

FROM "NORMOSIS"  
TO A STATE INTEGRATING HUMAN AND SPIRITUAL QUALITIES  
THE POINT OF VIEW OF A SPIRITUALLY ORIENTATED PSYCHIATRIST  
*Ferdinand Wulliemier*

To think that one is able to describe correctly and exhaustively human beings in today's world and how we should evolve is a pretense, especially when one is considered as a psychiatrist, spiritually orientated or not.

Some of you have perhaps already heard the following joke describing the medical professions:

- The specialist is one who knows everything about nothing.
- The generalist (or GP) is one who knows nothing about everything.
- The psychiatrist (or shrink) is one who knows nothing about nothing...and I am tempted to add, even or especially about nothingness.

As a result, it is with a certain amount of humility that I put before you some reflections and two introspective exercises, hoping that something will come out of them that will be significant and useful to you.

Now, in order to progress in my understanding of the main subject of this symposium, namely "Who are humans today?" I needed some tools to work with:

## **I. Some credible representations of human beings**

We all know about different attempts that human beings have made through history, in order to describe the stages at which they are, or seem to be, at a given time and in a given situation. These different scales are for example described in terms of:

- 1) **Layers** or **envelopes** or **koshas**. According to the degree of evolution of a particular human being, he or she will identify mostly with one of these layers, as shown on figure 1.
- 2) Another well-known scale is the one using **knots** or **points** or **chakras**, as shown on figure 2.
- 3) In the West, scientific authors have used different **development scales**, describing ego development stages or personality development stages or morality development levels, etc. Figure 3 shows some of these scales.

