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REMEMBER YOURSELF



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Аннотация

«Remember yourself» does not call for recalling past experiences; rather, it points to the need to awaken from the «sleep» in which the ordinary person dwells. It is about the awakening of consciousness and the attainment of inner unity and true Will.

The key idea is that a person lives in a state of mechanicalness — acting as a «machine» driven by external influences, emotions, and thoughts that arise involuntarily. The individual's task is to cease being a machine and become a conscious being.

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Remember Yourself

The essence of man

The physiology of our desires

Feelings, arising in the depths of the unfathomable mind, push us toward inexplicable mechanical actions, veiling them in the guise of human life. Have you ever asked yourself where your desires lead, and why precisely there?

Each of us holds the conviction that it is he, and no one else, who conceives the most important and singular dreams and ideas. That it is he who is worthy of attaining that place which beckons with its grandeur and incomprehensibility. And that he alone has arrived to fulfill a special mission. The strange thing is that, while laboring under the pressure of egocentric intentions and imagining their own superiority over the rest, in reality most people merely use and bring to life the formulaic, ordinary dogmas implanted by society.

The double standard born in the depths of the enigmatic mind traces with precision the character of the individual in all its material manifestations. For example: the striving to rise above and dominate one's fellow man generates an interest in this particular incarnation of his, while the artificial, at times theatrical, demonstrations of one's intentions and deeds

help to establish within the community a relatively stable and monotonous way of life.

That is precisely why, somewhere in the depths, in the hidden recesses of the mysterious consciousness, there smolders a dream of ascending to Olympus — that arena of boundless possibility, where the Sun warms and destroys the darkness of ignorance with its radiant brilliance. Toward that place, where the Gods are seated in their immortal forms, every thinking being aspires on a subconscious level. This goal nourishes the universal desire to taste that inaccessible something which in all ages has been hidden from mere mortals in the fog of human ignorance. Is this not what gnaws at and inflames the ambition of each of us in the search for something incomprehensible and mysterious?! Though it lies somewhere far away, across the unreachable expanses of creation, it nonetheless draws us toward it, in spite of any obstacles.

The program of growth and energy

The program of growth, instilled by the Universe, is the sole engine that directs us along the common path of ascent. However much the specimens of the human species may differ in their mental and physical capacities and in the quality of the desires born within them, all without exception are united by a common path of development and ascent into the unknown. For we are creating the single work that exists in the space of our reality, without having any notion of why we need to do so.

Every personality is in its own way extraordinary, each is

unique in his own place, each has his own inimitable view of his dwelling place, and, of course, each has his own truth. Yet the whole world must travel one and the same path: different in the composition of its impressions, and still one — for the vessel aboard which the human race resides is likewise one.

Humanity has a common program of growth and development, characteristic of the place of its deployment — the planet Earth. Within us is instilled the unique option of self-programming and of transforming the surrounding space through the ability to create. We possess the capacity to furnish the vessel which — let us not forget — we are using only temporarily.

The tandem of consciousness (spirit) and the biological matrix (the body) gave rise to a unique creation — man the reasoning being. And the sole condition by which man is able to create and reshape the space of his surroundings lies in the manner of absorbing and transmitting energy, transforming it from the mental into the material segment and back again. Such a process is inherent not only to our species; it unfolds at all possible levels of creation.

Energy, being the fuel in the mechanism of the matrix of being, accumulates human biomass into communities, engendering within them certain programs of growth and development. It also erects social enclaves, where all the inimitable and unimaginable events befall each individual person.

The space of being

The transformation of space by man is necessary first and foremost for the planet Earth itself, which in the cosmic hierarchy occupies a far more important role than its inhabitants. However difficult this may be to grasp, it is precisely the Earth that needs the entire energetic potential generated upon its surface. The cause of this is that very same reason of the growth and development of an organism more complex and more flawless than we are able to imagine. And we, as parts of an immortal source of life, by using this energy, gain inimitably important experience, thanks to which we earn the right to create new stories in the worlds of boundless space.

What do we truly know about the locality in which we were destined to appear in the form of reasoning man? Are our organs of perception of the surrounding world even capable of knowing all its diversity?! Perhaps scientific experiments have aided in comprehending the essence of the existence of our common home?! Far from it; on this plane of perceiving reality, in which the society of consumers resides, we are blind. And we should harbor no illusions that this paradigm will ever change, at least for the majority of us.

Only consider: in all the cosmic space that we are able to behold, there is not the slightest hint of the existence of a world like ours. We have grown so accustomed to our miracle that we have ceased to value what we have. Instead of knowing ourselves and the world, we prefer to remain in a state of suspended animation, namely, waiting for some supreme miracle, feeding

illusory hopes with our energy — and herein lies the chief tragedy of the enslaved mind.

