, in the love I always wanted was alive. During this time of my life I learned many things about myself and the functioning of the mind, thanks to the teachings about spirituality, the mind and mysticism by experts such as Salvatore Brizzi, whose awakening course I enrolled in, thanks to the attendance of regressive hypnosis and PNL courses, and to the reading of ancient and modern Oriental masters such as Osho, Gurdjieff, Yogananda, or Ramana Maharshi. I started practicing the regression hypnosis discipline, and after a specific preparation, it became my main occupational activity. However, it would later turn out that only with the presence of my soon-to-be spiritual master, the real inner revolution happened. He called me to set an appointment, because he wanted to undergo a regressive hypnosis session. When I first met him, I perceived a powerful energy and I had the feeling I was receiving a gift. My feeling turned out to be correct. I asked him, "Why did you come to me? What problem do you want to solve?". He replied, "What makes you believe I came for myself?" And he smiled at me. His smile filled me with joy. I had never seen anything purer and brighter. His eyes were full of supernatural brilliance, they were penetrating and seemed to laugh. I had the impression I was talking with them and I felt like they were going through me. I felt that they were penetrating me completely, they were piercing me. Perceiving his piercing look was a strange, suggesting feeling, as if I were transparent. We started talking. I was blown away by his presence and knowledge. I had never felt anything like that. He explained me some of the laws of the functioning of the cosmos, the difference between the will of the Ego and the Divine Will and the uselessness of any kind of purely intellectual knowledge. Through his energy and words, he gave me a taste of the state of absence of the Ego, of the perfect ecstatic communion with the Whole. At that time I had a weight problem, I was remarkably overweight. After our encounter, I lost 6 kg in two weeks. During the following months I lost 20

kg more. Many asked me how I managed to lose weight in such a short amount of time. Actually his presence made my appetite disappear for a long time. It was as if I had been immersed in an ocean of vital energy through him. I no longer felt the need to eat. I really wanted to meet him again. He gave me this chance. Since then, our meetings have been frequent. His sheer presence made it impossible to remain the same I was, a drastic change took place in me. Storms of energy, the development of psychic powers, visions, physical pain, annoying headaches went on for several months. He explained to me that these phenomena were due to the change in the physical body that had to adapt to the new state of consciousness in which I was beginning to settle. I had to completely dissolve myself in Infinity, in the absence of the Self, I had to become a channel for the Divine Will, that is the Will of the superior Self, the omnipotent and omniscient part that is within each one of us. All the psychic residues that prevented this fusion had to be eliminated, all the limiting ideas had to be dissolved. He lovingly guided me during this process, and continues to do so today. Suffering was gradually turned into pure joy, unconditional love to all creatures, desire to serve and share. He explained to me that there is a hierarchy of master souls who have always watched over the destinies of mankind, and that work to ensure that the needy souls find proper assistance and that life on earth develops according to the Divine Plan. He also told me about the presence of some emissaries of darkness, who have great knowledge of divine laws and who work to enslave mankind and to accumulate power.

Those belonging to these two groups sometimes incarnate in humans. Many of the members of the Light Circle and of the White Brotherhood are the masters of the past, the founders of religions, the great bearers of civilizations that revolutionized history.

As for him, he told me that he was getting ready for an important task and that he would have appeared publicly in the near future, at the predetermined time. He told me not to reveal who he is and especially not to spread information about his past incarnations. He also communicated me the start date of his office, to whom I promised not to reveal. I owe all my knowledge to him, I simply consider myself as his spokesperson. A spokesperson who has been able to integrate within herself some of his teachings, and by his request and for her own joy passes them on to the people. At the right time, he will begin to personally and fully dedicate himself to the spiritual enlightenment of those who will turn to him in search of comfort and teaching. Until then, everything I write is something that received his approval and that, he told me, is of great help and support to his purpose.

# *Introduction*

Many people, misled by erroneous and pointless teachings, believe that the Creator of the universe, the Father of all creatures, is an entity that lives in a certain place and possesses certain attributes.

They humanize the Source of Creation, making it similar, by character and prerogatives, to humans.

They think that God, the creator, is subject to the flow of time, a dimension that is purely relative and exists only in the individual mind, and that the heavenly Father is an entity that acts according to human logic, like punishing those who do not behave in a certain way, maybe throwing them in a place of suffering and torment for eternity.

They justify their doctrine through dogmas, or through assertions such as: this is this way, if you believe it then it means that you have faith, if you do not believe it you will be punished, only faith in what the church ministers say can save you, they are the incarnation of God's will. They do not know God, they do not know what he is, they simply have heard of him without ever having seen him, they have never thought about what he truly represents. However, they weigh their existence down and poison it with convictions crystallized during childhood: the faith in what the ministers, authorized by the church, say, is important and if you do not believe in their words, you will fall/will commit sin and go to hell or you will be damned at least. It is evident, however, that not all the church ministers possess the true knowledge nor that they truly experienced it. The knowledge capable of eradicating suffering and giving true joy and a meaning to existence.

Only a very few of them are able to fully understand the meaning of the words of the great masters. When the average person, misled by erroneous convictions, is asked about who the creator of God was, as if God is a specifically defined entity, that somebody or something must have defined or created, he will not be able to answer: it is not uncommon for such individuals to get annoyed and to label those who ask them logical questions as heretical or ignorant, or as someone to evangelize. When you ask them why God gives men a certain nature and then punishes them because of this same nature, they answer that free Will exists.

When they are asked about what the Ego really is, and who the free Will belongs to, they often treat those who asked such questions as complete idiots, taking for granted the fact that the individual is a simple body-mind system capable to always decide what to do or not to do. When they are asked to point out where, concretely, the individual who directs the body-mind system is, they go wild. Some teachings

and widespread beliefs are an insult to individual common sense, a betrayal of the sacred intellect, the gift from the Source of Creation to men. The Heavenly Father has given a free mind to human beings, his children, just to let them use it, in order to avoid a situation in which an individual passively absorbs convictions that have been transmitted to him during childhood or through external or conflicting sources in contrast with his innate intuitive knowledge. Man must use reason, he must perceive, and he has the tools to do so. If it is assumed that there has been a Creation and that God created the universe, for example, within a given number of days, and then he rested, it is necessary to try to figure out where God is now, what he is doing, how he is spending his time. Pure observation simply demonstrates that the universe constantly renews itself, it constantly changes, nature follows the law of the pendulum: at some moments there is a process of creation and at others of destruction, just as the night follows the day; all this does not imply the need of a Creator who at a certain point gave life a beginning. Creation is happening now, and even destruction. The universe does not need a time-limited creative principle. Time should necessarily arise from itself, it should be the Creator. God cannot rest, God is always present and has always been. New worlds are born and perish, everything is delimited by precise laws. He permeates everything, the universe and the worlds are born from him and rest in him, similarly to breathing: during the exhalation phase the world is created, during the inhalation phase it goes back to the Source.

The laws that act on man are the same that permeate the universe, they are immutable and active, equal everywhere albeit on a different scale.

Which is the freedom of the man? Can he escape the inner workings of perfect and immutable laws? What is free Will? If God is the Creator, what substance did he use for his work, since he was the only one existing before creation? God, being the only existing entity, must have emanated the universe from His substance, He must have generated a part of Himself. As a consequence it would be futile to punish men, parts of Himself, and throw them into a place of eternal sufferings. This would mean condemning Himself for eternity and admit to being wrong, but this is impossible; God cannot be wrong, he is total perfection, and this is evident. The world works impeccably, everything is perfectly arranged. Moreover, what meaning could a mistake have if it is not related to something?

One can do something wrong only when there are other and better ways to do it, but the Creator of the universe is the Creator of every way possible as well, so he cannot be wrong.

He could invent something new and creative, but he could never make a mistake, because there is no other God who ever created something better, which the new thing created can be compared to. Only man makes mistakes and his mistakes consist in not acting in accordance with precise laws, the laws of God. Some

widespread beliefs poison man, promoting unjustified guilt, ignorance and war. All of this creates suffering.

Psychology, like religion, aims to cure a person's soul. However, it is obvious that not even psychology proved to be a tool capable of achieving this goal. Psychology is still a feeble science, which means it is based on incomplete or wrong knowledge. Psychology reveals only a fraction of the functioning of the mind, and never had to deal with individuals who have been able to transcend it, with individuals living in a state of complete detachment from their own Ego and who are absorbed in the state of consciousness that Buddhists call *Nirvana* and the Hindu call *Turya*, the state of perfect peace. Psychotherapists only teach how to create an intact Ego, but they do not know at all the relationship between it and the soul and do not even consider the existence of the soul. Doctors take for granted that the individual is a simple body-mind and emotions system. All of this is a degraded and inaccurate view. Psychology, contrary to eastern religions, failing to understand that man is essentially an incorporeal entity that experiences a physical body for a limited period of time, has not yet proved the fact that the human tendency to behave in a given manner or to be born with specific inclinations or talents is to be attributed to experiences previously lived: it, like conventional medicine, states that individual characteristics are inherited exclusively by one's parents.

These ideas have a direct consequence: they lead us to believe that we are simple biological machines and that as such we are unable to emancipate ourselves from our nature. If we are machines, robots, a product of the environment or of the genetic heritage of our parents, where is free Will? Where is the chance to live in joy?

It should be asserted, in such a case, that no one is free, that everyone is a product of the environment and of genetic determination and that only for accidental circumstances someone happens to be happy or to suffer. Pure machines.

But how could these machines, at least some of them, be aware of themselves? Where does this awareness lie? A machine cannot be aware of itself, otherwise it would become a soul, an entity that wonders about its place in the universe and where it comes from. A machine cannot be really happy, because it does not have real free Will. Psychotherapists, in fact, are far from being the happiest and joyful people on this planet. According to official medicine and psychology, a man is a robot and can only remain so. However, conventional science does not understand the phenomena of astral travels, the appearances of "ghosts", it cannot explain the contacts with the dead or with minds that come from worlds invisible to the eye, and the phenomenon of the soul. All of this happens because doctors don't know anything about the real inner structure of man, the existence of subtle bodies, vital energy, and above all because they have never had direct experiences of their true

Self. They take their knowledge and experience about their true Self for granted . Oriental knowledge, on the other hand, is centered on the teachings of the great spiritual masters, people who have actually succeeded in achieving unconditional happiness and love, and who were committed to transmitting their secrets and experiences to those they considered worthy, to those who were gifted with good will and sincere aspiration. Many disciples have attained freedom from suffering and have also become masters. The problem here is that the real living masters are few, and as far as the past ones are concerned, the multitude of the masses misunderstands the teachings of which they have become spokespersons. They interpret what they read according to their subjective experience, to their convictions, the filters that do not allow them to understand the real meaning of certain instructions. True knowledge comes from the masters and only the living masters are able to supervise it and to keep it pure and let it be properly assimilated by the disciples. With the term “true knowledge“, I mean the knowledge that liberates from suffering. Wisdom is directly proportional to happiness: the wiser a man is the happier will he be.

We are used to believe that erudite people are wise entities. This finding is clearly false: many of them behave in a totally silly way, they are silly with a mind full of useless knowledge. Many wars are fomented by learned people. While I’m writing, hundreds of lawyers, statesmen or university professors are committed to treating others badly, defend wrongdoers, or make war with each other.

A truly wise man is an experienced person with a mature soul. The wise man is the one who, thanks to his experience, has been able to open his heart. To free ourselves from suffering, we must speak with the wise men, and among them we can find the masters.

How to find a master? A master is the one who helps us free ourselves from pain, he is the one who is able to do so. He is a guide that shows us the right path so that we, with our own strengths, can free ourselves from what causes suffering. He is the one who gives us the freedom and the ability to help ourselves without relying on any external entity.

I have had such a master, and now I am committed to transmitting his knowledge, what I learned from him. I do this because I tested the effectiveness of his words, and if his help was so important to me, then it could be important for everyone. He took care of my inner development, ensuring that I was effectively understanding what he was teaching to me and that everything within me was completely consolidated.

Now I feel I am capable of transmitting some of his teachings, based on common sense and love, and I want to try to cast a ray of light on at least a part of ancient

knowledge, that had been concealed in the past or cryptically transmitted, or that has been poorly interpreted by a multitude of people.

This teaching is actually nothing new, as it belongs to a tradition as ancient as man. True knowledge is and will always be the same in the centuries to come.

In this historic period, the guardians of authentic knowledge are starting to speak freely and their wisdom is welcomed by many people. Entities of open mind and heart, not blinded by the prejudices or the dominant convictions of society, are emerging from the sea of ignorance and dullness. What was once taught to a small circle of adepts, is now becoming common knowledge. This phenomenon presents some risks too. Knowing how to distinguish the poisonous mushroom from the edible one is an effort that needs experience and preparation: some truths and lies sit side by side, so that only those who have been through many experiences, a lot of suffering, who have managed to develop a free mind and the faculty of intuition are able to recognize the essence of true knowledge and not to confuse it with unnecessary knowledge, the one that mixes itself with elements of truth and contaminates them, the one that makes people sick instead of healing them. What I wrote has the purpose to help, to heal, to push toward contemplation.

I personally took care of charging this book with the vibrations of love, to allow them to penetrate deeply into the inner structure of those who read it or simply hold it close to them.

It has the power of a talisman, so I advise you to keep it close to you as much as you can and read it more than once. Its presence will help you keep negative influences away.

The one who is ready, will recognize in his soul the truth of what I say and will test its effectiveness, in this way he will find the means to heal his inner wounds and become a source of light for the world. The subjects we are going to discuss are the following two: joy and suffering.

We will understand where they originate, why they are born, the way to destroy pain, and plant the seeds of happiness in its place.

This small manual is divided into three parts: in the first one, the five Great Premises will be presented. These are fundamental findings whose understanding is essential to effectively learn the following lessons. In the second part, we will study the tree of suffering and the tree of happiness, two concise patterns that indicate the mechanisms of creating unhappiness and happiness. The third part will be devoted to the illustration of the 3 Sacred Pillars of practice and their effects in our body-mind-emotion structure; it means that we will analyze the practical tools to eradicate the roots of the tree of suffering and plant, in its place, the seeds of the tree of happiness.

In the hope that this little handbook will be of help and a guidance for souls in need of comfort and knowledge, and that its sacred vibrations will soothe their sufferings, I wish you a good read.

Emanuela



# *Part One*

## The Five Great Premises



## **First premise: the Creator is in everything, and everything is always his outward manifestation.**

All sentient beings have a common purpose: the fusion of themselves with the source from which they propagate, which is pure, impersonal conscience, pure Being beyond the scope of any definition. The consequences of all of this are to live effortlessly, according to the law of the One, the extinction in a short amount of time of the unpleasant consequences of past negative acts and the interruption of the wheel of rebirth on this school-planet. The law of the One is the law of Love. Diving into the One means diving into Love and achieving omniscient wisdom and perpetual and unconditional ecstasy. This represents the extinction of suffering.

The purpose of life is to live as an incarnate God, to accumulate wisdom and to find delight in the fruits of creation: a creation that constantly changes and that, as it happens while dreaming, continuously satisfies the desires, in great part unconscious, of the individual.

The purpose of life is to live it to the fullest, knowing and understanding one's own potential, and continuously immersed in the Love that has no condition, but that represents a natural attribute of the state of enlightened consciousness. Human beings who have reached this state of ascension turn themselves into universal Love, they become Love bearers of infinite wisdom. They turn into God Himself, who, through Creation, recognizes his nature and attributes.

The latter is the mirror of the Creator, they together are One. God, who is every individual and at the same time the Source of Creation, looks at himself in the mirror and loves himself: this is Life. Observing the sea, the mountains, the sky, the stars means looking at oneself. The Creator is within every man. They are made of the same substance. The Father and the Son are one single principle.

Humans are on their way to discover themselves. They got lost. They do not remember what they are and they have cut off the bond that existed with the Inner Christ, that essence that belongs to each one of us and that is the real divine Director.

