

# THE CONCEALED MECHANISM

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Have you ever observed a sky full of stars emerging from the cosmic depths on a beautiful summer night?

Who has not been enthralled with the sight of flowers growing here and there in a beautiful meadow?

The human group mirrors the dynamics of Nature. It represents that cosmic backdrop or that meadow... here a star, there a flower or even a human being appearing, lighting up and shining all around!

I know absolutely nothing about the origin of the concealed mechanism of all that, but when I observe mankind, I see that diffuse backdrop spangled with sublime dots that guide my steps...

## SITUATION

I was born in 1971 near the Cathedral of Chartres and its famous labyrinth. I was raised in a Catholic environment and educated secularly.

After my school years in Chartres, I went to Paris for my studies. I spent there happy and unconscious years. I unintentionally ended up in “*l’observatoire de Paris*” where I was trained in celestial mechanics... Unfortunately, dead last of my DEA<sup>1</sup>, I had no possibility of going on to a thesis. I then moved to Toulouse to turn that scientific knowledge into a know-how applied to space mechanics.

In 1998, I joined the CNES<sup>2</sup>. A little before that, I knew that I was going to be a father. This resulted in an acute awareness that irrevocably led me from the surfaces of knowledge and erudition to the depths of Self-knowledge, where everything converges. That turnaround, that activated seed of awakening, affected me directly, and as early as 2002 I rapidly developed bipolar disorders which, among other things, landed me in jail in 2004. Those disorders also led me to experience different situations that are not addressed by Western sciences.

After a great deal of personal research into bipolarity, psychology and spirituality, I naturally tried to use the spiritual path to restore balance, dialogue between my mind and my body. In that illusory quest, I went through sectarian drifts, illusions of all kinds and excesses in almost everything...

Thus began the inward investigation. A part of that soul-searching lasted fifteen years. Then my mind got cleansed through different readings and studies. Five years later, I finally started to move towards the depth of simplicity... That search is like the movement of a metronome that swings back and forth from extreme materiality to extreme spirituality and finally stabilizes in a still, calm, serene and above all simple center!

I hope that the lines that follow describe at best the essence of what I have learned from the mechanism of this metronome of life that we can all experience, all share and, in short, all live... if we do want to!

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<sup>1</sup> Diplôme d'Etudes Approfondies (Master of advanced studies)

<sup>2</sup> Centre National d'Etudes Spatiales (National Center for Space Studies)

## THE PROFOUND MAN...

*" Society is a screen between Nature and Man."*

Simone Weil

*"With our thoughts, we make the world."*

Buddha

*"I think most of us realize the urgency of an inward revolution, which alone can bring about a radical transformation of the outer, of society."*

Jiddu Krishnamurti - The first and last freedom

I became aware that I was an integral part of Nature, but as civilizations took a wrong turn, I got sidetracked by my upbringing and my education and lost that state of equilibrium. I had to find again that state of simplicity through an inward revolution that was as necessary as urgent to survive.

The totality of mankind's thoughts and their projections onto matter produce society, i.e., the world<sup>3</sup>. Society – this world – is no more than the embodiment of the human brain's level of complexity, a cognitive complexity that has skyrocketed over time. I have been able to measure this through the various increasingly sophisticated concrete technical achievements that reflect that uncontrolled cognitive acceleration.

I then understood that thoughts come first, then the projections that result from them and finally create society are a screen between what I am and Nature<sup>4</sup>. That separation, which has only increased in proportion to the growth of cognitive capacities since human beings began thinking, could be the main, even original cause of the open conflict (rebellion) I observed between myself and Nature. An individual revolution of a psychological nature became then absolutely necessary.<sup>5</sup>

That psychological revolution started from the inward... and it is this phenomenon of inward revolution – first individual then collective – that may be called: the great revolution.