A personality capable of beholding reality through the invisible veil, having risen above the artificially created dogmas of society, perceives the world in a different, more elevated configuration of the Divine. The processes of vital activity and conscious activity of the planet Earth are unimaginably complex and beyond the power of the creations dwelling upon it. Given the formulaic scheme of perceiving space, by which we have raised our species to the summit of the evolution of creation, we have thereby cut off all possible paths to knowing being on a deeper level of awareness. The conception that exalts our planet, placing it at the summit of the pedestal of evolution as a whole, is ignored in every possible way.

The Universe is arranged within that force structure by which energy is constantly transformed from one state into another. The greater the accumulations of cosmic bodies in a single location, the more significant the exchange of energy within that space, which in the end aids in the release of a proportional amount of Divine consciousness from the source of Creation for the transformation of physical matter. From this it follows that an irreparable blunder may be considered the ephemeral dogma which holds that reasoning beings of other worlds must necessarily resemble us, or at the very least be inhabitants of cosmic bodies of the planetary level.

In doing so, the constructive arguments are deliberately

ignored in favor of the view that cosmic bodies are themselves living and reasoning organisms within the complex biochemical system of the Universe. Moreover, the world of microparticles, from which all matter is woven, including reasoning man, is regarded by academic science in the same dismissive context. In essence, the interconnectedness of particles in material space demonstrates that every existing element is not a fundamental and independent unit of measure. On the contrary, studying each object of our attention, we come to understand that its present state is nothing other than an illusion, formed under the influence of an immense number of interconnected particles of all space. And therefore it is worth reflecting on the fact that our life is merely a fleeting manifestation of one part of the single organism of the Universe, in this place and at this particular time, which will never again be repeated.

The relativity of good and evil

Our own level of perception, which possesses the property of contemplating the hidden wonders of nature, was deliberately blocked from us, so that in the competitive struggle between negative and positive emotional states we might both set in motion the mechanism of our own evolution and act upon the entire locality of our dwelling.

One would think that since all of society, like bees, labors toward one and the same goal and the common good, while drawing upon an ideology from a single source, then no interpersonal contradictions ought to arise. In reality, however,

the program embedded in the human matrix, proclaiming each person the bearer of the one and only truth, differentiates the population within the community. From this arises the banal and illusory notion of good and evil: “You do not accept my opinion — you are wrong!” “You prefer a different way of thinking — you are an enemy!” “You resist my actions — you are evil, for the possession of truth can be my personal prerogative alone!..” For this reason, good and evil ought to be regarded as a phenomenon provoked by the banal ignorance of society as a whole, granting this phenomenon the status of relativity. For in the hierarchy of the higher forces of being, the subjective notion of good and evil, in the context in which man perceives it, does not exist.

The philosophy of the search

The peculiar charm of our sojourn in this space-time continuum lies in the paradigm preferred by the majority of us — to perceive the reality of this world individually and unconsciously. For some, life is love; for others, money; for still others, freedom; but in truth the final result is one and the same: experience and the creation of a new world order.

For the sake of what are we willing to sacrifice our own time in order to gratify our self with the emotions of happiness? A difficult choice for anyone unable to govern his time, for everything we seek in the distant and boundless expanses of the outer world lies closer than we think.

Imagine in what an inconceivably fantastic, liberated state the soul must dwell, and what secret knowledge it must seek out in

the recesses of the collective mind, and by what thread a man must be bound to the creator of the universe, in order to convey, in so virtuosic a manner, the entire meaning of existing reality in the lines of this work, so admirable in their style:

“We drink from the cup of being
With closed eyes,
Having moistened its golden rim
With our own tears.
But when, before death, from our eyes
The blindfold falls away,
And all that had beguiled us
Vanishes with that blindfold.
Then we see that the golden cup
Was empty,
That the draught within it was but a dream,
And that it was never ours!”

Mikhail Lermontov

The perception of reality

Only by realizing our unity with the surrounding reality in all its manifestations, in which each of us resides, are we able to grasp the chief truth that has given no peace to all who have lived, are living, and will live. Is man capable of being free? Within what parameters should one conceive of that very freedom? One must understand that not everyone is able to break out from a subjugated, unconscious state into a conscious level of perceiving life, within a particular period of time and within a definite

space. The cause of all this is the limited connection of our consciousness, which is part of a single and whole creation, with the mind — the intellect, which is an element of the working mechanism of the human biological matrix.

Man perceives reality in a limited way, on the physical, low-frequency, energetic level, but these limitations are artificial and begin to recede in the process of personal growth and development, or upon the deathbed, before departing for the other world. One way or another, to each is given his own time and means for knowing the real functioning of our creation. And this time of comprehension, which the Creator himself appoints for his works, sooner or later arrives.

