

010 The spirit by Bernard de Montreal

As long as man has not realized the profound nature of his thought. Until he has realized the power of communication with higher planes. Until he has intelligently communicated with the origin of his thought. As long as he has not known the mechanics of his thinking, it is impossible for him to understand what the word spirit means. And if he does not understand the nature of the word spirit, if he does not understand the essence of the spirit, how can he generate in his life, enough light to understand his life and estimate its real value, the present value as well as the future value?

Man must detach himself from these psychological conceptions of intelligence if he wants to achieve at some point a greater or lesser understanding of the reality of his own mind, his own life and his own intelligence. The spirit is not only a philosophical conception, the spirit is a reality coordinated with man's activities and which generates in his intelligence a sufficiency, i.e. a power to understand his own evolution, his reason for being and the future that develops before him. The spirit is a force, an intelligent force, the spirit is intelligence.

And every relationship between man and spirit becomes a relationship of communication that allows man to self-determine his life and to devote his energies to a vital creative process that takes him where he must go and not where he is pushed, by the existential events of an unconscious and mechanical life. The importance for man to understand the law, of any communication with the spirit, based on the intelligence of his spirit, in relation to the intelligence of the spirit, with which he communicates, is the fundamental stone on which all possible conceptions of reality must be built.

Without this fundamental stone, man quickly exhausts his strength and contributes to the continuity of alienation between himself and the invisible cosmos. It is useless for man to seek, through practical spiritual or philosophical formulas, attributes of the spirit, since the spirit generates in man only the intelligence from which man is willing to receive. And this intelligence that he is willing to receive is always measured on the scale of the human personality and in conjunction with the life plan of each man.

But it is no longer the quality or greatness of intelligence that becomes important when man is in communication with the spirit and his spirit gradually learns to discover, but it is the quality of his intelligence, the depth of that quality and the very virtue of the intelligence of that quality. So that any man, whatever his life plan, possessing the intelligence of the spirit can easily agree with another man, whose life plan may be more vast and whose intelligence also more vast, but whose origin belongs to the same strain, that is, to the forces of light.

The universality of man, the universality of man is represented by the consciousness of the spirit in man. And any relationship between the forces of light and the intelligence of man has quality only in the absence of the intellectual differences that personalities are willing to attribute to universal intelligence. The burden of human error is based on the conception of man's intelligence as expressed by his cultivated personality and conditioned by tradition. When in fact, human intelligence, whatever its virtues or qualities, hides behind it a picture on which universal intelligence is inscribed.

But unfortunately this painting, because precisely the man worried about his knowledge and not having known how to recognize the writing on the painting, refuses to see in it a pre-personality, so that with time, he is inclined to glorify his intelligence and to attribute all aspects of this intelligence to himself, without recognizing the invisible breath.

With time, the consciousness of the invisible breath disappears and man plunges himself headlong into the erroneous preconceptions he has of the real and invisible world. Man must learn to coordinate the nature of his thoughts with the intelligent origin of his thoughts. So that, if his thoughts appear to him as not coming from him, he must take stock in the snapshot and recognize that an intelligence other than his own, blows into him his thoughts, in order to direct him in the philosophical process of his life.

But if man is not willing to recognize or is not educated in the recognition of this reality, it is obvious that he will never be able to reach full self-awareness and eventually realize the depth of his reality. It is not a question of man getting caught up in the game of all the thoughts that can penetrate his mind, but rather of realizing that these certain thoughts come from a higher intelligence that watches over him and guides him in his evolution.

Already this first step will be enough to gradually lead him to put aside the incessant flow of intelligence or intelligent or unintelligent thoughts, passing through his mind and seeking to create confusion in him. Man, always worried about his mind, about his orientation, is forced to undergo for a certain period of time, a kind of confusion which results precisely from the fact that the limitation or delimitation between the universal intelligence in him and the forms of planetary intelligences created by him over the years, is not yet established.

It is the lack of delimitation between the inner intelligence and man that causes the latter to live a confused life, when he becomes more and more aware of the origin of his thoughts. Confusion is an essential state that is part of the stage of restructuring his lower mind in order to develop the higher mind in him. The laws of the spirit are simple, but the energy that the spirit carries when it penetrates the lower mind of man is unusual in man's thinking experience and that is why man can live a period with a certain confusion that is established in his mind.

But this confusion is always proportional to his personal attachment to his thoughts, since all thoughts are a form and all forms of non-transmitted thoughts contain in themselves an emotional quality directly related to the human experience. It is obvious that the neophyte man in his experience must live the reality of it according to the very structure of his lower mind.