Indeed, by acting only from the outer, I realized that I was only modifying the form of things but not the substance, that latter being the only lasting thing. As a result, I observed individual and collective tragedies recurring from one era to the next. The only possible synchronization among human beings may then lie in a common movement towards inward simplification (revolution), or

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3 cf. Buddha quote

4 cf. Simone Weil quote

5 cf. Jiddu Krishnamurti quote

even the complete cessation of psychic restlessness (thoughts). Simplifying the thoughts, reducing their number and the sway they hold over us, might then bring about mutation in society naturally!

In other words, I quickly felt the urgent need for people to delve into themselves... Into the depths of the unknown, where measure disappears and lasting peace settles.

## EVOLUTION IS NOT MUTATION!

An effective explanation depends on the quality and precision of the questions you ask. The Anthropocene and the ecological emergency issues associated with it exemplify that.

The origin of the ecological disruptions we are experiencing is due to human activity. All it took for me to realize that was for example to take part in a collaborative “Climate Fresk”<sup>6</sup> workshop, attend conferences or other serious events on that topic.

So, as a human being, my various “ecocide”<sup>7</sup> activities are disrupting the overall balance of Earth's ecosystem. And the primary cause of that imbalance is my behavior and that of my fellow human beings. Logically, that side of the equation, that primary behavior, should be cast light upon, if we wish to see clearly what is going wrong.

I have come to observe a cleavage between what I am and Nature, as if I were no longer a part of the whole that Earth is. So why is the human being that I am separated from the rest of Nature? And from that observation, how should that primary behavior be considered?

With regard to the first question, for example, I would suggest that a kind of hubris syndrome, or collective and individual megalomania, could be rooted in misinterpretations of the founding texts of Eastern or Western civilizations. Here is a well-known example from the Old Testament: "Let us make man in our image, in our likeness...". I think that analogy and identity should not be confused here. Then there is the continuation of verse 26 of Genesis 1 concerning the superiority of the human beings over the different kingdoms of Earth. In my opinion, that verse does not deal with plundering, killing or exploiting, but perhaps more with human responsibility towards Nature.

Human beings thought they were above the rest – and some still do – This may have resulted in a separation between us – human beings – and the other kingdoms.

So how should that behavior be considered?

Despite their significant physical weakness, human beings have spread all over the planet, imposing themselves on all animals and all elements. It has been a fast, expansive evolution based on technology and the collective ability to organize, share and project thoughts that has enabled human beings to achieve all those material conquests.

In order to clarify this question regarding that behavior, here is another way of asking it: have human beings experienced a profound change (inwardly), have they experienced a mutation since they mastered technology (the fire, the wheel, the boat, the plane, the atom...)?

Regarding war, for example, human beings have always waged it, whatever form it may have taken (from the stone to the club to the nuclear bomb). Does this stem from their propensity to destruction? Are human beings, after all, intrinsically destructive megalomaniacs?

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<sup>6</sup> The Climate Fresk is a French nonprofit organization founded in December 2018 whose aim is to raise public awareness about climate change. It proposes a collaborative serious game based on 42 cards where the participants draw a fresco, hence "fresk", which summarizes the work of the Intergovernmental Panel on Climate Change. As of 2023, over a million people have participated.

<sup>7</sup> Ecocide (Greek “*oikos*” (home) and Latin “*cadere*” (to kill)) describes the mass destruction of nature by humans.

Answering "yes" to this question implies that there has been no change in behavior over the millennia, that there has been no collective mutation, but that, in parallel, individual mutations – both singular and multiple – have occurred. This would confirm this collective attitude towards Nature, and finally towards ourselves, since human beings do belong to Earth...

From that propensity to intrinsic destruction - temporarily bearable as it is only on a local scale – I have become aware of that simmering feeling of self-destruction – both inward and global – which I project outwardly in various forms. All that remains now is to accept that fact: evolution (progressing outwardly, materially only) is not the same as mutation (changing radically inwardly). Mutation enables us to evolve in a positive and lasting way.

Therefore, the question is: how long will it take for a major individual and/or collective awareness (mutation) to be raised, i.e., be translated into actions and facts?