The words spoken by the one who, with his extraordinary appearance, altered the course of evolution for millennia — Jesus Christ — clearly demonstrate the principle of the surrounding space's influence upon man. "For whoever has, to him shall be given, and he shall have abundance; but whoever has not, from him shall be taken away even that which he has," which, translated into the most elementary level of interpretation, sounds thus: you create that which you believe in, and according to your individual capacities new possibilities and new levels of perception are drawn to you.

Are we ready to contemplate existing reality in its many-faceted forms and from other perspectives of perception, previously hidden from our understanding? Are we able to accept another's point of view, which may perhaps contain a portion of

truth previously unacceptable to our understanding? If so, then everything you possess is multiplied. But if the reforms taking place in the world are foreign to your entrenched notions, you will lose even that which you have.

The awareness of the present

The changes occurring every fraction of a second reshape the personality and its surroundings, directing the vector of development both toward the creative and toward the degrading side. Herein lies the choice of man: to be a subjugated executor or a free creator? Either you swell the army of slaves with yourself, preferring to remove yourself from responsibility, or you generate change, drawing like-minded people to you. In either case, the growth and transformation of the surrounding space takes place.

Behind the invisible veil, once it is parted, it will become possible not only to contemplate but also to acquire the necessary skills for governing the mechanism of the matrix of our local being, instilled within us by the Great Architect of the Universe himself. And this is what will make possible for each of us, should we so wish, the knowing of freedom. Oh yes, my dear friend, do not doubt it: each is able to govern the mechanism of creation, for, for the most part, we use it on an unconscious level, by means of certain programs called instincts. In that case, the matrix governs you. In the other, I assure you, it is entirely possible to govern yourself consciously and, when something in life goes awry, not to seek among those nearest to you the ones to

blame for your own weakness, turning each time to an invisible interlocutor with the question: “What for?!”

The realization that you are the creator of your own world, who has assumed a priori an inconceivable responsibility, leads the personality to a free choice of the quality of his path and to the disposal of his own way of life. As a result there comes the clear understanding that the choice was made by you yourself long, long ago, even before your incarnation in this world. One need only comprehend the cause of one's own choice and then use all existing possibilities to carry out one's intentions consciously, so that the enjoyment derived from the revealed meaning of each of your choices might bathe your mind and your body in waves of a flow of blessed happiness.

The power of habit

One of the most difficult transformations of man's self is the replacement of deeply rooted habits, which in fact govern our everyday life and zealously resist all that is new. And through what psychological upheavals we sometimes have to pass in order to change, even in some small way, our traditional way of life!

Fresh ideas, like new actions, are perceived by our subconscious as a foreign agent, threatening an anomalous upheaval to the established order of vital activity. In this way, it merely takes care of our health, creating obstacles on the path of change, and thereby defends the psychic field of the individual.

The predestined path

The consciously acquired skill of governing the mechanism of

the matrix speaks of an enlightened mind. To know the design of the Creator means to awaken, to bring to a close the epoch of one essence and to begin another. Are you ready for such transformations? The path of enlightenment is not concealed behind the walls of libraries with their centuries-old heritage, set down in the works of those who spent their time searching for what was always close at hand. The path of enlightenment passes through our very essence, where, in its appointed hour, the lamp of truth is kindled, dispersing the darkness of ignorance and aiding in the generation of the exalted emotions of happiness. To be enlightened means to know oneself in the form of reasoning man.

The design of the Creator can be known only by the one who has at last freed himself from all the invisible threads of control of this world, from its animal instincts, and from the chief program of the matrix, called the Ego. On the other hand, the state of absolute control of the mind renders pointless the personality's further sojourn in his present incarnation. From which I personally, with great pleasure, try to refrain, not hurrying along the allotted time of my sojourn in this beautiful world, overflowing with the emotions of love and with wonders.

The meaning of life

What, then, is the meaning of life? The answer to this question, which has ceaselessly tormented all generations since the creation of the world, has always lain and lies still within the plane of our ordinary capacities, and is contained in every

movement of our body and mind. But the fear of the unknown compels man to deceive himself, inventing a whole whirlpool of cyclical, inconsequential doubts. For everything we undertake is reflected outward and, returning back, brings changes into us ourselves, awakening the emotions of happiness or sorrow. And if you live a conscious life, understanding its meaning — then you are truly happy.