Living in divine joy is possible only when we know ourselves for what we are, when the bond with the inner Christ, the Source, the Father-Mother principle is restored. The Creator is within every being, He is the Source of intelligence and life. He cannot exist outside the created thing. The Heavenly Father created the universe from its own substance as he is One. He could have not created in any way something different from Himself, otherwise we should say that he found this substance in a place that was not Him. This is not possible because He is the Principle and the End. Everything, as the Bible says, is generated, not created, by the same essence of the Father. To generate means to give birth to something, something that is part of us.

God generates, He does not create. And He always generates from the inside, in a place that is the absence of time and space, as time and space are emanated from him. The cosmic Father must necessarily be the omnipresent Principle that continually generates from Himself. He is the Source. The enlightened masters have had concrete experience of the Source, they have not understood it on a merely intellectual level. We must keep in mind their realization and what they have stated should be treated as a fundamental premise of this manual. It is necessary to feel the truth of their words in the depths of our soul. We must perceive that they are true. We must feel that and come to realize their truthfulness.

Discovering one's own essence and living according to it represents the end of suffering. This Essence is called in various ways: I AM is the name by which it is referred to by many masters. It can also be defined in a different way. The Buddha describes it conversely: he argued that this pure Essence ought to be called *Anatta*, the absence of one's Self, I'M NOT. In the complete oblivion of one's Self, in the most complete absence of the feeling of being someone or something, the Infinite Presence is felt. The impersonal state of consciousness is completely different from the ordinary one. In this condition, you don't feel yourself as a definite entity, even if you're still living. This is the achievement of Buddhahood, the Illuminated State, the Christic state, *Nirvana*, *Turya*: a state of consciousness in which there's no person anymore and the individual Self is in a complete amalgamation with the present. The egoic entity that was believed to be disappears, and only the ocean of life remains in its place. The entity formed by Ego, which we believed was our true Self, disappears, and only the ocean of life remains in its place.

We become the totality of Life itself, we become the present moment that constantly changes shape.

There is no God isolated from His Creation, everything is generated by His substance. Everything is made of God, God is everything, we can find Him wherever we look. It is possible to see His true beauty only in the silence of the mind, in the complete absence of fear generated by thoughts. If we are committed to experiencing fear, insatiable desires, physical suffering, we cannot see the real nature of what is God.

The Father-Mother principle, the generator of every reality, lies within every animate and inanimate being as the primary substance from which everything is generated, it is the presence that embraces the universe. In the enlightened state, the Divine Will is completely aligned with the individual Will: we only long for what God longs for. And what God longs for is what every individual really needs, as the Heavenly Father has His throne in the heart of every man: he continually inspires His Will within Him. The individual who accomplishes the real self-knowledge is no longer heartbroken by his own mind, by contrasting desires or self-punishing convictions: he is finally free. Moreover, he is finally able to acquire absolute sovereignty over his life. Since

the desires of the personality within him have been completely replaced with those of the soul, the latter being one with the Source, and spontaneously following its dictates, he acquires an absolute emerging and materializing power, which, contrary to what happened in the past, is not dispersed over thousands of conflicting desires. The man who comes to his self-realization becomes a powerful instrument in the hands of the Divine Source: a purified instrument that is able to instantly manifest the Will of the Father/Mother principle. And the Will of the latter is to create by permeating everything with peace and love, its attributes, what it gave birth to.

Every creation is made of pure conscience, matter is conscience, which, thanks to the mind, takes the form of the light. The totality of undifferentiated conscience is the Father, the presence I AM, the pure impersonal being. Every sentient being is made of the same substance of the Father: conscience, pure awareness. From this it is the individual mind that generates forms. All the existing thoughts are contained in the undifferentiated consciousness, and thoughts can be attracted and take shape in manifestation through the brain. The brain is a projector. Physical atoms behave according to the expectation of the individual mind, that gives shape to the thoughts contained in consciousness. The unconscious mind is the one that, within the common person, generates the present moment, the only thing that really exists: one sees what the brain creates using the thoughts coming from the Universal Consciousness, the presence I AM where they lie in a potential form, waiting to be manifested in a tangible way.

The individual soul is driven to manifest certain thoughts. The presence I AM has a specific purpose: to act in every being and to push him toward the concretization of its idea of the universe; a place of perfect joy, love and peace. Sentient and insentient beings are the instruments through which God, the undifferentiated Being, the pure consciousness-awareness, can manifest and love Himself. They are God's arms. The primordial Source experiences Itself through all the creatures. Men do not realize that they can potentially become everything they desire. The presence I AM, the only Intelligence, guides the aspirations of their soul. What they really want to become is the desire of the One, and its power has no limits. God desires what the soul of man aspires to, therefore free will exists but at the same time it is only the Father who directs the will of every living being, there is only His Will. Superficially, it may appear as a contradiction, but it's easy to understand that it is not once one realizes that the guidance of God exists within each individual, the guidance of the I AM, that donated their nature to man, who will behave according to this nature and will evolve in accordance with precise laws.

Nothing is the result of change, everything is set perfectly and correctly. The individual is free and happy to be so, and, at the same time, he is the tool of an Intelligence pervading the entire universe, whose influence he cannot escape from.

That Intelligence and that power guide him through suffering, which works as a purification tool. Pain is needed to learn the laws of the Father and to conform to them in order to live in peace, love, and harmony with Creation. The man who lives in accordance with the law of the One rejoices for eternity. Sin means not to abide by the laws of conscience, that are the laws of the I AM, and not to behave in accordance with the own inner guidance, that is the superior Self, the omniscient presence that continuously speaks to us. The consequence of this is suffering. Let's now analyze the second fundamental premise.

## **Second premise: What we believe is not the true reality, but the interpretation we make of it. We see what we believe.**

Injustice is felt in the world; lack of love. It's difficult to understand why people behave in a certain way. Their behaviour may often seem wrong, even if that does not correspond to the truth. That's because an unconscious thought suggests this. We see people in a different way from what they really are. What we see in the reality around us is what we believe. We do not recognize ourselves for what we are but for what we believe we are, and what we believe to be is a product of our past. We don't really understand ourselves nor the people next to us. We do not see the subtle harmony of phenomena that are subject to nature, we do not see their real face, because we believe in what our mind generates.

We have created a world of false convictions, a world of false ideas. The child is made to believe that certain statements are infallible truths, he will accept them and in this way he will give birth to an illusory world. He's made to think that people are entities that cannot be trusted: he will blindly believe his parents. If he will be told that he is unskilled and that God is a vengeful father who lets his children suffer, he will easily absorb these teachings. His world will thus become just like that: a world dominated by an unjust and vindictive God. During his lifetime the child will get lost many times and will not reach his goals because within him there is the certainty of being incapable of doing so. Every individual mentally creates a world made of beliefs, a subjective world.

There are as many visions of the world as the number of people inhabiting it. Visions are many, but the world is one. The truth is objective, it's the same for everyone, it does not change. There are not as many billions of truths as human beings. Men do not see reality because they always believe in something. Believing means not knowing. To see the truth, one should impartially observe things with no convictions, and to be able to observe them impartially one should admit to having created an illusory, subjective world, made of convictions inherited over generations of men.

By this finding, the journey to discover oneself and the universe begins. Only by acknowledging the ignorance about oneself it is possible to question ourselves, admitting that our tastes, our preferences, most of what we believe to be right or wrong, are largely a product of society, of what has been taught to us by parents and society itself.

If it is acknowledged that false thoughts have been blindly accepted, it is possible to become free from them, otherwise not. Once we discover that what we see in the world is solely the result of a wrong interpretation of our minds, we can emancipate ourselves from it. Just look around you: we given a meaning to everything. We

pinned a label on everything, and we convinced ourselves that what we labelled is the true reality. Let's try to observe what surrounds us without interpreting anything. Let's stop calling the clouds or the objects in our room with their names, giving them a label. Let's stop isolating them from the surrounding environment. What we see is a set of lights and colors that we call forms, and to which a subjective sense has been attributed. We have been interpreting everything subjectively. We have always tried to make sense of what surrounded us, the experiences we have lived, everything that happened. We have also tried to interpret what we are and created a world of ideas and a personal story about what we are convinced we are. We convinced ourselves that we are a body that lives in universe functioning with certain predetermined laws. In reality, they are not just a product of our mind or a distorted vision of reality. All of this is just the product of an ignorant intellect.

If we stop for a few moments and abandon every thought about what we are, what we should do tomorrow, what we did yesterday or years ago, and what a cloud, a piece of furniture and everything that surrounds us is, we would start looking at things in an objective way, and cease to believe that they are something specific that needs a mental label. Life is a dance of lights and colors on the screen of individual consciousness. A real show, similar to a movie show. These lights and colors have been named in many ways, and we are convinced that each of them has lived a certain story, a specific life defined in space and time. But where is the story of ourselves or of the objects that surround us, if not exclusively in our minds? We see a chair or a cloud, but why do we have to believe that the chair was manufactured by someone or the cloud is simply a cluster of steam?

Is it objectively true, or is it true only for our mind? While dreaming, during the night, do not we create a reality that looks objectively true, just like during the waking state? In our dreams, we create an imaginary world and believe that every dreamed object has its own life. We realize only at the time of the awakening that everything was false. We see in the world what we believe to be true. One day we will wake up from the so-called waking state, and we will find out that the latter was a dream, just like those we have when sleeping.

Our mind has generated a story that has our Ego as its main character in a universe characterized by different forms. But this is just an interpretation of what we see, a mental solution to what we observe. By rendering our beliefs null and void, we will realize that existence is not what we expected it to be. What we believe to be true is always the interpretation of what happens, never the objective reality, and the interpretation of each phenomenon is the result of the past, of the false things we have learned in the past. Let's recognize this.

### **Third premise: There is a cause for every occurrence, nothing results from chaos.**

There is no chaos. Chaos means to ignore the laws that determine a certain phenomenon. If we talk about chaos, we should admit that chaos is a law too, and that would be a clear contradiction. If it is claimed that natural phenomena are subject to chaos, it is obvious that the latter is a law as well: phenomena should conform themselves to a law that determines disorder. But the existence of a law is the opposite of dis-order, a law implies order. There is no disorder, the universe is characterized by very precise laws from which it is impossible to escape. If they would not exist, life would have no meaning: life is a game and every game has its own rules. If we decide to live, we must respect the laws of life, its rules.

To play *briscola*, we need to know the rules of the game and abide by them. If that does not happen, it would not be briscola anymore, but another game. Any event has a well-defined cause: when it is not known, it is claimed that that phenomenon is the result of chaos. However, chaos cannot exist, since laws must always be present and active, otherwise the universe itself would instantly cease its activities. If I throw a stone and it falls on the ground, on a certain precise point, that point will depend on different elements: the power with which it has been thrown, its weight, the friction of the air and so on. When throwing it again, the stone will necessarily land at the same point as the first time if the surrounding conditions have remained unchanged. If the stone, to be clearer, is thrown with a certain power, under certain conditions, it should always land in the same precise place. The landing position would be a natural consequence if it's launched under those same conditions. By changing some circumstances, such as air friction, the stone should necessarily fall into another spot. Each cause has a consequence, and this law is valid for any seemingly random occurrence: if one encounters, for example, a certain person on the street, it is because that person had to be there at that moment, as a result of past causes. Some forces brought that person there, just as for the stone. Everything is determined by the inevitable law of causality. When the laws that determine a certain phenomenon are ignored, the random is called into question. Neither random events, nor random probabilities exist. Only ignorance about certain laws exists.

The law of causality has been called Karma law in the East. It operates within the human being in a specific way. Everything he thinks, says or does goes down in his subconscious mind in the form of a mental trace. If we wish something bad on someone, like for example if we want to punish somebody violently for certain behaviors, that attitude will remain imprinted in the subconscious. We might dream



of pummel that person, or of making him pay in some other way for his ill behaviors. If we were to meet that person, we we would grow stern, and in extreme cases, we could actually commit violent actions. All of this would entail further consequences in our unconscious. Thinking of something negative and violent about this or that individual will perhaps lead us to also fear entities that are similar to him or that remind us of his character. If we were to meet a new person who reminds us of that individual, even if only vaguely, we will keep the distance from him or give him a negative label, we will keep ourselves away from him or put a negative label on him. Our thoughts and actions always have positive or negative consequences on our unconscious. Let's make another example.

A man performs an act of love, and because of it he feels pleasure, he perceives that he comprehends his own value, he recognizes its meaning, his action leads him to be closer and closer to other human beings, to their heart. He feels he has been a light and has donated a moment of joy to those who are in front of him and he is happy about that. All of this has specific consequences on his mind. Such a man will remember that experience and and if he gets the chance again, he will probably behave in the same way. His heart, moreover, thanks to that loving action, has opened itself up more than in the past. At night, he could dream of living in a world of love and brotherhood, he could realize that the secret of joy is giving, giving with love. He will start to feel immensely rich, actually, wealth consists in a feeling of satisfaction, realization and perception of love within oneself. And real wealth, the true source of satisfaction, is to bring love to our relationships. That love has the effect of opening hearts and making people more and more inclined to carry out benevolent actions. This way, one's life becomes even more beautiful, more prosperous, more thriving. Every action or thought, which is imprinted in the subconscious, affects our lives. This statement allows us to introduce the fourth premise.

#### **Fourth premise: The ordinary man does not have real freedom. His life is continually directed by external influences**

Marco is walking and reaches a crossroad. He would like to have breakfast at the bar, he is very hungry. He can choose between two streets. On the left one there is a bar that he does not like, but on the right one, instead, there is another, charmingly furnished bar, where a great breakfast is served too. He takes a look at the entrance of both bars. Before taking the path leading to the second bar, his favorite one, he notices that at the entrance there is a person who has the habit of staring people a little bit too in an intrusive and intimidating way. Immediately, the Marco's subconscious mind Marco thinks, "If that man starts looking at me, he will notice that I am weak and insecure, this will transpire from my attitudes. I have to be careful, he may notice it, and perhaps even tell his friends about it."

Many years ago, his mother and his colleagues made this thought arise in him: "I am weak". Marco chooses to have breakfast in the less loved bar, just to escape the intriguing man's eye. All of this happened because of the emergence of thought crystallized in the past. Every thought and every action determines our life, they give it a certain direction from which, in a state of ordinary conscience, we can not escape. Whatever we say, do or think creates a network of specific consequences that mechanically dominate our existence. The consequence of all of this is to live at the mercy of past actions and thoughts.

Mario is a university professor, he loves the subject he teaches, and he is a well-known and esteemed person. As soon as he awakes, he gets up from his bed and stumbles with his foot on one edge of the table. He screams in pain and gets nervous. His mood suffers because of it and the day begins in a bad way. The simple act of hitting a corner evokes in him negative thoughts, it makes him remember the accident he had some years ago with his motorcycle, when he hurt the same foot he just hit. He starts thinking that people are stupid and negligent, in fact he had been invested by a man who had run through the stop sign. Later he has breakfast and he realizes that he ran out of milk, he had forgotten to buy it the day before. These thoughts, over which he has no control, generate more and more malaise. Today, at the university, students will have to take an exam on his subject. He is nervous and his mental associations still lead him to think that most of the people are stupid and negligent. When correcting the exams, he will give lower grades than usual. His students will suffer because of this behavior, and they will start thinking that life is full of unjust and incorrect people. This thought will determine many events of their future life.

The whole situation arose because Mario hit his foot in the corner of the table in the morning. Had something more positive happened, his life and the lives of others would have taken a completely different direction. Actions, thoughts, and external circumstances mechanically determine the future. Our thought associations, in the state of ordinary consciousness, are completely mechanical, and so are our actions and emotions. An action is always a consequence of a certain way of thinking or of experiencing certain emotions. Even simple biology largely influences our behavior. If we were to sip a glass of whiskey, our mind would definitely be affected, and this would happen even if we drink just some coffee or ginger tea or even simply just because of the weather. If it's raining we may feel depressed, whereas we would be happy when the sun shines. These moods would affect our thoughts and actions mechanically. The words of others, as any other element, push us to react mechanically. If someone were to insult us in a very offending manner, anger would arise spontaneously, and we could neither resist it nor turn it into a different emotion. The phenomena of artistic or poetic inspirations are not exempt from these mechanisms either.