## THE CORRIDOR OF DUALITY

I have spent a large part of my life in the corridor of duality: this Maya, this whale's belly, this matrix and, all in all this vagueness made up of more or less complementary contraries that stands between what I am and reality.

I have been caught in that net, confused with that diffuse backdrop, rocked from right to left, by spiritual tales and material tales, from top to bottom, by religions and sciences, and so much more!

I have been a voter, I have been a prayer, I have been a partisan, I have been a rebel, even a proselytizer, naively believing that by acting on others I could improve everyone's condition.

Then, from the depths of that confused night, something got wrong, a doubt was cast upon, an event pulled me off that drowsiness. Some stories, like myths, gave me a glimpse of a possible unity that could be reached beyond that relative corridor, that seemingly endless labyrinth.

Initially dazzled by that prospect, I searched for answers outwardly, discussed as hard as I could in all directions, but I ended up inevitably bumping into that dualistic immaterial wall.

Still pursued by that dream of unity, that grail – often confused, in fact, with union – that illusory outward quest ended up separating me from the others, separating my mind from my body. I got isolated, believing myself to be a wise man, a kind of hermit or just another guru more. A fake extraction that was! It did stem from a strong inflation of the ego since, in fact, it seems that solitude is the only way to connect with a nourishing unity.

That subtle situation could have lasted for years, even a lifetime, before that actual awareness finally awakened me from that long dualistic slumber, plunging me into a profound soul-searching, beyond that wall of duality towards the unknown unity. It was then time to be a singularity of greater or lesser importance, like the stars in the backdrop of the universe.

## THE TWO MESSIANISMS

Messianism is the belief that a messiah has come or will come to save human beings from their sins and establish God's reign on Earth.

I observe two opposing messianisms at work on our planet. Those are two powerful narratives. One is atheistic (it does not believe in God) and materialistic (reality is only material). The other is deistic (it believes in God) and spiritualistic (reality comes from a spiritual origin).

Materialistic atheism is currently manifesting itself through globalist transhumanism, in which the quest for physical immortality, for example, has become a top priority<sup>8</sup>. In that case, the God of science reigns alongside economy in the form of a techno-scientific and financial oligarchy.

Before that atheistic and materialistic evolution, the deistic and spiritualistic narrative gave birth to religions. The quest for spiritual immortality was then the main *raison d'être* supported by a religious, economic and financial oligarchy.

Both atheism and deism are possible beliefs, and so is the fact that everything is made only of matter or spirit.

But how can it honestly be claimed that everything belongs to the physical realm, or spiritual realm?

And yet, it is from those beliefs and powerful narratives that human beings think and produce today's society. For several years now, the atheist and materialistic scenario has been gaining ground in the light of various technological and scientific discoveries.

The question I am asking myself is whether a third form of narrative is possible or even desirable in the near future?

I simply think that a narrative that would allow us to go beyond those two forms of narratives trapped in the games of duality might be salutary!

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<sup>8</sup> See Calico, founded by Google in 2013.

## BEING HUMAN...

I am made up of a body, a soul and a mind... I experience sensations, emotions, feelings and I perceive thoughts

To be complete in light of those distinctions, that triple composition of human beings must be considered globally, i.e., on those three levels at the same time (physical, psychological and spiritual).

What is more, I have realized that I naturally correspond to one of those three dimensions. Indeed, with my particularities, qualities and shortcomings, my own uniqueness leads me to perceive reality in a certain way (multiple, dualistic or unitary). I realized that those natural connections with those dimensions reassigned my place within the human group. Some are more "at ease" with principles and thoughts, others with emotions, vibrations and feelings, and others with the denser aspects which are more connected to matter.

Far from contradicting each other, those three visions complement each other and can be harmonized to better embrace reality. This is how the dialogue between what I am – a human being – and the rest of Nature could be restored.

After all, a society is nothing but a jumbled jigsaw puzzle. I was appealed by that urgent need to find my natural place within the group in order to serve the interests of Nature at best (including human beings) considered as a whole in order.