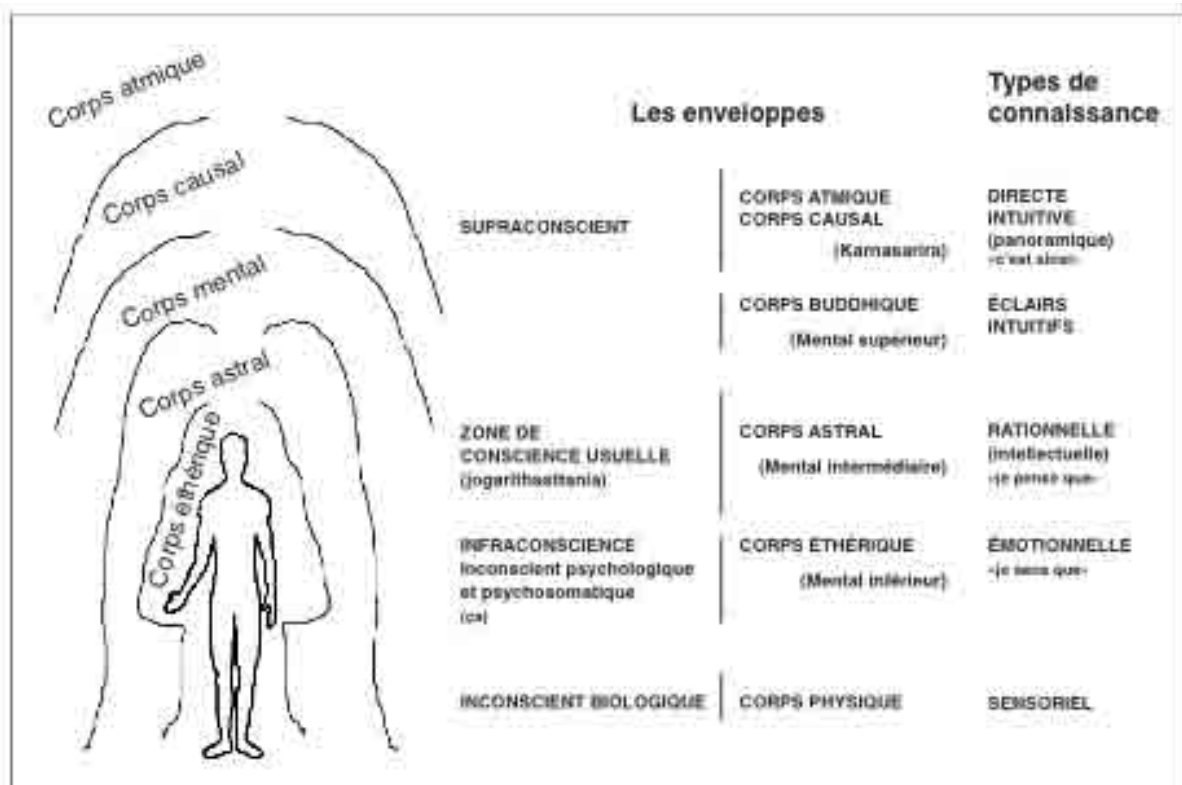


Figure 1 : Layers or envelops or koshas



Figure 2 : Knots, points or chakras

DIFFERENTIATION OF THE SELF <small>scale (inspired by the stages of M. Bowen)</small>	SELF-SENSE (Levels of identification) <small>(inspired by J. Loewinger)</small>	SELF-NEEDS <small>(inspired by A. Maslow)</small>	MORAL SENSE <small>(inspired by L. Kohlberg)</small>	RELATIONAL STAGES <small>(inspired by P. Rajagopalachar)</small>
100	Self-transcendence Real intuition	Transpersonality	Self-transcendence (actualization of the Self)	Transmoral
75	Autonomy and solidarity Logic and reasoning Master of emotions Feeling of freedom and openness Few deformation of facts	Autonomy (integration to the environment)  Individualisation  Conscientious-conformism	self-actualization  Personal esteem (self-esteem) self-confidence Confidence in others	Feeling of brotherhood Mutual respect natural Tolerance - towards oneself & - towards others by means of repressi (inner violence)
50	Average degree of differentiation Search for approbation and friendship Need to be reassured Pseudomutuality Submission/rebellion Dependence	Conformism Self-protection	Belongingness  Safety relational (presence) financial professional	Conventional: Law and order Approval of the others  Preconventional: Naive hedonism Punishment/obedience Magic wish
25	Emotions and facts are poorly differentiated Ambivalent fusion	Stage of impulsivity  Symbiocal stage		INTOLERANCE revenge (return) "an eye for an eye"
0	Indifferentiated familial or social egomass	Autistic stage (bunker)	Fundamental needs	Pre-moral

Table 2

Figure 3: Different scales of development stages.

## II. Morality as a determining factor of evolution

Looking at these different scales, I have been inclined to give more and more importance to the one dealing with the different levels of morality. This shift happened mainly under the influence of our Masters, confirmed by my observations as a psychotherapist and a preceptor. In other words, I consider now that morality is the most important characteristic of an individual or a society. In other words, when we progress or regress morally and ethically (see figure 4), our global evolution tends to follow.

This seems true to me, whether at the individual level or at the collective level. It is implicitly recognized when we describe a society like ours as decadent: incivilities, violence, corruption,

depravations are prevalently mentioned for qualifying it. We say for instance that such a society has lost its attachment to certain values, which are in fact of moral order.

### **A first introspective exercise**

Now, in order to involve you as actively as possible in the present attempt to understand today's human beings, permit me to suggest an introspective exercise meant for evaluating yourselves regarding your sense of morality.

Please read quietly and attentively the description of the six levels of morality observed by L. Kohlberg [] that we are going to distribute to you:

#### ***At the first, pre-conventional level or self-interest level:***

- I. The first stage is mostly related to punishment avoidance. It corresponds to a true egocentric point of view: the child or the adult regressed or stopped at such a moral stage doesn't consider or recognize the interests of others. It will stick to rules backed by punishment and obeys for its own sake.  
*« I won't do it, because I don't want to be punished ».* The child is mainly looking for pleasure and expresses very openly its joy when it succeeds, as well as its emotions of discontents when frustrated or feeling pain. It is frightened when it is conscious of disobeying.
- II. During the second stage, the child (or the adult regressed or stopped at such a moral stage) is mostly influenced by reward. It still follows rules when in its immediate interest:

« *I won't do it, because I want the reward* ». But now the person is conscious of others and let them do the same as he/she does. For such an individual, right is also what is fair or what is an equal exchange, deal or agreement.