We would not be able, in fact, by ignoring certain specific conditions, to make poetic works or sublime paintings just on command. We do not have the power to create at will some high emotional states. To do this, the right environment, the right mood and the right emotions generated by certain accidental circumstances would be needed. Simple biology, as mentioned before, strongly influences our actions: we react to the surrounding environment according to the trends determined by our DNA. We cannot avoid thinking or acting in a certain way, everything happens without our freedom to choose. Freedom of choice, in the ordinary state of consciousness, is an illusion. In fact, we always react to something, we never act in the true sense of the word.

Neither learned people, nor artists, nor statesmen, have real freedom.

Acting means having free will, having power over ourselves and external influences. All of our choices, all that happens in the present moment, in our future, in our past, are a product are not a product of our freedom of choice but of external events. We are slaves of our minds, of our biology, of the outer environment, of our habits, and we deluding ourselves into believing we have the power to choose. Only by opening our eyes to this, by having the courage to accept reality for what it is and be committed to building our freedom, we will be able to escape slavery.

This goal can be achieved through the practice of the three sacred pillars, that allows to consciously escape unwanted external influences, to consciously decide to act in a certain way and to eliminate from our mindset those attitudes and negative trends accumulated in the subconscious.

We can choose to be free and happy, but to achieve this goal we must first recognize that we are slaves who must escape from their prison.

## **Fifth premise: Only the present moment exists**

The present moment is the only self-evident reality, time exists only in the individual mind. Everything we deal with is a present moment that constantly changes: an eternal present.

When we think about the future or the past, we always do it in the present: both the dimensions are right/are here and now.

Right now, I imagine a future: it is exclusively made of thoughts arising in the present moment. The linearity of time is an illusory concept, something that does not concretely exist anywhere, that cannot be found anywhere except in one's own mind.

Thinking continuously about what happened yesterday or what will happen tomorrow makes it impossible to enjoy life. In fact, life is always now, and it will never be tomorrow or yesterday. The present moment is the place and the space where eternity takes place. Recognizing that life always exists in the present, and that the present is eternal, means to observe the universe from the right perspective. Let's examine what's happening right now in a detached way.

Let's imagine for a moment not to be our body and to be behind the colorful lights we see and call body and world. Let's suppose we are looking at what's happening here and now as if we were watching a movie. Let's take a walk or drive the car. Let's observe things while they are happening, as if we were the observant presence behind the body. By avoiding identifying with it for a moment, we will notice that the images we see keep on changing shape, but our observant presence is always present and fixed. What happens is that shapes change, as during a movie show, but the incorporeal witness is never in the future, it is always there watching. While taking a ride in the car, instead of thinking of being the body that drives, let's imagine that it is the road that meets us, as if it were the projection of a tridimensional movie. Perhaps we will begin to notice that, just as within a movie, the images that are happening are not part of the images that follow one another are not part of time and that the viewer is always in the present moment, even if in the movie there are scenes of past or future seasons, scenes of the day and of the night, long flashbacks and digressions. It's the movie screen that really counts, not the images inside it. It's always stationary, motionless, always present, and the fact that time passes is simply an illusory statement of the protagonist of the show. We are the fixed screen, not the character in it. In a movie, we can observe the same things that happen in real life: the story of the main character can last for many years, images of past seasons or aging people can appear, but the spectator watches all of this in a motionless state while sitting on a chair.

Let's observe the thoughts that talk about tomorrow: the "surface" in which they appear and disappear is now, there is always and only the Here and Now. That surface is the true Self. We are always the observers of what happens, and the screen of consciousness where everything happens. What we really are is always in the present.

Let's realize this all.

# *Part Two*

Suffering and Happiness: How and Why They  
Are Born



## Suffering and its creation: the tree of suffering

Suffering is of two types: psychological and physical. Both are caused by disharmony. Suffering is disharmony, not to feel at ease, it is a state of dis-comfort, not to follow the dictates of one's conscience in the present moment and, because of this, to sin. Suffering is the consequence of sin.

To sin literally means "not following the trails". Which trails? The trails of one's soul, which makes its voice to be heard through individual consciousness. Sin creates disharmony in the individual's psychological and physical structure. Disharmony in the long run becomes a disease, which, like physical discomfort in general, represents the physical materialization of negative emotions or unconscious desires that seek their own satisfaction through the body.

An obese woman may, for example, want to unconsciously keep men away because she is afraid of them. She may have been abused during childhood or she may have suffered from the loss of a dear relative. To defend herself from the suffering caused by the loss of the loved one or from pain caused by a cruel person, she might unconsciously want to get fat, thus creating a condition in which she becomes unattractive and unable to get male attention, or simply wants to keep people away for fear of losing them. She might prefer to avoid sharing anything with others rather than suffer because of them.

Another woman could suffer from vitiligo, i.e. when some patches of the skin lose their pigmentation and usually become white. This can happen because she might have been victim of sexual abuses in the current or in past lives, which made her feel a strong sense of fear and shame.

A malignant tumor could represent the physical materialization of a long resentment towards certain people.

These are only some of the manifested powers in the presence I AM. It breathes life, materializes what the mind imagines or believes to be true. The cases I've just listed are real episodes that I have treated with Regressive Hypnosis. Suffering is discomfort, it is not to behave in accordance with the dictates of one's soul, which is exclusively concerned with love, compassion, and all kinds of virtues. The soul is virtuous, when its dictates are not followed, we suffer and get ill. Doctors can cure many physical diseases and soothe pain, but they non-physical diseases and malaise tend to return in the same or similar form, since their cause remains in the patient's unconscious mind, who, in order to heal, should dig deep into himself to identify and remove it.

Physicians of the body and the soul should work closely together. The soul healers are the masters, they know the laws ignored by the majority. Why are people not able to perceive their own inner guidance and, consequently, not to sin? Because



the voice of the soul talks to us softly through consciousness, which consists in a soft and gentle feeling of having to do something, a sensation that we unfortunately cannot perceive because of the murmuring of an undisciplined mind and negative emotions that got out of control. The voice of the soul is weak, almost imperceptible, as long as it is veiled by the dark clouds of thoughts and uncontrolled emotions.

Suffering has its roots in the lack of knowledge about one's Self, in ignorance. Ignorance creates identification with the form, with one's mind, emotions, and body. Identification leads to the lack of control over the inner structure. This causes the development of the Ego, which is the substitute of the soul.

The Ego feeds on attachment, hate, sorrow, envy, and victimism. The Ego does not see reality as it is, it deforms it and feeds on sin. Sin leads to disharmony, which means to act against the will of the soul. The latter is nothing more than an individualized aspect of the Source of Creation, of the I AM, of the pure undifferentiated being within each one of us.

Not following the will of the soul means not to behave in accordance with the will of the Father, the Source from which we are generated. The purposes of existence and those of one's superior Self are the same. The soul is the Father, like when we say that the sun's rays are the sun, an individualized aspect of it. The soul, being God, is omnipotent, omniscient, and omnipresent. To be a soul and not an Ego means to act consciously in accordance with the will of the Father, the principle I AM, the pure undifferentiated being that guides every entity and which includes within itself every universe and every potential future. It means to merge with the absolute.

Sin is to act against the will of the Father and this creates suffering.

Below you can see the pattern of the chain of causes leading to suffering, the tree of suffering:

*Ignorance of self - Identification with form: body, emotions, sensations, thoughts - Ego development - Sin - Suffering*

Self-ignorance represents the roots of the tree, suffering is the fruit. To fully understand what has been said, it is necessary to clarify the concepts outlined above. Let's start by specifically defining what exactly is meant by self-ignorance.

## Self-ignorance

Self-ignorance simply means not to know what we really are, what we are made of, what our real attributes are, the way we function. Usually people are convinced that they know themselves. For example, If we were to ask someone who he is, in all likelihood he would reply: I am a man, I am 30 years old and I come from Rome. I'm 1.80 high and I have blue eyes. But, on the other hand, if we analyze this statements more carefully, it is concluded that all of this is obviously false. The body, age, and color of the eyes do not define who we really are, because our substance is fundamentally different. We are not a body. If a body is observed, we can deduce, at any time, that it is impossible to observe something that we themselves are: it is only possible to identify an object or something external to us. The eye cannot see itself, it is totally impossible.

When we talk about our body, most of the time we say "my body". But whose body is this? If you say the body is mine/yours, it is obvious that it is necessary to understand what "mine" and "yours" and so on actually are. Mine, whose?

This is a fundamental question. Pure logic leads us to consider a strikingly obvious fact: the body is something that is not me, in fact, I can observe it, just like an object in the kitchen or in the dining room. The body is an object that is used, it's a dress.

There must be an incorporeal observer who believes he is the body, an observer who has almost never questioned the certainty of being it. What is the observer? The intelligent reader should already begin to understand that his life is based on utter misconceptions. He does not know anything at all, not even himself.

Since he doesn't really know himself, everything he believes is false, just because it is based on wrong hypotheses. When a man talks about what happened to him, about his day, his experiences, he is actually talking about completely false/unreal events, seen from an erroneous point of view. He should go deeper in the reality of the facts and understand how the world really works. The consequence of this lack of self-knowledge is the identification with what we are not. Since we want to live, we want to be something, we continually seek an identity to give a meaning to our existence. Not knowing who and what we are means to completely lose identity, to die. And this is the cause of great suffering.

Man, during his lifetime, does nothing but looking for an identity, a mask that possibly matches what he has been taught to be enjoyable or right. I'm beautiful, I'm nice, I'm tall, I'm thin, I'm ugly, I'm disgusting, I'm a doctor, I'm a failure: these are all masks. We get confused about what we believe we are in the present moment, with our job, with what our friends say. People believe these convictions both consciously and unconsciously.

Throughout life, we are strenuously looking for an identity, because we do not really know ourselves. People struggle, suffer and fight with the world, commit sin, act against the voice of their soul because believing to be someone or something is fundamental to survival.

The average person's daily thoughts could be, for example, the following: "I am big, smart, rich, others have to recognize my value, I am someone, I am a capable and worthy man. "

A man lives in this painful state. He suffers and struggles to prove himself that he is not a nobody, to persuade others, and through others persuade himself, that he is someone.

It is even preferable to have a negative identity rather than not to have it: many people, in order not to lose their identity, create within themselves a mask which shows them as victims and feel emotional attachment to it. Attachment means wanting something so strongly that its loss is deeply frustrating. People prefer to feel like a victim rather than nothing. Believing to be a poor victim, however, gives people the certainty of having an identity, of being someone known, someone who can be defined, someone whose existence has a meaning, although a negative one. It's better to be a poor wretch rather than a nobody, someone without attributes. That is the reason why so many people strongly defend their masks, even though they generate so much suffering.

The fact that we constantly change is a further proof of the fact that we do not know ourselves enough: one day we feel attractive and nice, the next morning ugly and cruel.

If we really knew who we are, we would not need to constantly change our identity, just like changing clothes. To believe that we are what we are not is the process of identification, a process that is born spontaneously when one ignores his true nature, a consequence of self-ignorance.

## Identification with form

Identification with form is simply the unconscious act of believing that we are something we actually are not: a particular object or thought. What we identify is the pure Being, which, even if we believe we are something that we are not, always remains itself, pure and uncontaminated. Because of the lack of self-knowledge and the fear of the mind about the Void, the pure being, the I AM, is confused with certain forms. The mind cannot live without identification, it actually strives to constantly wear new masks. Having not developed the consciousness of the soul through the practice of the three sacred pillars, the mind is able to completely drag us into the identification process. The lack of control over thoughts and the absence of a crystallized awareness center allow the mind to continually stick to mistaken beliefs about who we are or what we should become. Our “unconscious consciousness” blindly believes in everything our thoughts communicate. The consequence of this is the slavery of the great and uncontaminated pure being to the dictates of a bundle of false and uncontrolled thoughts.

Throughout the day, we are slaves of a mind that constantly thinks and tells lies about the functioning of the world and about what we are. Continuous inner dialogue is upsetting. The identification process starts with birth and goes on throughout our life. We begin to believe that the body and its sensations are us, then we are convinced that thoughts and emotions belong to the body and we call all of this I, Me, Myself. When we are young, we do not question our true identity. The more we identify ourselves with something, the more we imprison what, by nature, is born free, omnipotent and uncontaminated. We learn to identify ourselves with forms. However, form is everything we are not, everything that can be defined as being external to us, to the one who is able to observe every material object and not to be confused with it.

The reality is that even emotions are, in a certain way, objects, because we can look at them as something outside of the Me. When we say we are happy, sad or stressed, we believe that these emotions are our true Self.

By the term “objects”, I do not simply mean solid matter. I define form as “everything” that is external to us, both of solid and thin nature, that can be measured with both scientific and non-scientific instruments. Form is what enters our field of consciousness, the pure Being.

We identify ourselves primarily with the body, feelings, emotions and thoughts. It is argued that the latter are ours, a part of us. Actually, this is clearly false, since most of them spontaneously penetrate our consciousness and then leave. We have almost no control over our mind. The same is said of bodily functions: it is claimed that people are able to control the body, that “the body is Me, Myself”, but were the

body our true I, Me, we wouldn't be able to observe it like an object and we would be able to control it, when we wish and the way we like it best. We have no control over our cells, they duplicate and die spontaneously. We cannot do anything about hair growth, nails, about individual tastes. If we suffer from back pain, we must get up from the chair and stretch. Everything happens spontaneously, we are inside a physical vehicle that thinks in a certain way, has specific tastes, experiences emotions and unique feelings. All of this is lent to us, it is temporary, and we have almost no control over what we believe we have. Even moving or thinking about something specific are events that are inspired by some stimulus that we don't control. An accidental thought can push us, for example, to talk to a particular person in a particular moment or to experience certain emotions, it is not certainly us who having authority over it. There is something that always drives us, something that we ignore though.

As the fourth premise states, we think we are completely free, but we deceive ourselves. We cannot be so if we do not know ourselves: freedom demands the knowledge of our real essence. What we are not can never have free will: there must be at least a subject that can use it. And in the ordinary individual there is no subject, just because of the ignorance about one's Self. The subject got lost. It is necessary to identify and recognize its properties, what it is able to do, its substance. Only after this investigation it is possible to consider ourselves free and talk about ourselves without making any mistake. To reveal our true Self, we need to understand the phenomenon of identification with the form and interrupt it.

Identification leads to the creation and development of Ego, an illusory pluralized entity made of all the masks that we continuously attribute to us. The masks, which constitute what we call personality, lead us to sin. Sin, which basically consists in thinking in a wrong way, and consequently acting against the conscience I AM inherent to every man, is a clear consequence of identification with the form and the development of Ego.

## The development of Ego

We have stated that the identification with form leads to the development of Ego, and that the latter is nothing more than a pluralized entity made up of the erroneous masks we attribute to us. Let's now analyze in a deeper way what specifically Ego is, its essence and how it evolves over time. It is evident that the Ego and what constitutes it are nothing more than a bundle of thoughts that are born, as we have said, because of the identification with the form. Ego is not something that is present in a tangible reality, it is a product of identification. It, as an actual entity, does not exist, what's real is merely a set of thoughts with which we confuse our being and that we use as masks. "I am Emanuela" is a thought that has become a certainty. "I'm tall" is another thought. "I'm not capable of doing anything" is another thought. Actually, there is no person who is capable, no Emanuela, no tall person. These are just a set of thoughts.

When we look for Emanuela we cannot find her, simply because Emanuela is an idea. The body that we can observe belongs to the physical plane, it is something we can sense, touch and feel. On the other hand, being Emanuela is just a construct of our mind, it is a made-up identity and self-attribution through which we are able to live our day-to-day life. Emanuela is just a label. We can identify bodies, feelings, emotions and thoughts when these are picked up by the brain. But if we look for our own person, it cannot be identified, because it is an illusion, a fictitious name that indicates a body and a pseudo-identity that directs the body through what we call mind. Actually, if we endeavor to see this pseudo-identity, we will realize that we cannot find it anywhere. Emanuela does not exist anywhere.