It is no longer enough to develop a materialistic vision exclusively, as many scientists do, or a psychological vision exclusively, as most therapists offer to do, or a spiritualistic vision exclusively, as religious people often do.

Unity can appear through the diversity of forms, and is now necessary if we are to live in harmony<sup>9</sup>. I wish to share that thirst for unity, which implies the emergence or re-emergence of a long-term vision, a compass shared by all and expressed on those three levels.

So let us rediscover that harmony, let us rebuild it so that our global survival can be possible.

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<sup>9</sup> The right relationship between the parts of a whole, so that these parts contribute to the same effect...

## TIPPING POINT

I think we have reached a fork in the road, a systemic breaking point that is as much physical as it is psychological and spiritual.

Two options are emerging: remaining in the illusion of infinite material exponential growth based on a so-called infinite abundance of resources, or taking into account the limits of the living system we are part of (decreasing the use of non-renewable resources).

Let us take an example: at an individual level, the evolution of a human being's muscle tone over the course of a lifetime follows that pattern: the growth in muscle tone that was measured during childhood (asymptotic growth), begins to accelerate during the teenage years (exponential growth) and continues into adulthood, before slowing down and accelerating the decline until the end of life.

It is quite probable that Earth and the human group – together but on different timelines – have reached that tipping point between the phase of initial decline and accelerated slowdown that could lead to the natural material end of mankind on the one hand, and to the end of Earth on the other hand.

Sobriety, in every sense of the word, consists in consciously embracing and respecting that natural evolution. It is all about being attentive to forerunners indicating that that tipping point is close to us, and that a phase of degrowth and a desirable acceleration of degrowth is about to occur, for the good of each individual and for the good of all.

## THE EXODUS

Every civilization, every group of human beings on this planet have had a beginning, a peak, a decline and an end.

Each time, a small portion of the population (often those enslaved by the powerful) was guided away from this dying civilization to survive elsewhere, in lands that were more conducive to a renewal.

From a global point of view, we are currently in that very situation. The difference is that we have nowhere to go to revive a positive momentum for life. That new global exodus could then happen inwardly, and we would have to rebuild a new city on the rubble of the old one.

Thus, we are travelling inside our hearts until we reach those peaceful times. That transition, that journey, that exodus has already begun... along with its tribulations, its struggles, its tragic events, but also its joys, its hopes and that intense memory of a perpetual instant when we are all living in harmony.

## NATURAL GOVERNANCE

Nature is a whole I am a part of. Observation and transmission have naturally enabled me to recognize an individual and collective organization likened to the one of that whole.

That organization, that governance, are based on a harmonious natural order, since Nature is its guide.

Throughout the history of mankind, I have found many examples of more or less lasting natural governances. Here are a few of them.

The so-called "first peoples" such as the Kogi in Colombia have an organization based on that principle of governance. Generally speaking, all human groups that have not undergone or caused a split between mind and body, between human beings and the rest of Nature, instinctively organize themselves according to a natural governance.

The Celts whose clan is divided into druids, vates, ovates and bards, embodied that type of natural governance.

Ancient Egypt, and the New Kingdom in particular, also represented a social structure in which mind and body were part of a single unit. The union of Upper and Lower Egypt may also have been one of its impermanent manifestations.

That natural governance can be applied in a positive, non-divisive way at different scales (individuals, families, larger groups, countries...). Failure to respect it leads inexorably to a lack of balance (diseases, separations, rebellions, declines...).

I distinguish three main types of governances: natural governance or synarchy<sup>10</sup>, anarchy and oligarchy.

By "Spirit" I mean the universal immaterial backdrop that underlies material reality. In other words, a universal immaterial backdrop from which the manifest part of reality emerges.

By the words "natural authority" I mean anyone in full, direct and effective connection with that backdrop and its manifestations.