One should take such a way of thinking into account and pay it special attention. Every action and every deed performed toward someone plays its own specific role in the universal assessment of the meaning of life. Both the feeling of love and its diametrical manifestation — hatred — poured out from the depths of the enigmatic soul into a world overflowing with one's own kind, are able to reshape reality, filling with meaning both one's own existence and the existence surrounding us. The meaning of life is visible in the actions occurring at every instant.

“Truly there is nothing but the genuine purpose of the present moment. The whole life of a man is a succession of moments” (Bushido). I believe the samurai are right when they assert that meaning exists in the moments which we, through frivolity, scatter away, thereby losing our individuality.

We are able to become enlightened and to know freedom. We are able to unravel the meaning of life of the entire human race. But the principal question, which everyone who is created in the image and likeness of the Creator is obliged to answer, concerns himself: “Who am I?” — this is a question worthy of a man who

respects himself. For if there is no respect for one's own person, there is no point at all in bearing the proud name of Man.

What the miracle Is like

The use of the potential of human capacities within the formulaic norms of society, instilled by the overseers of the system for the sake of banal control, lends an irrational tint to the entire process of evolution. Take, for example, the theory of origination, which possesses no constructiveness whatsoever. The Universe, with its multidimensional segments of the material and conscious continuum, supposedly could have arisen by a happy accident out of chaos and could continue to create reality unintentionally, through random connections between energetic substances. Those events which man, at first glance, attributes to a manifestation of chaos may in fact be only a planned action, calculated with mathematical precision. The very events that seem to point to a display of chaos ultimately reveal themselves as programmed processes of certain creative forces.

There are no accidents, and not even their slightest manifestations are possible in our creation. The parallels drawn between inexplicable processes and chance are, to put it mildly, abstract and absurd. The chance "miracles" that we periodically, against our will, become witnesses to, preferring to ascribe them to the pranks of "higher powers" or to anomalies of nature, have their own regularity and objective explanation. Such manifestations are a reaction to certain energetic oscillations, performed by someone's will. It is worth mentioning the

“butterfly effect”: the flap of whose wings is able to give rise to a typhoon at the opposite end of a continent.

Every living organism, every particle in existing creation, works its own miracles, using consciously or unconsciously certain laws of being. All of existing reality is nothing other than a precise mathematical progression, in which any accidents are excluded. The indestructible laws of creation, just in every respect, are the original program that operates throughout the Universe, governing everything that takes place within it. Every action — from the birth of a thought in the boundless expanses of the mind to the trembling of the air from one’s own sigh — by the law of creation leads to changes and to some result in the surrounding space, or more precisely, to the growth of the body of the Universe itself.

Are the consequences of our own actions truly accidental? Will the results of the decisions of the human race regarding its home pass without a trace? Every individual, being a part of a single whole at the level of his subjective development, brings certain changes into the process of the evolution of the Earth.

All our physical, mental, and divine nature, being nothing other than energy, has an unquenchable desire for growth. The Universe grows, man grows: his mind, his consciousness, and his capacities multiply. In fact, the following occurs: man not only creates his local space, he also directly influences divine being within the bounds of his own physical capacities. Using his creative skills, society governs the vector of evolution in the

space of the material world under its control, thereby aiding in the flourishing of life on the planet Earth. Does not all of this speak to the fact that the matrix governing all that exists could not have arisen by chance? It is worth reflecting on this.

Man — the co-creator

Everyone has heard of the epoch-making maxim that appeared in the ancient scripture, which proclaims the following: “In the beginning was the Word.” In reality, encoded within this simple sentence is the secret of the key that opens every door in the world of creation. For within it is contained a truth that pertains not only to our local creation but is also the cornerstone in the construction of the Universe.

The entire material micro- and macro-world of existing reality is the product of the “Word,” which has not ceased to vibrate from the very beginning of time down to our own days. As soon as the time of its manifestation runs out, so too will the product of its creation that we perceive — being — vanish. The Word, having sounded from the lips of man, becomes the quintessence of reality for that individual, embodying all his desires in the material plane of being.

In essence, by endowing the human race with the ability to express its feelings using words, the Creator predestined us to become like Him. All this aids both in the elevation of the personality and in its degeneration. We speak of what we think, and we create what we speak of.

“Words” engender vibrations which, like the flap of a

butterfly's wings, are able to sow hurricanes, drawing into the vortex of slavery and ruin vast resources of biomass, and conversely, absolutely diametrically, are able to lead to exalted accomplishments, rewarding with love and bringing each one to true freedom.

The cause of the choice

For what reason do we choose this or that path of development and use these or those words? What format of thoughts aids in the formation of particular words? Are the thoughts generated by the mind free from external factors? Such questions have no right to remain unattended and demand a particular attitude and analysis.