***At the second, conventional level or social approval level:***

III. The first stage of this second level encloses now the capacity to consider, and the respect of, significant others' points of view, coupled with the need to be a good person in one's own eyes and those of others. « *I won't do it because I want people to like me* ». There is also the desire of maintaining rules and authority that support stereotypical good behavior. When people at that stage don't follow what they consider good behaviors, they experience a feeling of guilt, which may be considered as an indirect expression of their stage of moral judgment.

IV. The fourth conventional stage described by Kohlberg gives access to social system and conscience, namely fulfilling duties to which people at that stage have agreed. This stage is mostly influenced by social order: « *I won't do it because it would break the law* ». In the view of people at stage IV, the laws have still to be upheld except in extreme cases where they conflict with other fixed social duties. In other words, persons at this stage differentiate societal points of view from interpersonal agreements or motives. They take the point of view of the

system that defines roles and rules, and consider individual relations in terms of place in the social system. The feeling of guilt is still preponderant when they don't obey their moral rules. This is not surprising because at that stage desires and fears are still very much present, but now partly repressed by the adopted moral rules.

***At the third, post-conventional or principled level or level of abstract ideals:***

- V. Rational individuals are now aware of, and attached to, different values, principles, rules and rights, known as relative to their group. Some non-relative values, considered as absolute (such as life and liberty) must be upheld, regardless of the majority. People at that stage try to integrate legal and moral points of view: « *The greatest good for the greatest number* », and: « *I won't do it, because I'm obliged not to.* » These people recognize that the two points of view sometimes conflict, with the subsequent difficulty for them to decide. They have emerged from the conventional level but are often struggling between their loyalties to the ethical principles of their society and culture in which they live on one hand, and some more interiorized principles, such as not killing others, not torturing anybody, not hitting children, etc. on the other hand.

**VI.** At stage VI, people are considered as ends in themselves and must be treated as such. A person stabilized at this stage follows a self-chosen ethical perspective because s/he has become autonomous and responsible, not easily influenced. When laws violate these principles, such a person is usually not anymore put in a conflicting situation but acts in accordance with his/her self-chosen universal principles of justice, equality of human rights and respect of dignity of human beings: « *I won't do it, because it's not right, no matter what others say.* » It means that such people are now much less emotional, their attitude is impregnated with moderation, they are considered both as reasonable and flexible.

Having read the description of these stages, please ponder over them. These descriptions cannot be completely extensive and clear, but the purpose of this exercise is not to discuss. It is rather an introspective, confidential experience. Write your answers to the following questions in your diary:

1. In which of these stages do I find myself mainly?
2. Do I find myself also partially in some other stage(s)?
  - If yes, in which one(s)?
3. More precisely, did I notice a particular behavior on which I see the necessity to work?
  - If yes, which one?



### **III. Normalities and « normosis »**

The underlying quest leading to the construction of these hierarchical representations of human beings is always: « what is normal? », « what is abnormal or pathological? », « which stage is desirable to reach? »

#### ***Definitions:***

To be normal is defined in the dictionary as: « conforming to a type or standard; to be regular, usual, typical; ordinary, conventional, either physically or mentally. »

In the beginning of XXth Century, the medical field started to use the concept of normality in a statistical way for separating what the medical scientists considered as normal from what was defined as pathological – that is what was producing disturbing or threatening symptoms. As a result, various medical normalities became mathematical entities situated between the two ends of Gaussian curves. For instance you get a diagnosis of tachycardia when your pulse is more than 100 beats per minute, a label of bradycardia when your beats are below 60 per minute, and a normal or physiological rhythm in-between.

What is important to realize is that such statistical normalities have been arbitrarily imposed by so-called experts. In the psychosociological field, normality applies to a population presenting no major psychiatric symptoms. Nevertheless some authors like myself have introduced the paradoxical concept of « normosis » to label a set of behaviors found in the general population considered as normal, that is free from medical symptoms. These authors maintain that being part of a statistical majority doesn't necessarily make us healthy people, whether physically, mentally, morally or spiritually; nor make others feel well when interacting with us. Hence the suffix -osis, meaning chronic disease, such as osteoporosis, psychosis, nephrosis, etc.