Natural governance is a human organization in which several entities with specific roles rule together. It differs from anarchy (everyone rules on the same level, horizontal dimension) and oligarchy (few rule, vertical dimension).

As for the order of natural governance, it is based on a hierarchy (in terms of roles) that enables the harmony of the whole under consideration (the individual, the couple, the family or a larger group) to be maintained.

If that natural governance is applied, then the natural authority is clearly distinguished from the powers that be, which therefore accept the natural authority that has proven its human value (ability to connect with Nature, freedom, wisdom, global vision) to hold that role.

Powers apply either to specifically material aspects (legislative and executive powers, science, technology, etc.), or to immaterial aspects (religion, spirituality, enlightenment, etc.) of daily life.

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<sup>10</sup> The word "synarchy" is to be compared with the governance reintroduced by Saint-Yves d'Alveydre at the end of the 19th century and that of Jacques Breyer at the end of the 20th century.

Each power only represents a partial and distinct approach to reality, but they can, at best, be complementary and contribute to the unity of the whole.

The tragedy of natural governance lies in the fact that it is very difficult to ensure that the powers that be obey the natural authority lastingly, since all it does is offer guidelines.

For example, at the level of a group, those who represent the powers that be can often become aware of their ability to influence or even manipulate the group. They mainly rely on the group's materialistic or spiritualistic beliefs or superstitions regarding reality, and rule that group.

Economy, in particular today techno-financial neo-liberalism, and religion through the Inquisition in the Middle Ages, are two different historical examples of powers that have given in to the temptation to usurp – single-handedly or jointly – the place of natural authority.

Anarchy can then be either an initial response when one becomes aware of natural governance, or a reaction to the current oligarchic situation (dualistic dynamics with opposing contraries). In the same way, oligarchy responded to anarchy back in its day.

Quite simply, I observe that the levelling resulting from anarchy is no more in keeping with Nature's simple hierarchy than the excessive verticality of oligarchy.

Currently, as a Frenchman, I observe that it is economy, and more specifically finance, as well as a part of science, that have usurped the position of natural authority. We live within an oligarchic representative democracy in which a very small proportion of the population combines the role of natural authority with the role of the powers that be.

The highly unequal distribution of wealth and the control of the media (another temporal power) are the most convincing and exemplifying indicators of this situation, since this oligarchy is mainly techno-financial.

At the level of the individual, and in a similar way, I have found the same functions with the natural authority (the Spirit), which is distinct from the thoughts and therefore from the individual mind.

In that case, thoughts represent powers that should be subordinate to the Spirit. But often, those thoughts (they stem from attachments, fears, conditioning, beliefs...) usurp the role of the Spirit.

They produce an image of the Self – an illusion that I call the "ego" – when in contact with material reality. That ego can then become the oligarch that rules almost the entire individual and disconnects him or her from reality. That initial cleavage between the individual and the rest of Nature may well be the root of mankind's propensity to seek development mainly in material terms.

Individual liberation would thus require both dissolving the ego, i.e., becoming aware of our interdependence, and putting the use of thought back into its rightful place. This would mean ensuring that attachments, fears and beliefs cease, and that the use of thoughts is applied primarily to the day-to-day management of the material part of reality.

At that stage, I ask myself several questions:

What would that liberation movement look like from the collective's point of view?

What is the collective ego?

How is it dissolved?

From the moment human beings became aware of the presence of three types of vibrations (physical, psychological and spiritual) within Nature, they naturally took that distribution as a model for understanding themselves and structuring the group.

Just as the main parts of the body (the belly, the chest and the head) which have their own natural function each, each vibration corresponds in a similar way to a specific role within the individual or the group.

Therefore, the first natural governances must have had one or more representatives for the spiritual vibration (the sages or natural authorities for the group; the Spirit for the individual), representatives for the psychic vibration (the legislative for the group; the individual mind and thoughts, intuition, feelings, emotions for the individual) and representatives for the physical vibration (the executive for the group; instincts, sensations for the individual).