The principal source of one's own consciousness, being part of the single body of the universal energetic mass, nourishes our mind, woven from a biological substance based in the cranial part of man. There too, using the available flows of vibration from external resources, are reproduced countless and diverse thought-forms, which in turn set in motion the single mechanism that animates the biological shell of the essence.

Only feelings and emotions impel us to action, regardless of whether they are performed under the influence of natural instincts or provoked by coercion. The peculiarity of the unique manifestation of feelings and emotions in this manner is concealed in the source from which the so-called receptors of the mind (the neurons of the intellect), generating particular feelings, are stimulated. The source may be either the personality itself,

governing its self consciously, or the external surrounding world, dictating to the enslaved mind its ways of thinking. Of course, no man will admit that the thoughts he follows may have been instilled from without by certain forces beyond his control.

“There is something in each of us that we do not even suspect, an existence that we will deny right up until it is too late, and this something loses all meaning for us. It is precisely this that makes us rise from our beds in the morning, endure when a tiresome boss harasses us, endure blood, sweat, and tears. And all because we want to show others how good, beautiful, generous, amusing, and clever we really are. Fear me or revere me, only please do not consider me to be like everyone else. This addiction unites us. We are addicts, hooked on the needle of approval and recognition. We are ready for anything, so long as we get a pat on the shoulder and are given a golden watch, or so long as someone shouts ‘hip-hip hooray!’ Look, what a clever boy has won yet another little medal, and now he is polishing his beloved trophy to a shine. All this drives us mad. We are no more than monkeys who have donned suits and crave the recognition of others. If we understood this, we would not behave so, but someone deliberately conceals the truth from us. If we were given a chance to begin everything anew, we would surely ask ourselves: why?” The protagonist of the film “Revolver” shares with us this perceptive and, most importantly, just analysis of the reality that we ourselves create.

I am certain that, for a moment, the inner voice of each of

us could agree with such a formulation of our role in society. But this is, after all, only a moment, after which society once again and again rivets our attention to everyday problems in the labyrinths of countless desires. And it seems there exists no means of liberation from the vicious circle of dependence on the opinion of those around us.

The law Is unshakable

As was mentioned earlier, the whole world is an unshakable law, founded upon formulas that are exclusively and mathematically precise, a law that eliminates any chance occurrence. Whatever path we set foot upon, everywhere we discover ordered events, synchronous for all the subjects of creation. Yet a state of ignorance, or a failure to grasp what is taking place, allows us to write off this tangle as chaos, born of unpredictable and ill-considered actions. But under a deeper analysis of events it becomes clear that chaos is in itself a phenomenon that is absolutely governable, not tangled, as society presents it for perception by people with an unripened mind. And the moment a person crosses the boundary between unconscious existence and conscious presence, other possibilities open up, ones that allow him to contemplate the regularity of cause and effect within so-called chaos.

The paradox in the configuration of human life lies in the choice between a worldview acquired through awareness and one imposed from without, both of which lie beyond the plane of the individual's personal desires. Desires, in one form or another,

arise as a person gains the opportunity to receive a different education and to master new skills. If a person, by reason of a low level of personal growth, is not ready to manage his feelings and desires independently and consciously, then access to the energy flows that could raise him above the all-encompassing atmosphere of his own weak spirit will be closed off, and chaos will conquer his mind.

Energy flows

Beyond the power of the material world, the unique and truly divine human consciousness has universal access to all the energy flows that issue from the single source of creation and pervade, without exception, the entire space of being. But, for reasons of the individual's safety and the protection of his psyche, the mind forms connections only with those energy flows for whose perception the corresponding capacities of reception and of application toward creative ends have already been formed. This means that the mind is not able to encompass that part of reality which has not been entered into its database. We use that energy flow which we are able to assimilate within the existing space-time continuum. Every living organism is a receiver of these creative flows and, conducting them through the generator of creation that is its own mind, implants into the surrounding reality the directive of the Higher Universal Forces.

For example, the flow of love and the flows of knowledge, issuing from the divine source, which as a pair we are accustomed to ascribing to our own merits, have almost no possibility of

being immersed in the mind simultaneously. Though there are rare exceptions. The reason lies in the fact that the flow of love becomes accessible only after the flow of knowledge has brought the mind to a certain elevated level of perception, capable of opening up the flow of love for the individual.

As one matures, a corresponding quantity of knowledge is absorbed from the surrounding environment, knowledge that helps the individual to coexist within society. That is to say, the purely physiological attraction that we so often take for love is nothing other than the desire to satisfy the sexual instinct, which represents merely a means of continuing the human race and has nothing in common with boundless divine love.

It must also be taken into account that the flows of forces have this peculiarity as well: that man, as a link in the chain of biological incarnations, will not be able to use them in their full measure. Unfortunately, or perhaps fortunately, we are not in that state which would allow us to encompass the whole volume of knowledge, much less to love as the Universal Creator loves His creation.