My definition of normosis characterizes a large percentage of the general population, presenting a set of values, attitudes and behaviors that may result in physical and moral discomfort, unrest or sufferings. More often, these alarm signals are masked by compensatory behaviors used for providing diversions, like participating to feasts, intense sportive activities, work or sex addictions, etc. The more or less conscious uneasiness of such normosed people is reinforced by the social consensus situating them in the category of normal individuals.

The famous anti-psychiatrist R. D. Laing called this majority state « normal madness »[]. J. Richard, a geronto-psychiatrist, has stated: « We were induced to consider the adaptive conformism as pathologically normal, and the state of regression as normally pathological. »[]

From a spiritual point of view, such a statistical normality is of course considered as neither normal nor desirable. According to spirituality, birth is the signature of our failure to have reached the point of liberation during our preceding incarnations. In other words, spiritually speaking, liberation is the turning point bringing us to the real stage of normality.

### ***Historically***

It is easy to understand that normosis has always existed in human history, with fluctuations through times with respect to its levels on the scales of human development that we have already mentioned. Of course, these fluctuations were directly influenced by multiple factors characterizing the different periods crossed by the successive civilizations prevailing at a given time. Our topic is however limited to trying to understand today's normosed human beings.

In order to evaluate this point in a direct way instead of intellectually, permit me to propose:

## **A second introspective exercise**

Please read what follows quietly and carefully and answer the following questions:

1. Am I a normosed person?                      Yes    No
  - If yes, in what way and to which extent?
2. More specifically, did I notice a particular behavior on which I could work?
  - If yes, which one?
3. Are such introspective exercises useful to me?    Yes    No
  - If yes, in what way?
  - If no, for what reason?

### ***How are normosed people today in our society?***

Morally speaking, normosed individuals are situated below the principled level described by L. Kohlberg. They are mainly dependent on the messages coming from their senses, their impulses, their emotions and their intellectual reasoning. Their philosophy is therefore mostly materialistic. They feel themselves as separate entities vis-à-vis others. As a consequence, they are firmly attached to a dualistic world vision in which they are the subjects, clearly delimited from others and their environment. When such a tendency is reinforced, they tend to consider all that is not themselves as objects or even things. Although they can be affectionate, they give most value to things. Visible manifestation of their personal success is their main objective. As a result, the interior, namely their inner life, is impoverished, ignored or disqualified for being insignificant or not concretely productive.

Introspection is therefore not their cup of tea. They desperately try to remain or at least appear as young and strong. In other words, they try to have everything under control. And despite the fact that it is something impossible, they persist to try. As a result they are only occasionally happy and very often frustrated; and above all, frightened of death, a chronic fear that they try to evacuate from their conscious mind by acting more or less compulsively by means of sport, grub, feasts, sex, etc. Their personal desires are prevalent. They cannot avoid comparing themselves to others, hence often feeling jealous, criticizing a lot, involved in gossiping or confronting more directly their rivals. They cannot avoid having friends and enemies, good and bad “objects” in their field of consciousness. In other words, their capacity for altruistic behaviors is rather embryonic. As a consequence, they are not preoccupied by, and prone to protect, nature and environment. Their sense of morality has remained at a rather low level, going generally from the pre-conventional of self-interest stages to the conventional stages of social approval. They usually have no access to what we call “metacommunication”, that is the capacity to communicate about the definition of a relationship. As a result, it is difficult for them to avoid misunderstandings and get out of the relational conflicts of the daily life.

We may summarize the present oversimplified description of normosed people by saying that their emotions and their intellect are guiding their lives since their heart cannot be heard significantly. As a result, their evolutivity (capacity to evolve) is low: they have only access to a quantitative type of change when they realize that things are not going well, that is “doing more of the same thing” instead of changing their point of view, which could lead them to a qualitative type of change. For example, opposing more and more to something or somebody when realities in their relational lives give them repetitive signals for letting go of some inappropriate behaviors. They don’t appreciate the situations of life as a whole, in a global way. They are rather prone to cut them in different parts in order to analyze them

separately. So, they may be labeled as *homo hypo-ethico-technico-economicus*. Their predominant left brain tends to push them numbering everything, so that the qualitative side of their lives is strongly reduced.