When each individual function, when each person in the group is in his or her natural place, this results in a lasting harmony. This is what is called a golden age for the group, and then people respond favorably to the orientations decided by that governance.

For the individual, this is a homeostatic state, and the cells also respond favorably. That individual or collective "homeostasis" requires that the right relationships be applied among the different parts of the whole that is taken into consideration.

Unfortunately, that ideal state has rarely been achieved so far.

As I have already mentioned, the tragedy of natural governance lies in the fact that the powers that be may realize that they do have also a major direct influence on people.

In the case of a natural governance applied to a monarchy, it can be seen that priests and/or kings may be able to guide people using money and/or beliefs. If they fall into that oligarchic form - a kind of collective ego - they no longer offer the opportunity of liberation for everyone, but cloister people into a state of submission whose only aim is to guarantee the perpetuation of their dominant temporal positions.

An anarchist movement may then arise in the face of that injustice, as people feel the absence of natural authority. That movement will most often lead to an upheaval against the oligarchy in power and, mechanically, to the birth of a new form of oligarchy, since the foundation of oligarchy lies in anarchy and vice versa. The principle of duality is at work.

For the representatives of powers, the main stage in the usurpation movement consists in eliminating the representative(s) of natural authority. In the context of the group, that elimination can range from simple social neutralization through prison, psychiatric hospital, smear campaigns and cancel culture, to premeditated murder.

We have gone from a government with several people with three main components to a government in which the part that corresponds to the global vision (connection with the Spirit) is no longer taken into account. It is therefore a truncated vision derived from thoughts (currents of thought, ideologies, partisan politics, scientific or other theories...) that are by definition limited and the main sources of divisions and therefore conflict, that rules through a dualistic framework.



All this inevitably leads to the decline of the individual and/or the group, and to violent reactions (conflicts, rebellions, demonstrations, diseases...) since the decisions that are made only respond to short or medium-term constraints, and are therefore incomplete compared to a global approach.

So where are the free human beings who are in relationship with the Spirit, with that backdrop?

Have they all already lived on Earth?

I argue that a natural governance that is different from oligarchy and anarchy can be applied to human beings.

The current global oligarchy and anarchy could be favorably replaced by that natural governance, encouraging the fast spread of Self-knowledge.

That improvement in Self-knowledge enables the dissolution of the individual and collective ego (image, mirage, illusion produced by the power of thoughts).

That mutation, first and foremost inward and individual, is the necessary condition for lasting outward evolution.

Quite simply, do we really want to be free, or are we satisfied with the comfort of the oligarchic or anarchic chains that are the fruit of everyone's partial mental projections?

From a collective point of view, we seem to have chosen submission, but some individuals may have had the knowledge and the ability to open up to the Spirit and apply natural governance locally (individuals, families, etc.).

Finally, do those islets of peace really exist in the midst of the prevailing chaos on that planet?

And how is global Self-knowledge to be achieved?

Those questions are still open ... but the fact of connecting – each in his or her own way – to that immaterial backdrop, to the Spirit of Nature, may enable us to foster the birth of a balanced society that will no longer be a screen between human beings and the rest of Nature.

## THE SALUTARY SHADE

Sharing one's thirst to delve into the depths of human being is an irrepressible urge. The rapture of the deep, maybe? It often comes down to spreading matches of love and understanding that could spark many fires of individual and collective liberation.

Thinking that those trees of wisdom that have been planted will provide a salutary, fresh shade of love that we may never physically see... Thinking that it is finally dedicated to those who will yearn for it, when the time comes, simply allows us to stand firm despite the prevailing adversity that is made up of more or less opaque confusion.

For those who will yearn for that shade are those who, beneath that opaque layer of dark confusions and complexities, reach out for greater simplicity and call to join all those who, through their soul-searching, are paving the way for the blossoming of a new civilization.

Human beings are suffering... and the only way to make that pain cease is to put an end to your own suffering. Why? Because what you are is at the core of both the individual and the group.