Nobody owns a definite identity. We can observe emotions, feelings, bodies, thoughts, we can witness the consciousness itself, but the agent who directs these phenomena cannot be found. It cannot be seen, nor can it be identified as an object. Every individual is basically empty, has no tangible agent inside. Like a radio. A radio produces sounds and emits music, but if we open it, nothing is found inside it. No concrete agent. The life of men is directed by forces they ignore, they are not the agent of the actions of the body-mind, because there is nothing inside it at all. What we call "individual" is actually a mere presence. Everyone can understand this simple and plain fact. Void is in the essence of every natural and non-natural phenomenon, there is only the void, just as ancient and modern masters have always affirmed.

To discover our own Buddha nature means to realize and accept this fact.

Individual agents do not exist, they never existed, they have always been an illusion. Nothingness is in every form, whether it be animate or not. Realizing that there is no concrete agent within the forms leads to the realization that only void and nothingness exist. The well-defined entities disappear and only the very existence

remains, which is pure void, a void that embraces all forms. That pure being without attributes, that something that cannot be determined because it is the subject itself and not an object, is the principle I AM, the Source of intelligence and love that animates existence. To understand this principle, the pure impersonal being, one has to disappear as a person and must not feel any sensations related to, towards or about existence. This generates an infinite fear and a particularly strong feeling of death, but those who crucify themselves, completely eliminating the identification with their own Ego and the very idea of existence, reach the Absolute. Crucifying ourselves means abandoning every attachment, every desire of the mind, to simply observe the form happen, without judgment and attachment, until complete void and nothingness is realized, in which even the observer and the observation itself are transformed into it. Being no longer an individual, people become what remains, the Absolute Itself. After realizing this, we become like children, we accept without judgment and with love whatever happens, we live in a state of complete abandonment. We become the principle that embraces every form and does not deny anything. Each of us is life itself, the present moment that is constantly changing, there is no individual agent or entities isolated from this everlasting moment. The man who wishes to attain eternal bliss must realize this in the totality of himself, must understand that he does not exist as an entity, he must realize emptiness, that the only director of existence is God, who is life, intelligence, the force that makes the manifestation of all forms possible. Living after accomplishing this means enjoying a life full of ecstasy and without responsibility. A man is born pure, without conviction. He does not know anything about himself. He has to deal with a body, which is perceived as an object. He observes, realizes that he can control some of his functions, but do not wonder about who he really is.

A small child slowly realizes that he is a person, an individual entity. He acquires a small piece of self-awareness, which will help him understand common phenomena such as hunger, thirst, cold, heat, and so on. This means that his mind, previously free and detached from the physical reality, will be subjected to the latter. Because of ignorance, he starts to attribute some masks to himself: he sees his mom complimenting him and smiling at him, an event which makes him believe is the entity that receives the smiles. All of it is partly true and partly false: the child is the present moment, is both the mother and the body in which part of his consciousness is embodied. If he did not falsely think of himself as an individual, he would realize the fact that being a separate entity from the present moment is totally fallacious. That child is the principle I AM, the pure being, which manifests itself through a body. The baby looks at the mom and thinks: I'm like her, she is a body that speaks. This is how Ego is born. Subsequently, the child starts to acquire knowledge about himself: I have a certain name, a certain age that increases with

time, a specific character. I love the mountain, I hate the sea. If his mother or friends in the kindergarten behave towards him with attention and love, he will feel a sense of value that makes him believe he is an important entity. On the contrary, if he's raised in a sterile and soul-destroying environment that lacks affection, his growth will be deeply affected by it. He will believe he's a bad kid, unskilful, without importance or value. The only true reality is the I AM. The baby, on the contrary, through self-identification, starts to believe that he is something in particular, that has certain tastes that depend largely on the past, that he has to become someone or something specific. Over time, growing up he will constantly change identity and opinions about himself. To a large extent, because of the ignorance of his nature, he will only believe what others say about him. He will try to convince himself of being a valuable person by manipulating others, he will need to identify himself with something, because of the terror of the void, and he will try to identify himself with something that has value in the eyes of others. This would be the preferable thing for him. If his school teacher and friends tell him that he is good, he will feel good, otherwise he will get depressed and sad. This is the way in which form identification leads to the development of Ego. Western psychology teaches how to create an intact Ego, a valuable Ego, an Ego that is accepted by society. Psychologists do not know the state of lack of identification with personality, since it is something they have never experienced. Oriental religions, on the contrary, teach that in order to be healthy the I AM must be realized, the impersonal life, the absence of a specific I. Oriental and ancient masters are true psychologists (soul scholars). Westerners still have much to learn from them. Since Ego does not really exist and what is really worth is life itself, the divine source that manifests itself through the various forms, it is useless and deleterious to think that the illusory I or Self is of any value. It is not, because Ego is not responsible for what happens every day. Man thinks he is capable of dominating life, he is convinced to be responsible for the things that happen, so he claims to have value because he behaves in a certain way. He attributes to his person a constrained value. He will mistakenly consider his actions as more valuable than his Being, the way he is, or, in other words, his true intrinsic value.

If I behave in a certain way, he thinks, it means that I am a capable person. Most of the time, we think that the right way to live is the one that has been inculcated by parents. There are parents who behave in such a way that their children believe that murder or sexual violence are something fair and correct in some cases, perhaps like when fighting in a war for a cause that they think is right: there's a good chance that the son of such parents, unless he is a high soul by nature, will commit horrible crimes, and will mentally feel right to do so, his value will be enhanced by killing the enemies of the homeland, human beings like him. Giving ourselves a conditioned



value is a form of deep slavery. Unconditional value, on the contrary, leads to self-acceptance and love for oneself.

The only real way to recognize unconditional value is to understand one's own real nature, to realize the true Self, to be able to see the only loving Intelligence that directs the activity of every being and gives each one of them a particular and perfect nature, a particular function, a particular purpose. Western psychology teaches how to build an unimpaired Ego that is accepted by society as well.

This approach is inadequate. The integrated Ego is less painful than a pluralized Ego, but it is not from it that perfect love and perfect peace result. An intact Ego must be continuously maintained, with effort. A non-Ego is maintained without effort. A non-Ego is always happy, never in tension, it lies in the natural and true state that characterizes the basis of existence. A non-Ego accepts everything that happens, always welcomes the present moment, does not generate friction in the flow of events. A non-Ego must not show anything to itself. Psychologists do not achieve perfect peace, the Buddhas, the enlightened ones, on the contrary, achieve it. Psychotherapists take care of their patients, while being themselves ill. They are simply less sick than those who do not have an intact Ego. Psyche scholars do not teach how to remove the roots of suffering, or in other words to reveal the only true Self, but they only cut out the dead wood of pain. Eliminating the idea: "I'm not worthy to receive something" means to cut a branch, to eliminate the thought "I am a person", means. If we limit ourselves to the idea "I'm not worthy of praise", what we are doing is just cutting some branches off. If we eliminate the thought "I am a person", we will be able to take out the roots of the tree completely. If the roots are extracted, the branches will not grow anymore. If only the branches were cut off, they would grow again: if the fact that we are not a person is understood and the responsibility of events is left to God, it would become obsolete to struggle to feel worthy. One would only feel worthy of something just for being an instrument in God's hands, a tool that has a certain function upon which depends the proper development of the business of the universe. The totality of the human Ego, or personality, is made up of masks, or smaller Egos. We can imagine the personality, or Ego, as a monster with many heads, that represent our small mental I's, My's, our masks. The more a man is possessed by these small contrasting masks, which generate conflicting desires, the more he is destined to suffer. The higher the number of heads of the monster, the more the man dominated by them suffers.

The absence of Ego means total absence of pain. When the whole monster is defeated, total bliss is achieved. The small Egos that make up the personality want to live, and a man is completely at the mercy of these imaginary constructs. When in complete awareness of this fact and when, for example, the Ego "I am beautiful" appears, the person concerned will begin to act as a person who is convinced to be

attractive and will seek attention to prove himself that he actually is attractive. He will continue to look for compliments, and will strike poses just to get some attention. Such a behavior reveals the existence of two contrasting I's: the Ego "I am beautiful" and the Ego "I am not beautiful enough". These two mental entities will seek to take possession of the entire inner structure of the individual. In fact, why should a man convince himself that he is attractive? Because within him there is something, an unconscious Ego, that suggests he is not really attractive. The latter has more power than its conscious counterpart. To disable the unconscious Ego "I'm ugly", the man in question will try to attribute a new identity to himself and to fully convince himself that about its new identity's existence and certainty, in order to give it more energy than to the old mask. The problem is the following: it is totally useless to be convinced that we are beautiful, to identify with the outward appearance. Such an Ego could turn into its opposite within a few hours. We could feel attractive for two hours, then a pimple may appear on our face and we would consequently feel less beautiful and would suffer from it. A positive Ego always transforms itself into its opposite, just as the night follows day. The solution lies in not identifying with any mask: we are not beautiful nor ugly, we are existence itself, which is self-consciousness, love, peace. We have always been and will always be. That is the only true I. This finding puts an end to every tension caused by the desires of Ego. Wanting to appear in a certain way is just a desire of Ego, wanting a new car in order to be noticed by others is another desire that the Ego "I am valuable" needs for its own survival. The desire of the soul is different from the thousands of conflicting desires of the imaginary I, which curse the individual and turn him into a puppet without freedom. On the other hand, the desire of the soul leads people to their real goals, those of the heart, those that they want to reach in their inner Self and that are useful for true realization. It is not difficult to distinguish between the desires of the mind, which are desires of Ego and arise when the small I's hold temporary control over the intellect and the emotions of the individual, and the desires of the soul. The first ones are not really ours, they are only needed by the illusory I's in order to survive and make us slaves of their directives. The others, on the contrary, satisfy us more deeply and fill us with joy and love for ourselves. The cravings of the mind simply satisfy a momentary whim and strengthen one of many Egos. It is necessary not to confuse the individual Self with identities resulting from Ego. Let's take for example a man who is born with a talent for musical composition. He loves playing and composing songs. His soul directs him toward this direction, generating in him the desire to play. If he stopped playing and producing songs, perhaps just to satisfy the expectations of his parents, who are opposed to such an occupation, and to nourish the Ego that tells him "I represent someone important within society, not a deadbeat like a singer", he would most

certainly suffer because of this form of inner disintegration: his soul would push him to act in a certain way and his Ego in another, and this would result in confusion, suffering and perhaps illness. His inner realization depends on playing a musical instrument. Doing so makes him happy and fulfilled. This is a desire of the soul. The purposes of the soul represent the will of the Father-Mother principle, our deepest inner stimulus.

Everyone in this universe has a purpose, a goal, a function: every kind of bird, flower, tree or human being; each one has its own specific *raison d'être*. Animals and plants, although not aware of it, act solely on the basis of the Universal Spirit, the one and only Self, and are not subjugated by the power of Ego. They live spontaneously and in accordance with the Universal Plan and their nature. The only living being who has to realize this and adapt to it is the human being.

The desires of Ego are insatiable and contrary to the deeper Will, and from their realization we will get nothing more than suffering. The Egos are fed with desires, which are the source of sin.

## The sin

Sin is to think and to act under the influence or total control of the Ego. In other words, in a complete lack of awareness and consciousness. It is not to behave in accordance with the dictates of the inner Self, not to think like a soul. It is to act from the center of personality rather than from the true Self, in a mechanical and unconscious way. Not being a soul leads to suffering, and pain is the consequence of this. The soul is virtuous: it is love, peace, strength, benevolence, and all the known virtues.

It is one of the rays of the light of God, it is individuality, self-consciousness rooted in the individual. Few people are actually individuals, even though they think they are. A man who possesses a true I, a soul, and acts from it, therefore with consciousness, only has desires of peace, love and joy.

From the unconscious action, sin always arises, while conscious actions generate virtue. A man without a crystallized I within himself always behaves in a mechanical and irrational way with envy, pride and anger, since his Egos, in order to survive, must clash with others. Believing, for example, to be physically attractive, a construct generated by the Ego "I am attractive", would almost certainly result in an attempt to belittle the beauty of others. For the person concerned this would be the shortest way to feeling better. The conscious man is able to discriminate correctly and does not react mechanically: he is able to appreciate the beauty of his body and that of others, to recognize it without identifying himself with a divine gift and not to feel the need to undermine others in order to convince himself that he or she's better than them.

To sin means to think badly and consequently to act negatively, and all of this is the result of the unconsciousness generated by the identification with Ego. To act negatively means poisoning our own Self with pain. Every time we act or think in a bad way, or we want to cause pain to someone, we feel malaise. Sin is always followed by malaise. We think in a bad way and we act, therefore, in a wicked way: this is sin. Why do we think in a bad way? For two reasons: ignorance of the Self and unconsciousness, which is caused by the identification with Ego. Every negative action against others is bad for us too. Others are a reflection of what we are. In them we see ourselves, our characteristics. We admire a person only because he or she permits us to appreciate virtues that are present in ourselves. The entities around us are our mirror: we do not really know them for what they are, and could not, we are only able to recognize some of their characteristics because we unconsciously perceive them within ourselves, they are our peculiarities that we see mirrored in other people.

We know these particular characteristics because we have directly experienced them, so we are able to appreciate and recognize them in others who, as has been said, are a representation of us. If we love a person's benevolence, it is because we love ourselves when we behave in a benevolent way.

We feel good about behaving magnanimously and we rediscover that pleasure when someone behaves in the same way. The person who behaves generously allows us to love and appreciate ourselves. If we hate our anger, we detest the person who is angry, we condemn that person. If we understand our anger without condemning it, we will also understand the anger felt by other people and we will seek the cause without punitive judgments. Other people are us, a part of us that allows us to better understand ourselves. Others play this crucial role.

Many people need to be in touch with virtuous entities; they like to love themselves by perceiving their own virtues reflected in other people. So, based on this reasoning, we can convincingly conclude that acting or thinking badly against others is equivalent to acting and thinking badly against oneself, which is very silly and deleterious. Do not do to others what you do not want done to yourself. "Treat others as yourself" is, as Jesus said, the most important commandment, simply because others are our mirror and what we do to them, we do it to ourselves. If we steal from them, we steal from ourselves, if we treat them with courtesy and do not judge them, we will do the same to our own person. Not to judge does not mean not to recognize the state of current spiritual development of a person or some aspects of his character. Doing this reveals simple analytical ability. Not to judge means not to condemn: do not condemn others, and by doing so we will not condemn ourselves.

When we judge other people in an evil way, we have to keep in mind that the people we curse have a well-defined role in the whole environment, they are not alive as a result of unforeseeable circumstances. In the kingdom of God there is no chance, everything is wisely and lovingly orchestrated by an Intelligence of infinite love and mercy. As in our earthly body, where every type of cell possesses a particular reason for being, in the body of God, which is the Great Cosmic Body, the universe, each of us has a specific function as well, which is vital for the proper functioning of the totality of life. The ascended master has no greater importance than an ant, they simply have different functions.

When we harm other people or when we talk about them in a bad way, which is equivalent to shooting poisoned arrows filled with negative emotions that reach their thin bodies, we feel malaise, and our own body gets poisoned too. Knowledge of the Self is to act with awareness, with presence, with a crystallized I that knows what it is doing. This is the way to eliminate sin. One of the fundamental

consequences of sin is the fact that the harmful traces of its effects remain in our subconscious mind.

Every thought and action has repercussions on our mind, both the positive, that are in line with the heart or soul, and negative ones that are not in line with our true Self. For example, if someone kills because of an unconscious reaction, the sensation caused by the murder will remain imprinted in the unconscious for a long time.