Normosed people may be observed in the following forms:

***a) The active or aggressive form of normosis***

This form is easily spotted: egoism, competition, clarity of objectives, tenacity and assertiveness are some of the main characteristics of active normosed persons. When these traits are highly developed, we may call them « killers », as our Master does. They may use their physical strength, incivilities and rudeness in order to dominate others and get what they want. But they use more often seduction, threats and bargaining [Note: Bargaining means that you try to win over your partners, whatever the means used. Bargaining must be distinguished from true negotiation, where the objective is to find a good solution for all partners – a win-win game.] Mainly influenced by their phallic tendencies, aggressive type of normosed people look essentially for domination expressed in very few repetitive statements that can be caricatured as follows: « I'm right. I'm the best. I'm better than you. I shall win. »

***b) The passive form of normosis***

Passive normosed people appear more discrete and conformist. They are more repressed in their behaviors. In other words, they will not act openly as active or aggressive normosed people do. This is because of perceived possible consequences coming either from inside, in the form of fear or guilt feelings; or from outside, in the form of reprobation from others. They are more sensitive to this than assertive normosed people. In fact, they secretly envy the latter and to some extent identify with notorious representatives of that kind, who flourish nowadays and are even praised in our present papers, movies, etc. Passive normosed people may be considered the so-called “silent majority” of our modern societies. Their tendencies don't appear in the open

because they are more hypocritical. However, some of them tend to become more active when the general trend predominates towards a permissive, indulgent and decadent society as it does in ours.

***c) The mixed form of normosis***

Some people have some characteristics of both forms, for instance being assertive if not aggressive at work and much more discrete at home.

***d) The partial form of normosis***

In my present observation, all individuals fluctuate between three levels of development, the one in the middle being the standard one, namely the one at which we function under usual circumstances. This is of course also true for normosed people. So, if a person has only his inferior level included in the realm of normosis, we may define this person as partially normosed.

Hence, as far as their level of development is concerned, fully normosed people are situated mainly:

- At their physical, etheric and astral bodies (see figure 1)
- At the 3d chakra (Manipura in the tantric tradition), with fluctuations towards the 2nd (Svadisthana) and the 4th (Anahata), as may be seen on figure 2.
- At the phallic stage of development, with fluctuations to the immediate lower and upper stages (see figure 6).
- At pre-conventional and conventional levels of morality, as seen on figure 7.
- Partly in animal (or pre-personal), partly in human (or personal) field of evolution, as seen on figure 6.