Man perceives that conceptual truth which helps him to take upon himself the responsibility of a steward of his own material surroundings, applying the flows of knowledge toward personal creative ends while having no possibility of using that same flow in higher planes of space, which lie beyond his power. More precisely, as we acquire various capacities, we most of all prefer to take up that knowledge which is bound up with

mechanical activity, and thereby we develop the technical side of our existence.

In an analogous way, the flow of love acts upon the physiological level as well, when it manifests a physical attraction toward one like oneself in one's immediate surroundings. And yet true love, inherent in the Great Creator, implies an absolute love toward the entire surrounding world. Such an unearthly feeling is almost beyond the power of a mortal, although it may be partially possible. And it is precisely such an anomaly that may be sought out within accessible basic history, in the descriptions of personalities who altered the course of evolution by means of nothing but an extraordinary feeling of boundless love for the world and for its creations.

The brilliant and worthy son of his people, Shakespeare, conveyed the meaning of the above in his work "Macbeth," employing an exquisite and singular turn of speech:

"I dare do all that may become a man;

Who dares do more is none."

Cause and effect

What, then, is a person capable of without that knowledge which fosters the birth of love, the love that leads to freedom from the illusions woven by a limited society? I do not think that our lot is as woeful as it is habitually portrayed in the works of many philosophers.

The positive feelings of tranquility, certainty, and joy, vibrating at certain frequencies and acting upon their

surroundings, draw toward themselves those who possess the same mode of thinking and similar traits of character. And society, acting in an analogous manner, uses destructive feelings and structures a society of broken and subjugated minds, bringing the consciousness of its wards into the bosom of apathy, disappointment, and wrath. Thereby more suffering is drawn into the personal space of each one, suffering that deforms the apparatus of adequate perception of the surrounding world. This is the reason why the unhappy one suffers more, the poor one lacks the means of existence, and the ignorant, like a flock of crows, instill fear, provoking envy and spreading gossip.

The phrase that became a byword, spoken by the One who managed to manifest Divine love within all the accessible bounds of the material world, explains the essence of being far better and more clearly than other sayings such as this one: “As you sow, so shall you reap.” With what simple and at the same time profound meaning this truth is filled! In such a context the entire mechanism of the matrix of creation operates. There are no coincidences; there is only the illusion of them. We open the door and admit to ourselves those people who are drawn by the force of the energy vibrations released by our own feelings and emotions. From cause-and-effect generation comes the fusion of elements similar in their properties. “Like is drawn to like.” Sigmund Freud once characterized the configuration of this manifestation in the following way: “We meet only those people who are in our subconscious.”

The transformation of habits

In the construction of the human biological matrix, emotions arise spontaneously, under the careful control of innate or acquired instincts. Does this mean that the nature of feelings, too, is unconscious and, consequently, not susceptible to forced change? By no means! Feelings, like instincts, have the property of being made to submit and of being reconfigured. In this process of reformatting, governable habits come to our aid. Throughout our lives, legions of habits are formed within us under the influence of the family and of various strata of society. Are they not needed precisely in order to ease a person's functioning within society? A colossal portion of everyday cares is shifted from the domain of the mind onto habits, which instantly resolve certain problems on which we expend time and an enormous quantity of energy. In essence, the prevailing quantity of habits is formed by external structures beyond a person's power. And here they serve, as it were, not their owner, but, on the contrary, those who implanted them. It is also worth noting that to remake, and all the more to remove, deeply rooted habits is one of the most difficult of processes to carry out.

In this context, I would like to quote the brilliant maxim of Buckminster Fuller: "You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete." Any struggle and pressure against an existing habit will make it stronger and more intrusive. For habits are also the embodiment of a certain ideology, and the

struggle against them leads to defeat, plunging the mind into the thickets of an unending depression... It is a difficult and, for the most part, senseless undertaking — to fight against oneself — although such a process is, in principle, part of the program of the social forces, which, in their intention to retain power over the masses, foster the formation of habits of a consumerist and subservient character.

As is evident from Fuller's words, an effective way of ridding oneself of harmful, growth-stunting habits is the acquisition of new, creative ones that come to replace the old. What, then, does a person need for this? First, it is necessary to realize that some force is directing you not along the path you would wish to follow, and that this force is based within you, being an inalienable part of you. And if you take the path of coercion and pressure upon yourself, nothing else will occur but the fragmentation and deformation of your own psyche.