That sensation will keep on torturing the murderer for a long time, probably for his entire life, until he will forgive himself. It often happens that the soul of people who have killed a fellow man because of an unconscious action feels so guilty that they want to be reborn with serious disabilities as a self-punishment. In many other cases, however, it happens that the killer decides to reincarnate himself to serve or take care of the victim in order to atone for the sin and overcome guilt. Wicked deeds, besides being imprisoned in the unconscious and in this way creating an echo of ourselves in our lives, leave a trap of unconscious guilt in the one who has committed it, thus generating fear. A murderer, because of his actions, will fear, in his future lives, to be going to get killed and will also think he deserves it. In this way, he will attract, without being aware of it, that very event because he basically wants or is afraid of it. Like a magnet, the emotional desire or fear will attract the desired object or experience which they are associated to. Every object vibrates, every emotion or thought vibrates at a certain frequency, and similar frequencies attract each other. Sin creates a network of negative impressions and mental photographs, which are deposited into our subconscious mind and slowly close the heart and do not allow the soul to emerge. The sinner is a victim of his actions and he is no longer able to free himself: he has become a slave to guilt, has irretrievably closed his heart, hates his brothers and tends to act in the same manner, unable to change. Sin is a prison.

Each action, in fact, tends to be repeated and become a habit. Changing a consolidated habit is a difficult task. As the old saying goes: "Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character, sow a character, reap a destiny". This is exactly the reality of things: sin is a prison from which one can only escape through a conscious effort: the one who harms others is subject to the consequences of his actions to a greater and worse extent than the victim.

## Suffering

We've previously said that suffering can be of two kinds: physical and psychological. Both types are closely interrelated: if we experience psychological pain, we may feel, for example, fits in our stomach. Many physical feelings are nothing but a reflection of some thoughts. Thoughts and negative actions create an unpleasant feeling. Fear causes discomfort in the stomach, guilt tends to strike the lungs, the sense of neglect has an effect on the heart. When we perceive, for example, that our heart is "broken", it actually happens that a sense of abandonment attacks the chakra of the heart, the place where higher feeling reside. The physical organ will consequently feel the consequences of such kind of emotions.

Most physical illnesses arise from the somatization of negative emotions. Every time we poison our body with negative feelings, we poison it with the corresponding hormones too. Many illnesses or physical disturbances are literally materializations of unpleasant emotions that affect the organs, joints, bones and every part of the body. Physical suffering, when it is not inflicted by an external agent, is largely a product of psychological pain. For every illness or failure, there is a hidden cause, a psychological cause that has given birth to an unpleasant emotion that is crystallized in the body. Physical pains should be considered as the materialization of a deeper discomfort, which stays within the psyche. Every misfortune brings to light a lesson to learn or an aversion to, a fear of, or simply something inside of us that is not comfortable with existence. I had to deal with the most varied cases of discomfort, from a simple allergy to autoimmune diseases, during the years of practice in the discipline of Regressive Hypnosis and more recently in *Veglia Medianica* (a term I created to define a discipline that assembles the most important aspects of Regressive Hypnosis, NLP and other disciplines). In most cases, conventional medicine could essentially not help the patient, and the reason behind this is obvious: modern medicine does not take into account the teaching and experience of ancient and modern masters. Many illnesses have causes in previous lives. In many cases, the client regained a perfect health state in 2 or 3 sessions and felt miraculously cured. Actually, no miracle happened; the cause of illness and discomfort simply hid in the unconscious, and through regressions in a state of deep concentration and inner introspection it is possible to dig into it to find that specific cause.

Official medicine is a science of paramount importance and saves millions of lives, but its approach is currently inconsistent and it is still ineffective in treating many disorders. It would be fundamental to incorporate within it some knowledge that is not taught in the faculties of medicine to be able to call it a complete science. Working effectively with the mind and soul means to unequivocally take care of the

body as well. Medicines of the body, but also of the soul, are needed to recover health. Educated psychotherapists, who know certain laws now unknown to Western training doctors, could offer an immense contribution to medical science.

Suffering is born from sin, which has heavy repercussions on the body-mind system. Sin, moreover, if not well understood, regenerates itself. If we do not understand the real reasons behind negative actions, which is the fundamental lesson to learn in order to be comfortable with existence, we are inevitably forced to find ourselves in situations that generate the same type of physical distress or suffering. Emotions, as mentioned in the previous chapter, are like a magnet: they attract situations or people that will make our souls revive and grow that same kind of emotions. They are self-perpetuated so that the experience they contain is understood and that very same emotion dissolves. The goal of this regenerating cycle is to understand, dissolve, substitute and ultimately to transmute these emotions. Behind them there is always something to learn, a particular mental pattern that, in negative cases, must be brought to light and resolved. This is the method through which the Father-Mother principle ensures that souls learn its laws and act in accordance with them, until the individual is not sufficiently prepared for this task, completely purified from every negative tendency of Ego, and has become a pure channel of the manifestation of one's own Soul, an individual ray of the largest principle I AM. An entity left to its own soul and to the Father-Mother principle is continually comfortable with existence, it never suffers, no matter what happens in his life. It is aware that behind every event there is always a lesson to learn, and is happy to increase the level of wisdom and knowledge of itself as the individualized principle of the wider presence I AM. If, for example, there is a feeling of crystallized hatred, it is necessary to discover the cause of the latter and understand that there is no reason to hate a person and thus condemn and poison oneself because of this negative emotion. It is necessary to understand why the person we hate behaves in a certain way or what is it that gives birth to a specific feeling inside of us. By understanding this, we can forgive ourselves or the other person, releasing all the accumulated and somatized negativity. The desires of Ego are a source of sin, they lacerate and disintegrate the individual until he completely loses contact with his Divine Source, his soul. These unfulfilled desires create tension, fear, anger and lead the individual to walk paths contrary to his true Will. All of this is sin. The only way to eliminate the kind of Egos that feed on such desires is by realizing one's personal Self and thus eliminating the identification with them. After this revelation, they may still bother us for a certain period of time, but they will not have real power, since the identification with them will be broken. They will have to retreat to the Void of the Being from which they were born.



## **The tree of happiness and the antidote to suffering: the building of the soul and the revelation of the Self**

We said that self-ignorance leads to identification with form, identification with form involves the development of Ego, the evolution of the various kinds of Ego, which are nourished by desire, results in sin, sin is the source of suffering. From what has just been said it is clear that in order to eliminate sin it is necessary to destroy the Ego, which means to eliminate the identification with form, and to interrupt the identification with form, it is necessary to reveal the Self, to settle in it, which is to establish one's own conscience in it. The revelation of the Self involves the extinction of suffering. Here is the tree of happiness:

*Knowledge of the Self – Dis-identification from form - Absence of Ego - Virtuous and conscious action – Happiness*

Knowing oneself and living according to this experience represents the roots of the tree, whereas happiness the fruits. When we live in the real I, we are free from suffering. On the contrary, if we identify ourselves with form and are at the mercy of Ego, we are directly subject to it.. The attributes of the true Self, which is the principle I AM, the pure being, are: self-awareness, perfect peace, perfect love. All the living beings share the same I, which, however, manifests itself in a unique way through every creature. The individual soul is a fragment of the larger Self, an individualized center of self-consciousness, love and peace. The man who becomes his true I in its totality, i.e. he's able to blend his soul with his pure Being, will possess these attributes and become an individualized source of love and peace. Ordinary people know neither perfect peace, nor perfect love, nor self-consciousness. The Self is obscured by a dense coat of unpleasant emotions and unpleasant thoughts. The one who is able to consciously and steadily live in it has completely surrendered the responsibility of his life to a wider power, of which he has simply become a channel. He acts exclusively to bring joy, love, and wisdom to the world. Without possessing more specific desires of the Ego but, on the contrary, limiting himself to accompany outwardly the impulses dictated by his soul, which has become one with the presence I AM at the present moment, he cannot do anything but serve the world and others with joy. He turns into a storm of love.

The soul, or the essence, is the individual self-awareness, the interface between the presence I AM, the source, and the body-mind complex. As a result of a conscious and prolonged effort, it completely takes root in the individual. It does not originate mechanically. Many individuals come to the world with a germ of soul but if this

seed is not properly cultivated, it may retreat from the body, which is often the case. In this case, the person involved lives exclusively as a body-mind-emotions complex directed by external influences and totally controlled by the various types of Ego. Entities lacking a soul, although being divine because they hold the presence I AM inside of them, are totally unaware of it and their lives are directed exclusively by their emotional bodies, which mechanically respond to external accidental impulses, or by a cold rational mind, which is not enlightened by higher feelings. They can be considered empty shells. In them there is no center of consciousness, no true Self. Being a soul means being something, an individualized awareness, a unitary and self-conscious fragment of God, the presence I AM. Before devoting the soul to God and transforming us into God, it is necessary to build the soul, to nourish it, to grow it, to allow it to fully take root in the body, which means cultivating consciousness through a conscious effort and thus avoiding external influences. Only at a later time it will be possible to merge the soul with the totality of the presence I AM, so that it manifests itself as its individualized and self-conscious principle. People become a complete Buddha, a Christ, when the soul, while maintaining its individuality, is merged into the pure Being, so that it becomes a channel for its external manifestation. The personality, no longer broken into hundreds of small Egos, becomes at this point a complete servant of the now complete and perfect Essence. In other words, it loses its autonomy and the power to oppose resistance to inner Evolution. It simply becomes a mechanism for the external manifestation of the presence I AM. Building a soul means creating a true I, the one we believe belongs to us naturally, that conscious I that is made of subtle bodies in order to survive death and go to hell or paradise, or to the higher worlds. Without a center of consciousness, we cannot exist as individuals. If the soul is not developed during our lifetime, or only a small seed of it has been developed, in the afterlife it will be possible to live only unconsciously, dragged down by our emotions and immersed in the mental forms to which we give life, without any control over them. Living all of this could really mean suffering the pain of death. The mind must be purified while alive, the soul must be cultivated. If this work is not done and sin continues to exist, we will have to pay for the suffering caused by our spiritual negligence. A soul that continues to feel fear in life because, perhaps, it has committed violence, after the death of the physical body, it will live as if it were in a nightmare where all kinds of brutality happen. It will not be possible for it to experience love and joy, it will unconsciously create forms of thought corresponding to violence, which will torment it for a long time before ascending to higher levels of existence and planning a new incarnation. This whole process will happen unconsciously and the thing we were in our lifetime will completely disappear.

The mind built in a conscious way requires self-consciousness and mind devoid of negativity.

Only for such an entity it is possible, as mentioned above, to become a channel for the expression of the Divine Source and, moreover, at the time of death, to maintain a clear awareness and individuality, and to attract heavenly situations and entities that correspond to elevated vibratory worlds, to heavenly paradises. During the process of building a conscious Self and purifying the mind, one begins to acquire within himself the same attributes of the principle I AM: self-awareness, love, peace. A soul is free, is an individual, is a self-conscious entity, and is able to learn spiritual lessons. For it sin does not exist. An entity that has broken the bond with the Source can make mistakes and learn, however, if it behaves with consciousness, it cannot sin. Actually, in the event of a mistake, one cannot speak of sin, but rather of a mere mistake to learn from. Sin has its roots in the unconsciousness caused by the identification with Ego. Sin means not to listen to our soul, its needs, and as a consequence the soul of the individual will weaken, to the advantage of Ego. The destruction of the soul leads to the death of individuality while we are alive. Getting better, making mistakes, and learning new lessons does not mean to sin. Many are unaware of the fact that not everyone possesses a soul rooted in the body-mind-emotions system, except as a dormant principle, and that there are people who live as empty shells. A body can survive without individuality, such as an empty structure. In this case, there is no awareness and guidance from the higher Self: it is the case of people who are totally unaware and mechanical, people that you surely know. They act without a center, their actions are always the result of external influences, they are never real actions, but rather re-actions. Acting from a certain center means possessing a certain degree of individuality, a certain degree of development of the soul, a certain degree of freedom. Of this kind of people one may notice their total absence of a center of consciousness, of an incorporeal observer and their behavior which resembles rudderless boats left at the mercy of the sea and wind. If an entity continues to act negatively, without understanding the reason why it hurts others, despite repeated warnings by them, and without any remorse, it might have suffocated its soul until its complete withdrawal. In such a case, it would be useless to insist in convincing the entity to understand what we have to say: that entity is simply not able to understand, it is a body-mind-emotion structure solely controlled by Ego and concerned only with its survival. Moreover, there is no certainty about the fact that a real center of consciousness may arise within it, or that it is possible for the soul to take possession of its body-mind-emotions complex. As a personality, he may simply disperse himself into existence, having fulfilled the role of a simple actor necessary to make true souls conscious of their bond with the source I AM, or might have simply contributed with his own

body to nourish the earth or unconsciously played a function that is useful. The lives of empty men are based on appearance, materialism, tendency to manipulation, or the simple desire to live in peace, be pleased by sex and food, and by a partner who gives him material and affective security without worrying about metaphysical issues or dipping into cosmic love. He will have no possibility to reach inner perfection, to learn spiritual lessons. He will try to understand only how he can better manipulate others to allow his Ego to survive. Only personality exists in him. Striving to open the heart of these people is an impossible task, they are not able to feel superior feelings, such as unconditional love or compassion.

If all of this was known to the masses, we would make an effort to identify these entities and accept the fact that they are what they are. We would avoid attributing to them certain powers or responsibilities within society, something that unfortunately happens, and imposing spiritual lessons on the, having realized that they are incapable of understanding them. Ignorance leads us to believe that we are all the same, which is not true. What we call evil, the bearer of evil, has a fundamental function. He, causing pain in the souls he gets in contact with, generates the tension necessary for those souls to rise to God, returning to the Source. Empty people play a role of primary importance, but they need to be understood and to be treated for what they are. We must avoid thinking that they are capable of real love. Another fact almost unknown to many is that these empty entities are often temporarily filled by obscure, low-vibrational entities that have the purpose of generating suffering in evolved souls or of controlling what is happening on this planet as they use human beings for their own purposes. Many dark entities pretend to believe they are the owners of the universe, but they are simply beings away from the Source. They are like children who have to learn a lot.

In some of them the soul has failed to take root. Even the so-called dark entities play the divine role of creating the necessary tension for the clear soul to emerge. From their point of view, the clear souls are silly or effeminate. They confuse the superior feelings like love or compassion with being a weakling. They only think in terms of power and desires to get more power. The entities of darkness are simply immature souls, fragments of God distant from the Source. They are still learning. Even them, at the right moment, will totally rejoin the latter. There is a constant struggle between the forces of the so-called darkness and those of light. The enlightened one arises above both the polarities and recognizes life as a simple alternation of opposites: good and evil, light and darkness, love and fear. It is necessary to know darkness in order to appreciate the clear side of God and to understand the mystery of existence in all its forms. Peace and joy acquire a higher value if they are obtained through new, sometimes exhausting, experiences and adventures. The movie of our lives is always varied and inevitably has a happy ending: the immersion in God and

the finding that what we lived was, in reality, just a dream; a riveting one, where happiness, pain, fear, suspense, light, darkness, life and death constantly alternated. After living through innumerable lives, we realize that only a pure Being truly existed, the rest, the whole universe in its endless forms, was just a fleeting appearance of light and colors inside it. The enlightened person understands this and decides, after death, whether to continue to live the dream or to rest. In the end, existence is nothing but a projection of his mind in his conscience, and he can decide what to project; he can choose whether to dissolve completely in the Source by losing the individuality or being re-plunged into the game of life. He establishes his next residence: the superior vibrational realms, true paradises, or life on Earth or other planets. If he decides to return to live the dream on Earth and to help those who were similar to him, he will return as a master, the ones Buddhists call *Bodisattwa* and Hindu *Avatar*. The *Bodisattwa/Avatar* are always present on this planet and are the ones who guide the process of spiritual elevation of the masses, in accordance with the planet's development process.

In fact, even the planet evolves as the individual does. The evolution of the individual and the place where the individual lives, which is the Earth, consists of raising his vibrations and his state of consciousness. If a man acquires total consciousness during his lifetime and uses up his negative karma, having transformed all of his low-vibrational emotions and having learnt every spiritual lesson this planet had to offer, he will be able, if he wishes to do so, to mentally build the preferred physical vehicle of manifestation.

These are the reasons why it is crucial to work consciously during our lifetime in order to gain awareness.

Empty entities are not used solely by the forces of darkness. I'll tell you my own experience. In the past, a very high entity seeking help came to me to undergo a Regressive Hypnosis session. We became friends. He was practical in the discipline of Regressive Hypnosis, and a serious spiritual seeker. He felt guilty because of a 5-year-long relationship with a girl, a highly destructive relationship. He thought he had made her suffer needlessly. Actually, during their relationship, she often threatened to commit suicide. I asked him to guide me with his voice to immerse my person in a state of semi-trance and detachment from the body to observe what had happened during the relationship with this woman.