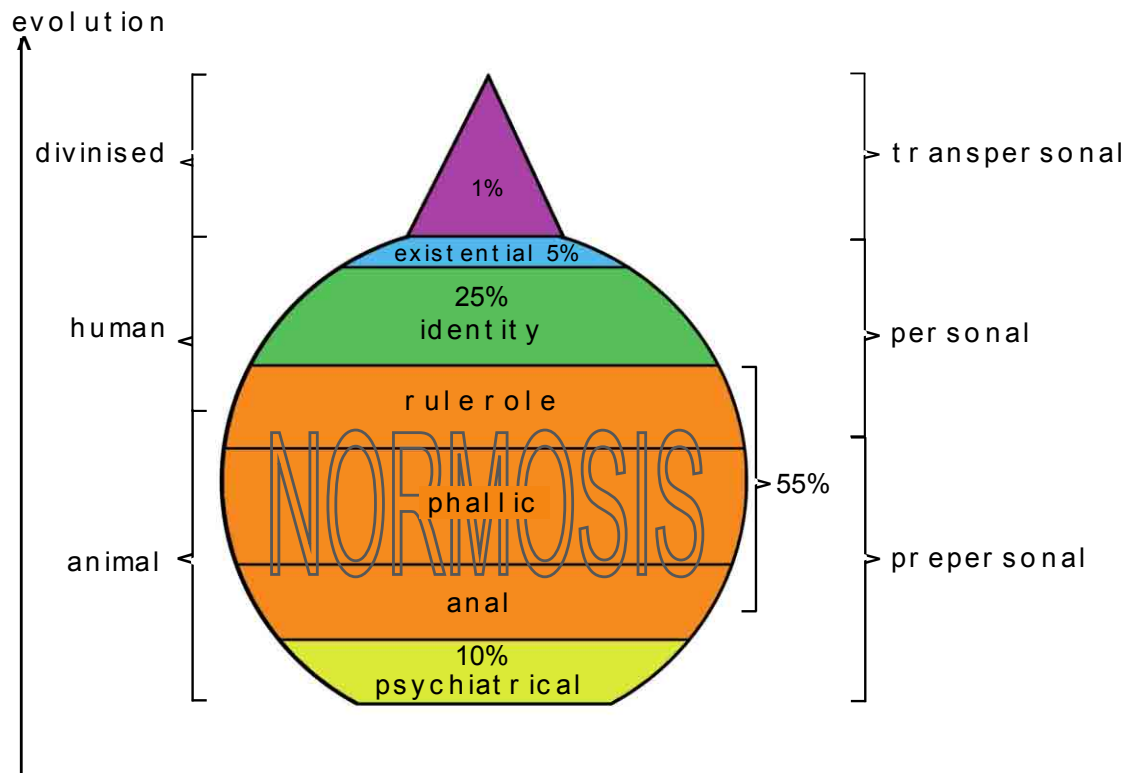


Figure 6 shows an evaluation of the distribution of the general population regarding evolution stages, normosis occupying most of the field with about 55%.