For example, to what result do people come who, forcing themselves, try to quit smoking? On the one hand, their nervous system is agitated and their relations with those around them grow strained. On the other, the desire to continue this harmful habit increases. If a person is aware of a specific problem, all that he need do is, using all the functions of the mind, to summon by an act of will alternative thoughts and desires, which will then form new habits in counterbalance to the existing ones. In time, by reason of their no longer being needed, the old habits will themselves vanish from the stage of a person's life.

If you adduce arguments in favor of not smoking and realize that the process of poisoning the organism cannot remain without your attention, and you also understand that to live without pain is far more pleasant, then you must also take into account the fact that the poison has already fastened itself firmly into every cell of your organism, and the cleansing will be no pleasant process. It is also incontestable that a person is capable of much, and if he manages, by the force of thought, to arrive at a conscious choice, then he will be able to concentrate his entire inner potential and form new habits.

The experience of many people shows that there exists an enormous quantity of obstacles arising on the path of acquiring alternative, beneficial habits — obstacles that can either break the person or transform him and make him strong.

Pernicious doubts

Doubt, too, can become a problem of no small importance on the path of becoming a person. A chain of logically constructed links of analysis prompts us to think that without the existence of objective doubt the development of events is impossible. If a desire arises in us to attain success in the process of planning the methods for achieving a goal, then a multitude of variants and means is worked through, which are always accompanied by at least an equal quantity of doubts.

It would seem that to doubt is a gift, one that makes a person vigilant and therefore protected. Is this truly so? Doubts form habits whose function it is to unburden the overstrained mind.

In essence, doubt is a transformed kind of laziness, by means of which a saving is made on the energy expended by the mind. Whether to come to terms with such an assertion or not is the personal affair of each person, but it is also worth taking into account that our biological matrix is not capable of functioning without such a quality as doubt. The only thing that need be undertaken is to control all of its manifestations and to pay less attention to the various weaknesses that arise on account of doubts. All the more so when a decision has already been made: then no doubts ought to appear on the horizon. Such a manifestation of weakness leads to an inevitable defeat.

The false expectations born of hope

One of the chief generators that nourish our doubts is the phenomenon of hope, artificially created by our ancestors. It is precisely hope, woven in the labyrinths of the mind, that is engaged in the process of producing unending portions of doubt.

The energy flow of hope has no natural source; it is introduced into the person from without, by society and by his close surroundings, throughout the whole of his life. Hope has lodged itself so deeply in the consciousness of our society that it seems to have already become an inalienable part of human nature. Such a perception of its purpose is, to put it mildly, biased and groundless. None of its manifestations can be called anything other than digressive, for the only thing it is capable of bestowing upon its bearer is weakness.

The creative power of certainty

It is interesting to wonder: would those people who in their time changed the course of the evolution of the human race have been able to accomplish their great deeds while relying on hope alone? Was it not the absolute certainty in the truth of their ideas that moved them to those celebrated historical deeds which to this day astonish us with their genius and draw billions of admirers toward themselves?

How, then, is certainty acquired, the certainty that ought to be the chief driving force of all our convictions and aspirations? If the capacities of the mind allow a person to make use of certain natural flows of energy, then all his actions will be impelled exclusively by certainty, and by nothing else.

I venture to assure you that under such circumstances the choice between certainty and hope stands before the person himself. What, then, limits a person and hinders him from walking the path of enlightenment and attaining freedom from all the systems of control that enslave him? Why, banal ignorance, of course. And not in the academic sciences, but in that plane into which a person from a subservient society is not accustomed to looking.

Within us is founded the power of the Creator, for we are a part of His consciousness. The Kingdom of Heaven is in each of us, and there, where the Creator's home is, the existence of weakness and fear is impossible. Only certainty has the right to exist in this temple, if we wish to behold within it the greatest manifestations of Divine power.

Self-cultivation

Among all the positive and beneficial disciplines, a special place is held by self-cultivation, which is the strongest stimulus for the unceasing growth and development of our own mind. As a rule, this process is unattractive to those who are incapable of governing the emotional surges of their pride and vanity. And yet it is precisely these that best reveal the fallen nature of man, blocking the perception of other points of view that exist among one's own kind. And what is denied is not only a different truth, but any new idea as well, if these are not the fruit of their own conjectures.

Pride and vanity are for the most part aroused by the irritant of envy. And envy, in its turn, is a generator of the growth of vicious desires, which hold the person in a subservient, led-along state for as long as the influence of the external surroundings prevails over the individual one. The matter is that our personal ego, acting synchronously with the matrix of control over the masses of our world, governs all of a person's actions on the scale of the collective mind. Now, then, it is worth pondering the following — how can one subdue the matrix and take it under one's own control?