In a medianic state of semi-altered conscience, I saw the stages of the relationship between these two young people. Her character had completely changed after a year, and he confirmed that to me. I clearly saw the girl's body, exactly after a year of relationship, invaded by dark entities that completely directed her mind and had the purpose of causing her partner to suffer, generating unnecessary guilt in him, leading him to exhaustion and depression. They guided her thoughts, her emotions.

She was a completely empty container without a soul and a real center of consciousness. I also looked at something interesting: the guy was able to establish some kind of relationship with animals. In fact, after what I saw, he told me that from animals he had learned much about the Divine Will. He had been able to understand how they live spontaneously and happy, without causing any friction with the present moment. He was seeking inner realization, he wanted to become like them with spontaneity, presence in action, and absence of Ego.

Animals behaved in a special way in his presence. As soon as they saw him, they gathered around him all the time. I clearly saw how in his presence some of them, that in most cases do not develop a soul like people, were pervaded by spiritual essence of the ascended masters, who communicated certain messages and teachings to him, exploiting his intuition. Empty beings are not used as a container only by dark entities, but also by ascended masters or highly evolved entities. Actually, void and emptiness embrace every sentient being. The difference between the vacuum in which a Buddha, an enlightened one, is immersed, and the void of a soulless person or animal is substantial: the Buddha's void is filled with Existence itself. Soul means self-awareness and not absence of Divine Spirit. The Buddha is the one who has become the Source, the Source of form, which is pure consciousness, pure Being, the presence I AM. This presence is also called Void or Emptiness, because when we experience it we perceive an abyssal vacuum. Although this vacuum is actually fullness, it is perceived as a black hole that attracts everything inside. This black hole is pure self-awareness, pure love, pure peace. It is the potential principle of every form. Everything is contained within it. It is possible to call it void or lack of form, however, it is not a real nothing, it is rather the universal substance, the matter in its potential state. It is the absence of a specific form, it is all the forms and the source from which they emanate. It is pure being. It is empty because it has no form, but it is pure consciousness, without an object serving as reference. When we dream, we only experience our own conscience. Life is a dream, just like the ones we have during the night. We are not a body, we are not the mind, we are not the emotions. We are not any form. We are the Being. Without our Being, what we see or feel cannot exist. The sky could not exist without anyone observing it, and whoever observes it is not a body, the one who observes is pure awareness. The sky is the result of our observation, it could not exist without our presence.

The common man is convinced that he exists as a product of the universe. Evidence, on the other hand, shows the exact opposite: the universe exists as the product of the individual. This finding becomes clear when we realize that we are not a body, but rather a mere incorporeal presence, a soul. Without the incorporeal consciousness of the individual observing the phenomena of form, these would not

exist. Once the witness is eliminated, the forms would also disappear. They are an emanation of the observer, of the pure awareness that he witnesses. What we see as plain viewers is a projection of our conscience, something we give birth to. The whole universe exists only within us, it is emanated from us. The act of observing is an act of creation. Attention and mind give shape to shape. We create what the mind generates, just like in a dream. We should live our lives exactly like a dream, as has been said many times. We should think about what has been written, and apply the totality of our willpower to the practice of the three sacred pillars; the prize for our efforts will be the recognition of ourselves as the only God Creator. We will become a *Moska*, a liberated, a Buddha.

A Buddha lives in complete state of abandonment, he does not resist anything, does not judge anything, because judging something or someone would mean condemning God Himself, the principle of which he has become a channel. He lives in the world in a state of consciousness similar to that of the semi-conscious dream, he lets any phenomenon happen spontaneously without opposition and without the idea of being the agent and the cause of what is happening. He is absorbed in a state of consciousness completely different from the mundane, he has a mind that is not focused on anything and continually rejoices in the absence of thoughts. When the pure Being within each one of us emerges as an uncontaminated formless consciousness, thoughts disappear, the mind does not stick to anything and becomes like a clear sky. The possibility to concentrate increases, we can decide to use the intellect only if something worthy spontaneously captures our attention. In these cases, the mind, now disciplined and put to the service of the soul, becomes incredibly perspicacious, since thoughts are not mechanically spread or driven by external accidental impulses. The same thing can be said of sudden emotions. For some time, they keep on happening, but they can't drag the fulfilled man, who lives in a state of deep peace, love and joy, to unconsciousness. Some people confuse the love they feel about something or someone with the unconditional Love that the Buddha, the *Moska*, the realized man, the wise, feel. Love is the personal Self, the true Self, not the attraction to someone or something. Love is revealed, it is not achieved, it is not a goal. To reveal love, the Self must be realized. Those who, for some fleeting moments, feel love, are able to do so because in those moments the inner chatter of their mind and the unpleasant emotions associated with it have temporarily subsided, leaving space for inner silence, the emergence of the true self. Love is a state of consciousness, it is to see things exactly as they are. Love is the only true inner satisfaction, and it is achieved only through living in the true Self, in the impersonal Self. Establishing one's conscience in the Self means eliminating the feeling of existence. In the pure Being, we do not feel to be an individual, even

though existence continues its course, regardless of our presence. The I is eliminated and what remains is the Self of life itself.

That center does not belong to anyone in particular, it's everyone's, it's the Source. By disappearing, losing the feeling of being someone or something and letting things happen here and now spontaneously, final ecstasy is reached. What is left, without our presence, is the only pure awareness free from an observer: if we are looking at the sea or the mountains, what we feel is exclusively their awareness, without the feeling that someone is observing them. The sky and the sea become the simple awareness of the sky and the sea. The perception of having a body is transformed into simple awareness of the body. There is, actually, only the awareness of something that is devoid of a subject who observes. The one who witnesses turns out to be the self-consciousness, which observes itself. Observer-observed duality vanishes. Individual consciousness becomes the form of the heaven, mountains, lake, sun, planets, stars, of a laughing baby, a sunset, a wild bird flying freely in the sky. Pure consciousness is made of love and peace, it is free from worries because it is not conditioned by anything since it is the only existing substance itself. There is no man staring at the sky: there is the awareness of a body, the awareness of the sky, the awareness of the observer. The enlightened one realizes that he is made of this substance and is not afraid of anything because nothing can condition him. He is perfectly aware of the fact that death does not exist. This event can be safely witnessed by pure immortal awareness. Death simply consists in an event lived from it; after that there will be only the awareness of something else, something else interesting. He thinks in this way. Life and death are adventures, games. Death, as ordinary people define it, is a lie. Consciousness cannot perish, since it is not born and it is not subject to time. Time is something that is born within it: there is awareness of time. It also embraces space: consciousness of the space exists. If we close our eyes for 10 seconds and leave aside every worry, every desire, every conviction about who we are, what we are or what we should do tomorrow, the pure consciousness, the pure Being will be able to emerge and thoughts will begin to soothe, because their fuel is the desire that comes from the feeling of being an Ego. In this way, it will be possible to start to perceive the background where thoughts, emotions and feelings appear: that background is the pure Being, the true Self. It is always in the background. Spiritual practice consists in eliminating uncontrolled thoughts and emotions, leaving the mirror of the Self free to shine. That mirror, as mentioned, is self-awareness, peace and love. The tree of happiness has its roots in self-knowledge and in staying steadily within it. This leads to the de-identification with form, which results in the absence of the Ego. The absence of Ego leads to virtuous action in line with the dictates of the soul, which has now become a spokesman for the Will of the presence I AM, and all of this results in happiness.



Actions in line with one's own soul, with one's own conscience, the action that comes from a correct thinking, centered around self-knowledge and directed by the soul established in the Source, are always virtuous and bring joy. Happiness is the fruit of virtuous actions or thoughts. This is the way to extinguish suffering.

Let's now analyze the practical tools necessary to reveal the Self and stay steadily within it. Only thanks to them it is possible to eradicate the roots of the tree of suffering and replace them with the seeds of the tree of happiness.

Their practice must be constant and possess indomitable willpower, so that what has been stated so far becomes an existential experience, i.e. not limited to simple intellectual ideas. Putting them into practice is, as has been said, the only way to reach happiness, to obtain individuality, freedom, immortality, and a dwelling place in heavenly paradises. The practices that ancient and modern masters have always conveyed to their disciples to achieve the ultimate ecstasy differ only formally from those of the three sacred pillars; their substance is the same. They represent the synthesis of a tradition as ancient as man.

# *Part Three*

The Three Sacred Pillars of Practice



## **The three sacred pillars of practice**

Practice consists solely in eliminating the barriers that prevent the principle I AM, the true Self, the pure Being, from shining, and after this, from establishing our conscience in it.

I repeat once again that building a soul means to create a conscious observer, taking to assume an individuality, and then to become a conscious channel for the expression of the I AM presence, the Divine Presence, the intelligent Source from which the universe is emanated, the peace and love that pervade everything. The soul is the conscious observer who must then merge himself with the Source, without losing his individuality. We are born with a spirit that gives us life and our body-mind-emotions system reacts mechanically to external events. We begin to acquire freedom only by creating our own center of consciousness. This center of consciousness will have the possibility to withstand certain external influences and choose what it wants to do, within the limits of its nature. It is able to expand to such an extent that it incorporates the whole universe, so that it can be completely transformed into the universe itself.

The revelation of the Self and the establishment in it, i.e. to establish within it one's own individual awareness, leads, as we have said, to the elimination of the identification with form, to the consequent disintegration of Ego nourished by desire, to the cessation of sin, and to the final extinction of suffering. From here on true happiness begins. The three sacred pillars are: conscious observation, investigation on the Source and absence of desire or abandonment. All of these three practical methods result in freedom and joy. The first two are simpler to implement, the third is a spontaneous consequence of the first two. It is suitable for people that are spiritually mature and it is a practice that becomes spontaneous once remarkable results in the first two are reached. It is possible to choose a specific method, or put the three of them into practice at the same time. Each practitioner will choose the way he considers most appropriate, the one that better suits his attitudes. All of them lead to the same outcome: eternal happiness.

## Conscious observation

Conscious observation is the first method used for revealing the Self. It consists in consciously observing, without any form of judgment, 4 specific phenomena: the body and its sensations, the thoughts, the emotions and feelings, and, ultimately, the one who observes.

This discipline appears superficially simple but actually it is not and, at least in the beginning, requires a great inner strength. We will soon realize that it is very difficult to avoid getting carried away in action thinking out of unconsciousness.

To remain as conscious as possible about feelings and emotions, thoughts and bodily sensations is a difficult but feasible task. Observing consciousness itself, however, is almost impossible at first, just because you are not aware of the existence of it yet, which is nothing but pure Being. The observation of consciousness becomes a natural consequence of the recognition of the universe as a manifestation of the own individual conscience.

First of all, the distinction between emotions and feelings must be emphasized and understood, because these two concepts are interchangeable in the common language, so they may be confused. Emotions are temporary, they enter our field of consciousness and then go away. They follow the thought, they are related to it. If we think about something unpleasant, a sudden emotion of fear may emerge in our consciousness. We see ourselves driving the car of our dreams: an emotion of pleasure immediately follows.

Feelings are similar to emotions, but they differ from them in some respects. First of all, they are moods, states of mind that can also be stable. The enlightened one is constantly immersed in joy: joy is a feeling. Someone is attacking me with a knife: I feel an emotion of fear, I feel a fit in my stomach. Fear, in this case, is not a feeling but an emotion. The feeling mainly concerns the way we react to an emotion. Something frightens us and immediately the fear comes: we might feel a sense of discomfort with it, but we would also be able, on the other hand, to feel a sense of calm and serenity in front of it. When talking about emotions we will point out, to simplify, both feelings and emotions. The former, as previously stated, can sometimes be stationary, while the latter, on the contrary, tend to be more impetuous and be, speaking of time, shorter. The important thing is to recognize what is not permanent and to observe it in a detached way, in order to build a center of observing consciousness, a witness. The difference between the two concepts is purely theoretical. Feelings are moods, they are the quality of consciousness at a given time. The goal of practice is to reach a state of mind with joy and peace, which represents the natural vibrational state of the true Self. Emotions come and go, and we feel them like sensations within the body. We just have to look at our emotional

changes. The explanation about thoughts is simple. They may consist of mental images or ideas. The classic inner dialogue or the process of imagination is the activity of thoughts. Sensations are something objective, they can or can't trigger a subjective emotional reaction. The red color we see is a sensation, heat is a sensation, a certain taste is a sensation, the feeling of the sand under the feet is a sensation. The heartbeat is a sensation. Stomach ache is a sensation. A severe stomach ache can cause a state of mind characterized by despair. To be successful in the practice of the first sacred pillar, it is necessary to try as much as possible, although without exaggerating, to bring conscious and non-judgmental awareness on these phenomena.

We should strive to the point where nothing will be able to escape our attention. The observation of form, i.e. everything that is external to us, the body and sensations, thoughts, and emotions, leads to stage 4: the observation of consciousness or conscience itself. Through practice, we will realize that even the consciousness in which everything is happening is within us, and we will be able to identify it as it is. At this level, when it will be no longer possible to consider something as being external to us, the observation ends, and we remain what we have always been: pure Void, pure Being. Thanks to the process of consciously witnessing we are able to build a soul. Actually, the observer will slowly emerge more and more autonomously and will realize that he cannot be conditioned by form. After a conscious effort that will last for some time, the consciousness and attention to what is happening inside and outside us are spontaneously established as a result of practice: awareness is crystallized. It will be impossible not to act in complete conscience. Once the effort of witnessing ceases, after realizing that we are the observing consciousness, we become the observation itself, self-conscious awareness. We effectively become what we have always been, without knowing it: the first principle, what cannot be indicated, but can only be. Pure consciousness is the Being. We will realize that the latter is the only permanent reality, therefore the only real reality, the one that has always been and will always be. The observer, now awake and present, becomes one with the observed object. At this point, we no longer perceive to be the witness, we realize that we do not exist as a specific entity, and exclusively the forms within our consciousness remain. We realize that the phenomena of form are only fleeting appearances within it, made of the same substance. Life in the four dimensions is essentially Being and just Being. Within this continuous and stable Being, which is what the individual accomplishes after excluding form from the identification with himself and after recognizing it for what it is, the whole manifestation emerges as a momentary and impermanent appearance, a game of lights that comes to life and disappears into the void of consciousness. The consequences of acting with awareness, of observation, are

incredible. First of all, only in this way we make the construction of our soul possible, which was simply a seed concealed under the thick darkness of sensations, emotions and thoughts, directed by the Ego and the external stimuli. As our detached observation capacity reaches maturity, we will acquire greater freedom and ability to control our thoughts, we will be able to welcome emotions without being forced by them to act recklessly, we will establish ourselves in a state of continuous peace and growing love. We will start living exclusively in the present moment. We will realize that negative thoughts or emotions about the future have no need to exist, because when tomorrow comes, we will be able to totally see what will happen, so that the feared events cannot harm us. Nothing, as said, can harm an incorporeal witness. The conscious observation, in fact, leads us to the awareness that we can see pain come and then disappear, without it harming us too much, since the witness, being incorporeal and made of pure awareness, is always detached from pain. The great psychological suffering we experience is just a physical feeling. It does not kill us, it is bearable. We are not capable of bearing it just because we don't realize what it actually is. The greatest fear we perceive is, in the present moment, a mere unpleasant feeling. If the event that will create that fear should happen, it will only represent another unpleasant feeling in the present moment of what we yesterday called tomorrow, a sensation that cannot harm us.