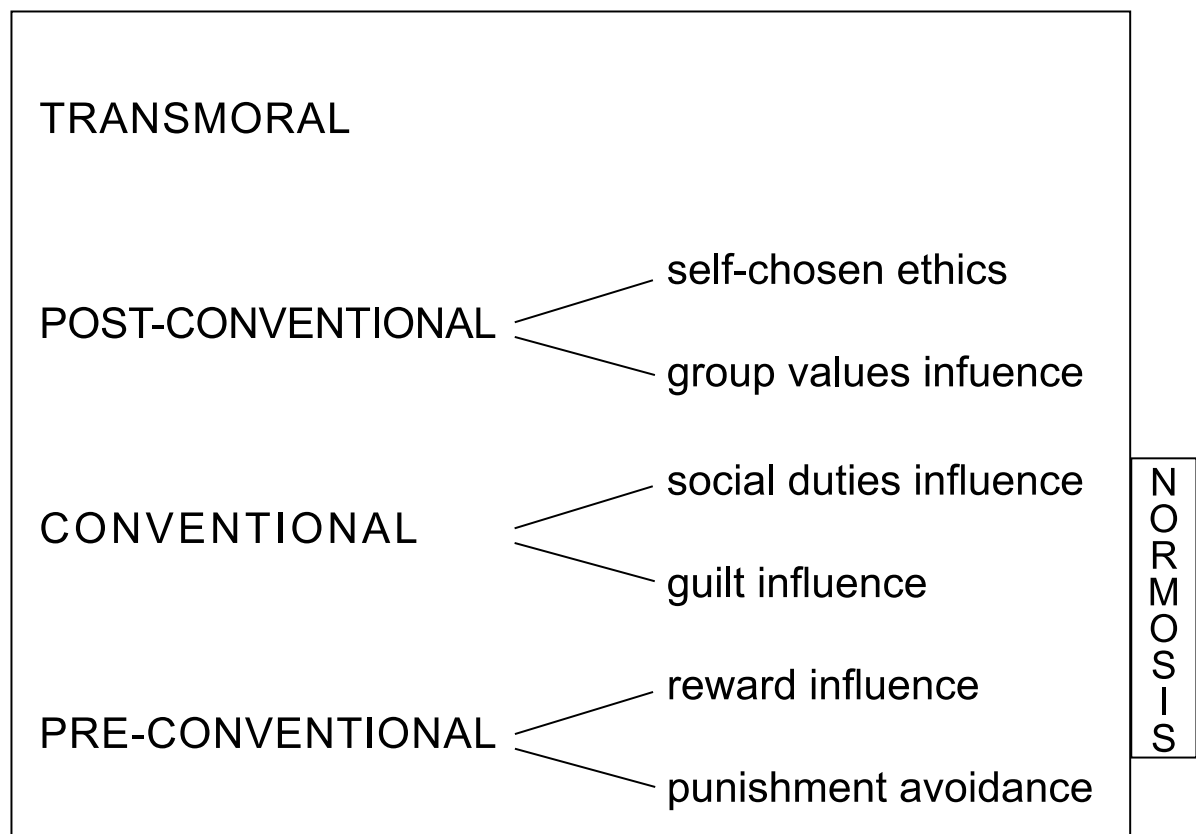


Figure 7 shows the six stages of moral sense described by L. Kohlberg, plus the transmoral. Normosis includes three of these moral stages.

#### **IV. Consequences of individual normosis for the society**

It is now possible to understand why I needed to introduce this term of normosis and normosed people in my reflection to shed some light on the question “Who are humans today?” Being the majority, normosed people set the tone and tend to lead the way in a given society.

The behaviors, habits and attitudes of the normosed population of a society have multiple consequences on the collectivity, especially when its level of development has become unstable, either moving higher or lower. In such periods, more signs of dysfunctions appear, up to the point of a so-called crisis.

In our present time there is no doubt that the normosed, who are the majority of the population, are in an unstable period, moving mainly down and influencing the society as a whole downwards. Numerous signs of the present crisis of our societies can be easily observed on individuals, institutions, nations, etc. These signs are mainly of psychiatric, medico-legal and political orders: increase of insomnias, burn-out, depressions, consumption of alcohol and other drugs, risky behaviors, various types of incivility, violence, suicides, frauds, pornography, pedophilia, religious intolerance, racism, corruption, economic, civil and international wars, etc.

What makes these symptoms become a global crisis is the fact that the different authorities supposed to reestablish a balance, to find remedies to the situation, are unable to do so. They are themselves normosed enough and are caught in their useless paradigms and in the inevitable fear prevailing during a crisis. All this makes them unable to appreciate the situation clearly and to



take adequate decisions based on a new model pertaining to a higher order of consciousness that they are not aware of. As Albert Einstein said:

*We cannot solve a problem at the same level of consciousness as gave rise to the problem.*

Normosis is characterized by immaturity. This means that it uses various defense mechanisms of an egotic nature, mainly projection, splitting, denegation, repression, rationalization and intellectualisation. As a result, it is not astonishing that our present civilization has taken innumerable contradictory political decisions, such as:

- Refining rice and then adding multivitamins to it.
- Fighting an endless battle against more and more resistant microbes.
- Pride in having more and more hospitals.
- Disturbing the natural ecosystems in order to achieve a transient increase of agricultural productivity, resulting in more and more sterile, poisoned fields.
- Using dangerous means in order to produce more energy, up to the point of destructing the environment instead of saving it.
- Praying God or Allah to win the war.

## **V. The other possible issue: quitting normosis**

There are several human qualities that we need to acquire in order to leave behind our more or less normosed condition, a mixture of animal and human tendencies.

From that list, I have selected those I consider as essential for preventing blockage in my personal evolution. Although I know that my own experience is not necessarily transposable to others, I have accumulated enough observations of numerous other

persons to be fairly confident that my experience is not special or unique. I'm still working on some qualities for which I practice positive autosuggestions.

1) I have already implicitly suggested through the first introspective exercise that we should manage to **become moral** and sincerely try to establish ourselves at a principled or post-conventional level of morality, as recommended in different traditions, like the yogic ones :

*The basis of Yoga has always been the right morals and proper behaviour. That is why, my Master Samarth Guru Mahatma Ram Chandraji of Fatehgarh (U.P.) had laid very great stress on this point. He always emphasized on cultivating principled character. The way of life should be pregnant with high morals. If it is not there, a person is not capable of having the fine type of spirituality, which is beyond everything and is worth having.*

Complete Works of Ram Chandra, vol. 3, p. 409

2) In order to reach an appropriate level of morality, the first step is to accept to introspect properly, so that we have a clear picture of ourselves. This requires a sufficient degree of **sensitivity** and **honesty**.