The capacity to forgive, and all the more to love one's "enemy," is not a humiliation, as it is customarily considered in society, but a certain procedure of cleansing and sublimation of one's personal energy field, a procedure capable of freeing the self from inner and outer destructive vibrational manifestations.

By wishing success and good to people who are absolute strangers, we thereby draw positive vibrations from the energy flows of nature and receive a double reward for conscious altruism. In an analogous manner our negative desires function as well, the fulfillment of which leads only to disappointment.

The stimulation of positive feelings nourished toward one's own kind, as is well known, demands incredible forces, which are given to us only after the acquisition of a certain spiritual experience. Why incredible? Because, first and foremost, they are needed by us in order to overcome the obstacles on the path of exploring the external world, in accordance with that program which is initially laid down within us by society. And here what may prove fatal is the disregard of the intention to comprehend the all-powerful mind, because you fear failing to conform to some canons and rules accepted by society itself. This is the most base state of all, one that speaks of a weakness of spirit. And therefore the only sacrifice that every self-respecting individual must make is his own ego, with all its negative, destructive manifestations that distance a person from the source of creation.

Insidious envy

It is an incontestable fact that envy, being an inalienable part of fallen human nature — on account of which we are often unable to express benevolence — masks itself as “white envy.” Envy always was and remains the engine of progress of the consumerist system. We desire and strive to enjoy the same goods that our neighbors possess; on the other hand, finding ourselves

under the influence of the advertising industry, we are kindled with the desire to consume goods with some obscure everyday filling in their colorful packaging.

In the majority of cases, so-called “black envy” is aroused: when someone possesses something inaccessible to you, then a painful resentment and a groundless hatred appear, growing into depression and apathy. In some cases envy transforms the essence of a person into something aggressive, striving at any cost to take possession of that with which he was enthralled. And “white” we call that envy with which we try to conceal the bitter chagrin arising from the presence of successful people in our close surroundings. Although the feeling itself remains in its place, we prefer to conceal its manifestation even from ourselves. No, we are not like that, by no means! What would people think, were it true! By such a rejection we try to conceal from others that which ought not to receive universal publicity. It is necessary to understand the nature of one’s true feelings and thoughts and, taking the reins of governance into one’s own hands, to attain other heights by means of a reborn consciousness, in which desires are formed independently of the surrounding environment.

The illusion of desires

What, then, is the mechanism of action of the subservient mind in such people? They, as a rule, considering themselves worthy of better, are kindled with the desire to be acknowledged and, envying others, begin to pursue the goal of attaining some

illusory success and pseudo-satisfaction. The cause of such a state lies in the programs of the subconscious, which are recorded on algorithms absolutely opposite to the natural aspirations of man. For example, when the majority of people intend to possess something, while the subconscious forbids them this, justifying it by dogmas received by them back in childhood and in every one of their surroundings, then this naturally leads the person to a splitting of thought and to suffering from the unattainability of his desires. But a person who truly recognizes his own reality and clearly imagines the diametrical opposition between societal and his own values knows that, in seeking acknowledgment from others, he in fact becomes their slave, falling into dependence upon their opinion. And therefore he, being an individual with firm thinking and unshakable principles, avoids needless emotions and, reckoning with nothing that surrounds him, brings to life all his dreams and desires.

Therefore, one must first acknowledge that desires are the sole consolation and source of rapture for the human soul. They are nourished by an unending flow of inner forces, located deep within our essence. Desires also pervade every little cell of the organism with electrical impulses, thereby holding within us an unceasing interest in their realization. To an equal degree, it is necessary to answer the most important question, which may introduce discomfort into the cycle of pleasures: do desires arise in a person spontaneously, independently of society, or as a result of its direct influence?

The person who has come to know his own self, not fearing his weaknesses, is able to acknowledge that desires, having mainly a biological nature, are the fuel for slaking the needs of our mortal bodies, as well as for bringing to life the egocentric intentions of man. But the so-called positive desires are not excluded either, the ones which we, on intuition, hasten to shield from any accusations whatsoever, considering them benevolent in their essence. In fact, such is the paradigm of the software of the human matrix, necessary for the existence and evolution of the biological beings of this space, which we are.

All actions performed by a person have one single goal — to derive pleasure from what has been done. In a person there almost always awakens a feeling that has an exclusively egocentric motivation, one that impels him to commit certain acts which satisfy only his self-infatuation. For example, experiencing satisfaction from the execution of a criminal, having desired to revel in violence against him, we fail to understand that we thereby make ourselves like unto him; we experience pride in the capacity to be simply human when we extend a helping hand, while at the same time desiring acknowledgment in contrast to those who did not act in such a way. In the end, we do not learn to love sincerely, expecting nothing in return, but only experience a certain feeling of satisfaction.

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