In extreme cases, the pain will be physical suffering from external violence, which will only manifest itself as a further unpleasant sensation in the body, which is impermanent and observable: it will happen in the pure consciousness and disappear into it. There is no unbearable pain, if it were so, we would detach ourselves from the body, we would die. If it were really deep, it would last a little. If it were mild, it would not create problems, it could be witnessed consciously without us being dragged from it until it disappears. In a state of conscious attention there is nothing really unbearable. In the state of identification with form, on the contrary, everything is unbearable. Pain becomes more acute with the identification. In this condition, fear and illness are continuously felt. When something is consciously observed, that something begins to lose power and to disappear. This is valid for both emotions and thoughts. They take their vital energy from identification. In the state of non-identification, unwanted thoughts cease to exist and emotions do not bother us anymore. It is possible to transform them, to consciously use the energy generated by them. Anger, for example, can be used to make other people respect us, to defend ourselves, it can be transformed from aggression and violence into mere strength and firmness. Building a soul means consolidating an observer within ourselves, a center of consciousness that can express what we really are. The observer is actually always present, ready to emerge, but without establishing the conscience in him, he loses power. The witnessing center is automatically

consolidated when we start the practice of the conscious observation. In the beginning, the identification with thoughts, feelings and emotions will be very strong, we will fall back into unconsciousness many times. However, if we don't give up, are constant in our training, we will not fail. We will realize that we are the screen where God's play of lights appears, and we will realize that our consciousness is the only place where everything happens.

As little space as possible should be left to the unconscious, to the lack of attention. It makes us react to life in a reckless way, it makes us not think, nor discriminate. This is the way to sin and to guilty feelings. Conscious attention takes energy away from the mind and, with the advancement of practice, it is possible to firmly settle in a thoughtless state of consciousness. Thanks to this discipline, thoughts will disappear and the Self will shine in all its purity. The Self, which is the essence of everything, will be revealed for what it is. The practice of conscious attention has a further fundamental effect: it destroys the negative emotions in the individual's body, transmuting it. Every thought and emotion we feel remains within us; in this way, we are building a certain mental dress, or mental body, and a specific emotional dress, or emotional body.

We've previously said that emotions attract themselves, that they are magnets. Because of this, we should always pay attention to their quality, because their energy, retained in certain mental patterns, flows in our aura and thus becomes able to attract a specific event by which it would be fed. The aura of the average person, who does not practice observation, nor investigation into the Source or the lack of desire, is poisoned by negative emotions: it continually generates emotional pain. Those emotions build the present, the individual is completely slave of them and cannot do anything but suffer the consequences of his spiritual blindness. If we are convinced that all people betray us and feel the emotions corresponding to sorrow, abandonment, and fear, those emotions will attract their similar ones and will be harmonized with vibrations of similar frequencies. We will attract abandonment. Similar things are attracted, this is the law of vibrations, and any existing form in this universe is nothing but energy that vibrates at a certain frequency. A negative emotional body will always generate a present moment characterized by pain. As mentioned in the previous chapters, suffering is caused by not being comfortable with existence, by the mental and emotional friction with the present moment. This resistance is always generated by the ignorance of a particular lesson that the soul pushes us to learn. The biggest form of ignorance is not knowing one's own personal Self.

By revealing the Self, which manifests itself as self-consciousness, love and joy, we realize that we cannot resist the flow of life and that everything is perfectly arranged by God. The idea of individual responsibility for the events that happen in our lives is

then abandoned, and we become able to release all the fears and all the negative feelings accumulated. Each of them is based on an incorrect assumption, i.e. the one in which Ego is seen as the sovereign of one's own existence. When we realize that our own microscopic imaginary I does not have any real power but is just an illusion, we are ready to abandon envy, resentment, and fear. Everything is God, and everything that happens is perfect and simply serves to strengthen the individual and to make of him a perfect channel for the Divine Will, which expresses itself through the desires of the heart. Suffering serves exclusively as a mean of purification and strengthening. When a man is exhausted, perpetually unhappy, constantly in the grip of conflicting desires impossible to achieve, when he realizes he cannot do anything alone, that he is not able to constantly oppose himself to what is happening, he starts to realize that the universe follows certain laws, and that it is foolish and useless to try to counteract them with the Will of Ego, thus by suffering. Existence flows in a certain direction, evolves in a specific way, which is the most suitable way for each individual, so the wisest thing to do is to follow it. We will understand that every real suffering arises from the desire of constantly counteracting what happens, from never agreeing, from the inability to accept the present moment, from continually building, in our mind, a future different from now and here, from refusing what is in the present. God torments the hearts of men until they stop putting up this useless fight and decide to spontaneously follow his laws. The man who is able to relax in existence discovers that the law of God is the law of love, beauty, creativity, and abundance. By releasing all tensions and abandoning the desires of his Ego, through the realization that God is the agent of everything, he leaves any responsibility in the hands of God. After this surrender, he begins to rejoice like a child, the weight of living disappears from his shoulders, because he finds out that he does not actually live, but he only is God happening through him. After having realized that the I AM, the Being, God, drives every creature to spiritual evolution through suffering from unfulfilled desires, his only means, and prepares them for mystical union, he understands that the Creator has always behaved in a wise and loving way, and let his son make some mistakes only to prepare him to receive a greater good. People should remember one thing: it is God who gives a certain nature to men. Karma exists, and is the consequence of our own thoughts or actions, the traces that they leave in the unconscious that will then generate certain attitudes, impressions and emotions that will build a certain future. However, it is precisely the Being, the presence I AM, that pushes the individual to behave in a specific way and to enjoy or to bear the fruits of its work. The Divine reaches this goal by giving a certain nature to man, who is limited by it, waiting for his soul to mature. Man is free to be what he is, and this is the only true freedom, the only true power and the only true happiness. Suffering is an evil that over time is transformed



into something good: it is used solely to distinguish the Divine Will from the Will of Ego. To conform to the laws of God inevitably means being happy, while the veneration of Ego means living in suffering, separation, hatred.

The practice of the three sacred pillars will lead the practitioner to the destruction of the emotional body of suffering, which will stop feeding negative thoughts and creating a present moment that generates suffering.

Let's go into the second sacred pillar.

## Investigation on the Source

The investigation on the Source consists in constantly questioning ourselves about two issues: the Source of all the forms and the Source of the I.

With the term “investigation on the Source”, we mean the ability to constantly ask ourselves and discern the Source of every form, in order to distinguish it from ourselves, from what we are.

Forms, as has been said many times, are material and non-material objects, including the body, thoughts, feelings, emotions. We must identify the source of these phenomena, or in other words, the place where they emerge from. The investigation on the I is to keep on asking who or what we are, trying to locate our origin, until we are able to settle ourselves in the non-Being and let life continue its course according to the laws of God, the principle of which we have become channels. In the impossibility of being somewhere precise, one realizes himself as being everywhere, as life itself.

Investigating means thinking about things out of their evidence. This practice leads to discrimination, to the realization that every form is different from one’s Self. The discipline of the second pillar aims to give us freedom from the beliefs of others and to trust our inner realizations, regardless of what other people say. Investigating about the source of a phenomenon makes it possible to understand its true nature. A fruit is defined by the tree, it is an extension of the tree. Likewise, form is an extension of consciousness, it is its manifestation. We have to realize, not to think, that this is true. And to realize this, it is necessary to practice the discipline of the investigation, which spontaneously leads to discrimination. Reality is self-evident, we do not see it for what it is just because we are full of erroneous convictions, we believe, by mistake, people who inculcated false ideas in us during the past, we have given our discriminating faculty to them. Investigation and discrimination are needed to take back our innate ability to recognize reality as it is. For practical purposes, only the source of each form needs to be identified and distinguished from what we are. We need to find the source of the I, i.e. of what we precisely are. These, as said, are the two main pillars of this discipline. If we focus on an emotion, we should ask ourselves what’s its source: where it is born and where it goes back after it is born. What is the source of every thought, emotion, and sensation? If we believe to be an I and a personal Self, we need to know where it comes from. If we were able to observe consciousness, we should wonder where consciousness comes from. Discrimination appears spontaneously. Discriminating means recognizing the source of each form as different from one’s Self. Form, as has been said many times, is everything that we can observe as viewers. Everything that we witness must be understood as different from the I. And if everything that is possible

to observe is different from what we are, what are we? Investigation on the source also means questioning the origin of such a question, it does not imply that we should find an intellectual or theoretical answer to it, but, instead, observe it. Where did the question arise from? What is the source of the question? Where does it come from? What is it made of? The investigation leads to true knowledge, the one that constantly manifests itself in all evidence. It is not an intellectual game, it is the practice of distinguishing the real from the unreal. What are questions made of? What is their source? Where do they come from and where do they return to? They are thoughts. Then, let us ask ourselves the following: where do the thoughts come from and where do they die? We need to observe where a thought is born and where it disappears. We should find out the "physical" source of any doubt and uncertainty that arises. Practice, as has been said many times, is not to seek intellectual answers, but to identify the source of what we perceive as something concrete. As for intellectual explanations, they will arrive pretty quickly, our superior Self will supply them to us in the form of mental images or intuition, if we are receptive to its messages. Conscious observation, source investigation, and lack of desire instill an incredible power in the individual: the power to have all the desired and needed answers at the right time. Only the friction caused by attachment to desire and mental and emotional confusion do not allow our superior Self to give us what we really want and what we really need to feel good. The higher Self is us on a higher level, it is that part of our essence that is intermingled with the Being, it is one with it and possesses the wisdom of God Himself. It is the infinitely wise part of our soul that wants to help us and is able to do so because it is actually God Himself and because it is the Self of all our past and future incarnations. All the potential pasts and futures coexist in the present time in a nonmanifest form. Our Self, right now, is everywhere, in our parallel lives, in the past and in the future lives, it is in us in our own perfection. Through the mind, we are able to materialize a given present moment by pulling it out of all the present moments that exist in a potential form in the conscience I AM. It can be said, in a certain way, that we concretize it, we manifest it: it is already present, just as a slide ready to be put into the projector. There are endless slides, as much as the mind can imagine. It is possible, through the power of God, to materialize in the physical dimension all that can be imagined. It is no coincidence, however, that every individual is driven to express specific slides in his life: he is induced to do so by the I AM, that uses such slides so that the man lives a certain experience.

The Self enjoys the life and wisdom contained in the experience. It enjoys the always deeper knowledge of itself. It continually loves its own being, while seeing itself constantly changing. It already knows everything, but wants to live and contemplate itself, it desires to be a spectator of a film shot by it. God manifests what was already

in Him in a potential form, enjoying it while admiring a part of what He Himself is. Reality, as the Hindus argue, is *Lila*, is a game. The Creator's game. To discriminate means to distinguish the true from the false, and this is possible by investigating the source of each phenomenon. Where does a question arise and where does it disappear? In our conscience. The question is made of conscience, it is born from it and disappears into it. Pure consciousness and pure awareness are two terms that attempt to describe that something that cannot be intellectually understood but can only be perceived: the pure Being. What's beyond the Being? To find an answer to this question, it is necessary to distinguish the true from the false, question and observe, concretely, what is the source of the Being. We will find out that the latter is the Being Itself, there is nothing before it, nothing that can generate it, nothing that can be located or identified, and we are it. It, the Being, is the foundation, everything is made of its substance. The practice of the third sacred pillar allows us to live the reality of this assertion. When we talk about ourselves, our problems, our character, we must constantly wonder where we effectively are, what is the source of our I, where we physically are. Through this discipline, we will find the right answers and will live accordingly, in complete bliss.

## **Absence of desire or abandonment**

The absence of desire or abandonment is the third sacred pillar of practice. It represents an independent discipline for two reasons: firstly, because it is, to all intents and purposes, a negative exercise, i.e. it is based on doing nothing rather than doing something, secondly because it is largely a condition that comes about as a spontaneous consequence of the first two practices. The absence of desire means the total abandonment of the inner structure in the present moment: we naturally settle in this condition, after that the discipline of conscious observation and investigation on the source ceases completely and spontaneously, because we are permanently positioned in our true self, the presence I AM, the Being. The absence of desire can be complete or partial; it becomes complete as a result of the continuous setting up in the Self, while it is partial when it is used as a discipline. To totally abandon oneself to God's will, to completely accept in full awareness and without any form of judgment the present moment is almost impossible at first, but with constant exercise will become a spontaneous conduct.

The present moment is continuously expressed in different ways. Joy, anger can occur in it, there can be thoughts of hatred. Practice consists in fully living these feelings, i.e. never desire to be elsewhere from where we are, to accept in a spirit of gratitude the here and the now. What happens is always useful: behind every negative experience always lies a precious lesson, it would be necessary to thank and be thankful to existence for both the moments of joy and for the temporary bitterness it makes us live; they will soon turn into an ocean of happiness and peace. To live in a state of perpetual love, wisdom is needed, and the latter is accumulated through mistakes and refinement. A mistake is a bearer of suffering, and suffering, combined with consciousness in action, makes us wise. Wisdom leads to love and love is never such if it is not enlightened by it. How can one expect to really love another person, for example, if he is not free to have his own space or if he is not allowed to flourish in his nature, if we try to manipulate him in thousands of ways to please the desires of our Ego? Wisdom is needed if we want to be able to behave in a loving way towards others. Love and wisdom are the wings of the same bird, one cannot exist without the other. The wiser are always those good-hearted people, the simplest ones, the humblest, the ones capable of opening their heart. The stream of love, tenderness, and respect flows into them. The virtues of the heart lead to wisdom. To be happy, it is necessary to love existence, and in order to be able to do so, it is necessary to know it, to perceive God, the presence I AM, it is necessary to have observed at least once his true face, recognizing it for what it is. The way of suffering is the way leading to the Divine. Pain is a propellant, without it no one would push himself into looking for his own source.

God calls on his children through pain. He rewards the righteous conduct with joy and misconduct with suffering, so that his creatures learn the only true law and walk the path leading to the only true refuge of joy, the Self of all Selves. A soul abandoned to God rejoices continually; the presence I AM gives to those who gather to it love and everything they want.

Moving away from God and being the victim of Ego corresponds, unequivocally, to the impossibility to get what you desire. As many wise men say: "God never abandons those who abandon themselves to him." Why should a loving father not give to his children everything they wish, if they had become pure and wise and capable of caring for their paternal affairs with affection and devotion?

Absence of desire is the crucifixion of our desires deriving from Ego, it means not to consider what our mind, directed by the Ego, wants to impose on us, but to consciously follow, in the present moment, our inner deep impulses, what our soul tells us to do, without judging or condemning ourselves. This condition presupposes the presence of three fundamental elements: the faith and love of God, the tiredness resulting from our purposeless efforts to counteract the natural course of life, or in other words to strive to do something that is not spontaneous, and the finding that only God is the true agent hidden in every being. In the abandonment, we become a divine channel, that lets its own desires turn into a manifestation of the Will of Existence. We live like a leaf in the wind, where the wind represents the Will of the Divine that drives us in a certain direction and the leaf represents our body-mind-emotion system. In the state of absence of desire or abandonment, the responsibility of one's life is entirely given to God, the pure Being, and we accept with integrity, gratitude and awareness what he gives us in the present moment. We only do what makes us happy and is spontaneously born from the heart and not from the mind. To subjugate one's conscience to the desires of the mind means opposing the will of the One, while simply following one's inner impulses with consciousness, on the contrary, involves flourishing in one's nature and manifesting the Divine Purpose. Animals live naturally, they follow their own being and for this reason they are happy. They put no friction to the present, they live in complete abandonment. This is the state of absence of desire. The only thing that distinguishes the enlightened man from animals is that the first lives consciously, while the second doesn't. Both are happy. The absence of desire does not mean doing nothing and waiting for something to happen. Even this behavior is a form of desire; in this case, you actually expect something to happen or strive to do nothing. The absence of desire does not mean to become lazy, as God does not love laziness, He is constant creativity. At any time, he produces countless works of art. A conscious effort is needed to do nothing, because our nature, on the contrary, continually pushes us to embark on new adventures and learn new lessons. The lazy

and self-indulgent ones simply do not satisfy the desire of their soul to express itself, something keeps them afloat. To pointlessly loaf around is to wilt, if the river does not flow a swamp is formed, and the swamp is not a healthy environment. If the flower ceases to grow and manifest itself through its fragrance or to donate pollen to bees, it would end its function and would wither. Everything tries to manifest itself according to its nature, this is the law of Creation. The one who does not flourish dies, withers. In the state of abandonment or absence of desire you are completely active, you do not strive not to do something. We live exclusively in complete spontaneity, knowing that our own Will is also the Will of the Divine. We value ourselves.