Man's conditioning is so vast, so nuanced that it is only with time that he learns to discern behind his thoughts, in the jungle of his thoughts, another form of thoughts, emanating from a higher centre of himself and serving to illuminate the very vast field of his thinking experience. The actualization in him of objective thought, of universal thought, reveals to him with a shattering certainty that the domain of thought is subject to form and that as long as man is subject to the illusion of that form, he cannot be in connection with universal intelligence.

Man must become free in his thought, that is, his thought must come from the inner depths of himself, be totally personal and not the result of any conditioning. Without this power of personal thought, which is both pre-personal, man is unable to situate himself in life in the face of his own internal reality. It is forced by the very fact of being confronted with a reality that is not its own and which must necessarily prevail over itself, because it is created from scratch by the collective consciences of society or civilization.

How is it possible for man to find himself, to find himself in front of himself, if he is not able to grasp within himself the increasingly thin thread of his most personal thoughts. That is why supramental consciousness or man's contact with universal intelligence is the very foundation of man's individual freedom and the haven of his personal freedom. It is not the universal in man that creates dissatisfaction, guilt, error and stupidity.

But man's intelligence is invalidated by thoughts, by feelings that do not originate in the depths of himself, but rather in the conditioned layers of his mind. It is difficult for us to understand, to grasp the incredible possibility of using it, to live in connection with the supramental intelligence that seeks in all ways to penetrate our consciousness.

We travel a lifetime under a roof created from scratch by the opinions of others, by the thoughts of others and often sewn by the mistakes of others. Which we are forced to accept, because we have no personal alternative, in other words, we do not use our internal or supramental intelligence. And what cripples us in the use of our supramental intelligence is precisely the fear we have of communicating with the planes, where this intelligence comes from.

For we are told, we are confirmed that any communication within ourselves is either infantile or alienated, whether some communications are alienated or alienating, it is self-evident. But when man has understood the laws of the mind, it will be easy for him to recognize the mechanisms of alienation, so that many of those who suffer from communication with other planes, who delay their evolution and create confusion in their minds, can be relieved of their pain.

But human alienation is not common among people who seek knowledge, philosophical wisdom or self-understanding. Man must not fear the infinity of his own spirit nor must he fear the universal intelligence which seeks to bind himself to his spirit, in order to enlighten it and make it feel his own infinity. The science of psychology is a relatively new science and the importance of this science will be highlighted as man discovers the power of his spirit. But the power of his spirit will always be in relation to the growing forces of his intelligence and his intelligence will grow when his spirit is enlightened more and more by the universal spirit that directs evolution.

From this moment on, the psychology of man will be a profound, marvelous science, generating in him the total knowledge of his being and the profound realization of his links with the invisible planes that direct evolution. Man can no longer continue to work alone, trapped as he is in matter, space and time. Parapsychology will increasingly open the doors of what is unfathomable today and psychology will seek to integrate into its studies the mystery of man, of all that is beyond the senses, beyond the sensory, beyond logic and emanates from man's spiritual reality.

Those who have the opportunity for one reason or another to begin to study on a personal level, the nature of their thoughts, the origin of their thoughts and to compare in the instantaneous, their true thoughts with their subjective thoughts, will automatically be the pioneers of a personal, intuitive and supramental psychology. The decline of unconsciousness in a number of men can only result in the crossing of supramental consciousness and communication between man and invisible planes.

This is inevitable given the very reality of the state of spirit generated by the connection between man's mind and supramental consciousness as manifested by a thought adjuster. It will be useful for you to know and understand that any contradiction that arises in your mind concerning words or ideas, emanating from the supramental consciousness, arises from the inability of the human intellect to absorb the nuances of the spirit and to instantly generate in the lower mind the vibrations characterizing these nuances.

The word, the word is not only a form, but an energy in a form. The intellect attaches itself to the form, when the awakened spirit receives energy in the form. An awakened mind can perceive all the forms and subtleties of energy and thus free itself from the burden of influence created by apparent contradictions, when the word used by the mind is used to convey its energy. As long as man's mind is not awakened, as long as consciousness is not sufficient and the intellect reigns, man is powerless to separate reality from the vibratory impression, from the intellectual impression created by the apparent distraction of his true mind, against his rational intelligence, leading to a contraction. The contradiction does not exist in the spirit.

It is a product of human intelligence, unable to remember perfectly the greatness and depth of the thought that it animates it. That is why it is so easy for the supramental spirit to constantly thwart the human intellect, which is fossilized, rigidified by the form, instead of being dilated, softened, by the energy of form. In other words, the human intellect must become a shoe whose texture is made of soft leather, rather than leather hardened by use. The contraction is at the very root of the lack of understanding between a man who is in the spirit and a man who is outside the spirit.