In this condition, we are active while living in a state of continuous peace and happiness. The idea of having to do something or becoming someone important has been crucified, to work hard to make money, to look like a respectable person, enjoying the present moment with consciousness is the only thing left.

We get up from the bed and feel a deep peace. Some thoughts penetrate into consciousness, we live them. Emotions arise, we experience them without judgment and with extreme calm, without wishing they were not there, even if they represent something negative. What really creates friction to existence, therefore causing suffering, is the desire to change something, without accepting its true nature and condition. The window is opened to allow the air to flow into the room: all of this happens naturally, we simply accompany what is happening. We feel the stimulus of hunger and we follow it, we go to the kitchen and prepare breakfast. We let everything happen spontaneously, without tension. There is no reason to feel tension. What happens is driven by God, and it is for a definite purpose. The purpose is loving, existence is not sadistic. Perhaps this morning we are about to talk to a certain person who will help us achieve our goals, perhaps we will experience an apparently negative event thanks to which we will begin to question the nature of God. The man who lives in the state of abandonment enjoys seeing what happens, in which way existence decides to bless him and make him stronger and more joyful. Life is a game, if we do not perceive it, it is simply because it is viewed from the perspective of our Ego, from the point of view of ignorance. We think we are a fragment separated from existence, we do not recognize the presence I AM inside each of us, therefore we continually struggle against life rather than living it fully and following its course. The one who thinks that existence is not love and game, and that God lets his children suffer out of some sadistic desires, simply does not understand reality and doesn't have eyes to see yet. Existence, slowly, will push him to open them. Suffering is a strict teacher: it is the most effective tool through which we learn to see. The Father of all creatures does not enjoy treating badly and causing suffering to his children, like a family father who would not like to see pain in his

children's eyes. Were it not this way, it would only mean that he is perverse and that he became such because of some external conditioning, certain convictions or a traumatic past event, elements that would not allow him to love his son, a part of him. God, on the other hand, cannot be conditioned by anything because there is nothing outside him, so it would not be possible for him to rejoice in the pain of others. All of this, however, does not mean that the Divine should not teach the laws of life through pain. Every good parent, in fact, is forced, at times, to slap his children. The Universal Father behaves exactly in this way.

The absence of desire must not be confused with the absence of Will. Will is what moves the world, and it is driven by love. Love and Will are the two aspects of God. Love is the purpose, Will is the medium. One is the female, the other the male, and both are God's arms.

Will cannot be eliminated, it is impossible. To move a hand Will is needed, to walk too, but in these cases to desire is not necessary, to think is not needed. For example: now I am moving my hand, I have to raise it, I want to move it. We just do it in response to a spontaneous stimulus. Mental desire creates attachment: if we cannot satisfy it we feel bad, we feel a sense of loss. Plain Will does not create attachment, it simply leads us to live according to our nature. In the state of abandonment, our own Will is entrusted to God's hands. What does it mean? We do not need to want something in particular. If there is some deep despair within us it is welcome, it represents an aspiration of God. God is expressed and manifested through every being, so our desires are also his own. We leave to God the conscious responsibility for what happens, and we live, therefore, in complete tranquility. Surrendering our Will to the natural course of existence means that we do not know what we want or need to do in an hour, two or tomorrow. It means understanding one thing: it is always God who inspires a man with certain thoughts so that he behaves in a specific way. It is so for men, for animals, for plants. A plant cannot choose not to grow if someone waters it and if the soil is fertile. It cannot decide not to be happy if the conditions for doing so happen around it. For a human being, it is the same thing. He, or at least the one who has a soul, is an animal that has self-consciousness, an individualized conscience, which is the only difference between him and those who are alike. For those individuals who have not consciously built a soul, the situation is different: they have not reached the level of real individualization, they live by imitation and will have to continue to carry on their existence as empty shells driven by the spirit of God that is manifested through the laws of nature, until they are ready to evolve and thus become a divine and self-conscious individualized principle, a mechanism for the expression of the soul.

Absence of desire does not mean lack of willpower, it simply means that there's no presence of mental excitement and attachment to it. The heart and not the mind



should train us. The heart stimulates us spontaneously and effortlessly. God is hidden in the heart. Abandoning ourselves to him means opening up the heart and satisfying his needs, the most important of which is the desire to love and to be a source of affection and support for others. In the practice of lack of desire or abandonment, the mind must not be listened to. When it is not directed completely by the superior Self, it has to be considered an enemy from which we have to defend ourselves. The difference between a mind under the control of the superior Self and a mind without it is obvious: in the first case, it is possible to reason fairly and truthfully, we perceive perfectly the truth of what has been mentally observed, we have the power of intuition. The things that our intellect says resonate perfectly with our soul: we unequivocally recognize something as right.

The discipline of the absence of desire is transformed, over time, into our natural state of Being. It is more and more apparent that in the state of abandonment, existence fully provides everything that we need and aspire to. It may seem a paradox, but it's by not wanting anything that our real intentions can be realized. The act of desiring in a state of mental attachment and not of abandonment keeps us away from the object of desire. To want something with attachment means to send a certain message to existence, and the message is that we do not own what we seek. All of this becomes a tangible manifestation in our reality, we keep away what we want by being convinced that we do not have it. Let's imagine that God talks to Himself, thinking this way: "I give my children what they ask, as their Will drives them to manifest my purpose. I manifest myself through them, I use them to observe and love myself. However, men should accept what I offer to them. If they were convinced that they cannot receive what they want, I could not do anything about it. I would have to withdraw my offerings. I have made my children free; I respect their Will and conviction that they cannot have. With time, I will teach them to open their eyes and to choose firsthand how to receive what their hearts long for. In the meantime, I will honor their Will, which is disguised under the form of the following: "I do not possess this thing, I miss it, I want it." In this way, they will realize what they think. I cannot give to someone something that he refuses, something he thinks he cannot have. This behavior would be a lack of consideration of them, an obligation, but I respect my children, they are a part of me. I will wait until they understand my law, until they are able to receive everything they have always dreamt of. In the meantime, I will make them realize that they are able to get everything, since nothing is impossible for the one who has generated the entire universe by himself". This reasoning is very wise, and God is the embodiment of wisdom. God thinks exactly in this way. He respects his children, directs their actions from behind the scenes to guide them to the strengthening of their own soul, yet he

does not want to impose his creatures, the result of his love, anything contrary to their beliefs or certainties.

The truth is that what we desire will come to us if we allow ourselves to receive it, if we accompany its coming without attachment. Individual desire is the driving force of creation, it is the creative activity of God. God urges man to manifest His idea of existence by infusing desire in his mind. The latter contains the seeds of his realization. In this way, the Heavenly Father guides his creatures, and the universe becomes able to function in a perfect way. The discipline of the absence of desire, as said, must not be considered as the sacrifice of our own Will by not following it, but it is a practice that simply consists in not holding on to the desires of the mind. This point must be understood. Let's distinguish again the concept of Will from the one of desire or craving. Let's say that the Will is something that belongs to our natural state of Being, to the heart and to our superior Self. Desires or cravings are, on the contrary, something mental that comes from Ego; they are the means by which the Ego survives.

The practice of the absence of desire or abandonment does not consist in eliminating one's Will, although possible, but simply in not following the claims of the mind subjected to Ego and the attachment to them. It means accepting without judgment and in a state of abandonment what is here and now. It is important to distinguish the desires of the heart from those of the mind, the Will of the soul from that of Ego: on the first depends the individual realization, self-expression, the unique way in which an individual manifests himself. The second, on the contrary, is just a whim of the mind, which executes the orders of a whimsical and uncontrolled intellect that continues to torment us with endless unrealistic desires that nourish our Ego rather than our soul. If we want to be attractive just to show our beauty to others, that is a desire of Ego. In this way, a psychological construct has been created and we try to believe and convince ourselves that we are beautiful. We will use other people to feel like that, manipulate them, we will use them as a commodity to satisfy our selfishness: we will try to convince them that we are beautiful. On the other hand, if we become attractive because we love ourselves and feel pleasure in valorizing our own beauty, this would not be a desire of Ego. Actually, we would not need to build the Ego "I am beautiful" and play its part, we could simply experience happiness and gratitude in possessing an attractive body, in being elegantly dressed, without the need to identify and therefore confine ourselves to it. What nourishes an Ego is a desire that must be eliminated. Through the practice of abandonment, it will be possible to spontaneously differentiate the desires of your Ego from the natural stimuli and from the Will of the heart. When the agitation of the mind is dies down, the soul is free to express its Will.

The absence of desire or abandonment is the way to love; on this path the love for God is great and true, we love the present moment and what it contains and we aspire to follow it fully and without judgment. On this path we learn about love, love for what it really is. Nothing is a stretch. The condition of lack of desire or abandonment that is established when practice becomes mature leads to constantly living in the true Self. In the complete abandonment, we are continually the true Self, the pure Being. In this condition, the mind becomes quiet and this makes the real impersonal I evident and shining, and we start living in it spontaneously.

## The effects of the practice of the 3 sacred pillars

The practice of the three sacred pillars has incredible effects on our inner structure, both physically and psychologically.

During the exercises, we spontaneously release an electric energy, known by many ancient traditions by the name of *Kundalini*, which will literally burn all the negative psychic clusters with which we have poisoned our body, which are spheres of energy that completely suck our vital strength, just like parasites.

Practice will also eliminate the body of emotional suffering and will build, in its place, an emotional body of high-vibration emotions such as peace and love. The latter will attract situations with the same vibration.

The physical envelope, our emotions and our thoughts will undergo a profound metamorphosis, the DNA will change drastically. Our DNA, as some scientists have recently demonstrated, changes in response to the external environment and to the inner mental structure.

The physical body and the subtle bodies will be able to absorb more sophisticated substances from nature, because they will vibrate in a different way, and what vibrates in a certain way will attract things with the corresponding frequency. It will be impossible to experience negative emotions. They will be completely transformed into joy, love, strength, and compassion.

New types of food will attract us. We will become more sensitive to the energy of the sun, we will perceive that its rays give us energy and we will have the impression that they traverse the skull.

The body will become lighter, it will be much less fatigued. A body that vibrates at a low frequency due to poor emotions keeps us attached to the ground, a physical body free from psychic impurities gives the feeling of hovering in the sky.

As progress in practice advances, we will begin to feel that we have no weight. We will begin to see continuous flashes of sudden light and bright swarms.

We will increasingly enter a state of continuous abandonment. We will realize the magnificence of life more and more. As the identification with Ego will be broken, it will seem that our memory is abandoned, we will somewhat feel lost for a limited period of time.

Unconsciousness and mechanical approaches, in the meantime, will be totally extinguished.

In the end, it will be impossible for us not to spontaneously follow the dictates of our superior Self and we will constantly stay in it. We will no longer be able to strive and lose energy in something, we will flow completely and continuously with Existence.

The identification with the body, emotions and thoughts will be completely cut when the energy of *kundalini* will reach the top of the head and will come out of it.

That is the place of the last *chakra*, the last energy center. When this energy exits the skull, even consciousness will come out of the body, and we will perceive that the body is the entire universe.

At a later stage of development, on the contrary, we will perceive that we do not have a definite body, nor will we encounter identification problems. We will also abandon the identification with the universe itself. In this condition, we live like in a dream, everything happens spontaneously, and we no longer wonder why, how, what we are, everything simply happens: no questions and no answers, and if they occur, we will perceive that they simply are a part of the game: there is a question and an answer follows, with no one asking why, since there is no longer an entity that can ask any question. The mystery of life becomes total, it becomes a mystery to live, to rejoice and in which to steadily stay in an ecstatic condition. In this condition, we have the complete feeling of not existing, so death or what will happen later are no longer questioned, we are already dead, even though life continues its course. This is the state of complete Enlightenment.

When the energy of *kundalini*, as a spontaneous consequence of practice, reaches the sixth *chakra*, commonly called "the third eye", we will begin to have visions of entities that belong to subtle worlds or of events occurring in a place and time that are far away from us. We do not have to be distracted by visions, they will cease in full Enlightenment, when the mirror of the mind will be completely free and the pure Being will remain in its place.

The rise of the energy up to the pituitary gland leads to the activation of the latter. We will literally feel an electric energy investing this gland, which, together with the pineal one, will begin to secrete certain hormones which could generate befuddlement for a limited amount of time.

Spiritual development is often accompanied by physical pain, burning sensations in the body, headaches: all of this is due to an upsurge in energy. It is appropriate, at this stage, not to rationalize what's going on and stay focused on the heart, forgetting about our heads and concentrating our awareness in it, so that energy does not stop in the mind, creating annoying headaches.

The phases of development are basically three. In the first phase, it is necessary to strive hard in practice, to put into practice the three sacred pillars or at least one of them without distraction. The success of the practice depends on the effort. For exceptionally mature aspirants or extremely receptive people, the discipline of lack of desire can be easy since the beginning, but for others, as mentioned, it is extremely difficult. In any case, abandonment will be the consequence of the practice. During the first phase, it is necessary to strive and to persevere: the Self will be revealed when the mind is tamed, and the mind is nothing but the never-ending activity of Ego, driven by desire. Eliminating Ego means to discipline the mind and

make it the servant of the soul. Uncontrolled thoughts will become quiet as a natural consequence of this.

The first phase is the most difficult one, it is the phase in which all the certainties are abandoned: everything we believed, every mental construct on which our identity was built, our entire personal history. We will feel lost, astray, disoriented, confused, we will lose control of everything. We will arrive at what many mystics call “the dark night of the soul“. We will realize that we do not know anything and have always believed something wrong. We will feel lost, we will suffer. We will lose interest in social life, we will desire loneliness. We will no longer understand other people and their behaviors. We will look for the proximity of people with high vibration as we will become extremely fragile and receptive. The stormy night will leave space for a magnificent sunrise, so it is necessary to constantly persevere.

During the second phase, the Absolute is realized, consciousness comes out of the body, but the realization is still not stable. The Self is revealed, but remains veiled and not totally shiny. As a result of practice, the pure Being will be found, but we still cannot constantly stay in it. Happiness, as well as love and peace, will radiate from us. We will live in a partial and not complete abandonment. We will keep on laughing, we will be fragile and sensitive like a flower. During this stage, it is necessary to be more deeply established in the Being without ever getting distracted from it, leaving everything to be done by itself. Awareness becomes something natural, unawareness something rare. We will largely be guided by God and therefore we will rejoice and receive much of what we want. At the end of the second phase, we become the Absolute, our body is the whole universe.

In the third phase, we are nothing, there is no idea about the Absolute or the non-Absolute, about what we are or we are not. In the third stage, the Self acts on its own, everything happens spontaneously, there is no longer the one who can embrace abandonment, because each identity vanishes. Even the feeling of being the whole universe is disrupted, we live like a pure Nothing. It is impossible to slow down what happens because we are not there. The idea of Ego cannot be resurrected. The problem of doing and not doing does not exist, there is no one who does or does not. We live between the Being and not Being in the state that is called super-consciousness by many masters, a state that lies between normal consciousness and sleep. A state similar to a conscious dream. Peace and love are permanent, life appears in its full splendor. We love to be often silent: words could break the constant state of love and bliss. We exclusively live for others and spontaneously destroy our own negative *karma*, without having the feeling that it belongs to someone, therefore its ability to bind and to limit us ceases to exist. Negative impressions left in the mind by our past are extinct. The soul urges us to live new adventures, we realize in a very short amount of time everything that was

beautiful and fulfilling in the past and remained as a trace in one's mind, and everything that the heart desires in the present moment. We are always happy: we are blessed, even though something seen as an ill-fated event happens, such as the loss of our job. We have exactly what is most appropriate for us and makes us feel better: people, salary, work. We live as a perfect tool of the purified God, immersed in an unconditional and indefinable state of love, which becomes even deeper over time.

Intelligence becomes acute and wisdom, with time, omniscient. If a question arises, the latter will receive a response in a very short amount of time.

**This is the last stage, the stage of supreme happiness: the tree of happiness rises in the sky for eternity.**