Contradiction serves the man who is out of the spirit to the extent that it allows him to believe that he can or must compete with the concepts expressed by the man who is in the spirit. Now the man who is in the spirit is never in a state of rivalry and he establishes the facts, as they are presented to him by the spirit, in order to throw as much clarity as possible on the intelligence of things for the evolution of the human intellect.

If the human intellect tries to understand what the spirit wants to transmit, by simply using words, the form of words, at that moment it will experience a failure. For the spirit is in the energy that feeds the form and not in the form. As it is said in tradition, the letter is the letter, but the spirit of the letter is the spirit of the letter. The letter can be changed, but never the spirit of the letter. On the other hand, the human intellect that tries to feel what is in the form, what is said behind it, what is expected, will soften its intelligence of the form and gradually come to grasp what wanted to be said, rather than grasp what it wanted to hear.

There is never any contradiction in the spirit, for the spirit is universal, the spirit is united by its very nature, while the intellect is forced by its behaviour to divide, compare, establish categories in order to correct what it believes to be knowledge in order to reach at some point a summation that allows it to believe that it reigns as master. That is why the intellect is proud before the spirit and complains about the contradiction that seems to emanate from the mind.

So do not seek contradiction in the spirit, but seek contradiction in your intelligence. Seek the rift in your intelligence, which is at the root of the contradiction, and you will see that the mind is pure, that the mind is pre-personal, that the mind is beyond the intellect of man and that it serves to enlighten, to throw clarity on the disposition of human intelligence.

In this way you will be happy to hear the words of the spirit, for the latter will become for you a constant and permanent source of understanding and real understanding. As the human intellect aims to glorify itself, the search for contradiction for it is a little similar to the hunting that a man leads against game, armed with a tool, made to the greatness of his intelligence, he kills a prey made to the greatness of life and believes that he has had supremacy over life. It is not the spirit that distorts reality, but the human intelligence that is unable to receive it. So we accuse the spirit when in fact we should accuse ourselves.

But man always prefers to give reason to his intellect, to his logic, because he does not know the laws of the mind and does not know how to communicate with the mind so that, he has no idea of how the mind is generated in his intelligence. If you are attentive to the spirit in you, you will not seek and see any contradiction, for your intellect will be temporarily set aside, in order to let the light that is spirit penetrate. But if you seek contradiction in the spirit, you will amplify the pride of your intellect's intelligence and believe that you have surrounded the spirit.

In this way you will delay the advancement of your intelligence towards the supramental and close a precious door to intuitive knowledge and universal knowledge. If the mind refuses you information at any time in your life, it is not because this information is not known to the mind, but because the mind must protect you from too much light, so that your intellect can get used to it and your emotions are not disturbed by too much revelation of the spirit that you consider intellectually important or interesting, but whose mind by its wisdom knows the dangers. The human intellect is like a child, it wants to know today what it should only know tomorrow and when it is denied what it should know tomorrow, it turns against those who refuse it.

But tomorrow he realizes that those who refused him yesterday were right. I tell you that man must be humble in knowledge if he wants to have access to all knowledge and not a partial knowledge that is more dangerous than all knowledge. Many have harmed each other because they knew a little bit of knowledge. If man really knew how much the spirit wants to transmit from himself to man, it would be sad to know the condition that prevents that same spirit from revealing its light to man.

That is why I say, the more you practice communicating with the spirit, the more the spirit enters you and the more it enters you, the more it prepares you to receive the energy that is the very foundation of the knowledge transmitted by the spirit to man.

As a man, we claim all kinds of exploitative abilities. But as soon as the spirit begins to penetrate us, we realize that its penetration is so powerful, that the ramparts of our intellect will crack and that we already fear the total rupture of these ramparts and that even then we dare and we have the intellectual brazenness, if not intellectual pride, to claim from the spirit, that it reveals everything to us. And yet the very penetration of the spirit into our intelligence becomes at some point a terrible aspect of our experience, but still we have not understood.

That is why I warn all those who enter into communication with the supramental: expect nothing, to wait to live the experience slowly, so that the bonds between the intellect and the spirit may mature, so that the intellect may grow, become more flexible and become a solid reservoir for the knowledge that the spirit will bring to it when the time comes. The experience of those who have experienced the penetration of the supramental, at an advanced degree, will always serve as a measure for those who dare, for reasons of intellectual pride intelligence, to want to anticipate the times.