It has been my personal experience that each time I refused to see my shortcomings, I got in troubles, not only with others but with myself, feeling uneasy without knowing exactly why. And as soon as I was able to perceive my personal moral conflict, in other words to accept seeing myself more realistically, as I was, I felt relieved from my previous feeling of uneasiness. I could then appreciate the positive side of such introspection, like a medical

diagnosis permitting me to see clearly how to correct myself and start the appropriate treatment.

In doing so, of course, we may face unexpected discoveries that may provoke a shock and even a crisis in us.

It happened recently to me when I reacted to an attack from someone, and as a result indulged in verbal violence during a phone call, followed by judgmental thoughts about this person for two days. This showed me that the old Ferdinand was still very much ready to manifest himself when favorable circumstances arouse. I was shocked and started a mini-crisis consisting in a mixture of feelings of shame and a renewed motivation to get rid of the shortcomings revealed to me once again.

At the individual level, a crisis has always one out of three classical outcomes, as shown in figure 9:

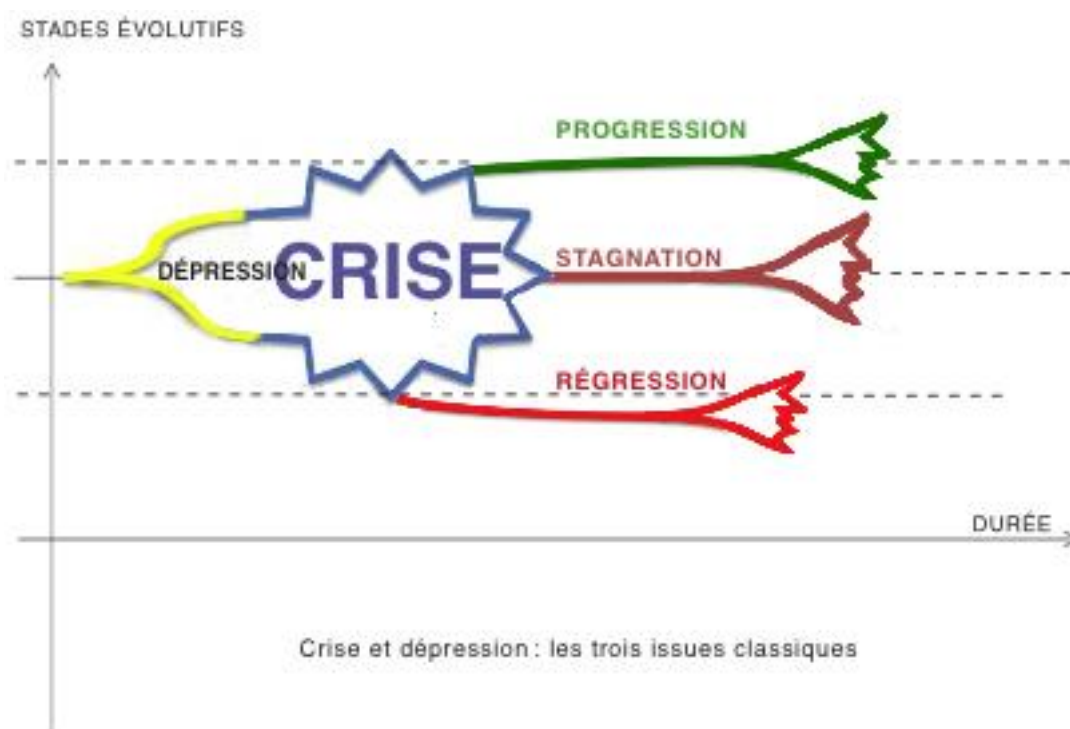


Figure 9

3) We should not be afraid of the *necessary crisis* we have to go through, even if it is not pleasant to undergo such periods, which

we may think of as a stay in a washing machine, as seen in figure 10.



Figure 10: A crisis is accompanied with anxiety and various negative emotions, often leading to confusion and transient paralysis or agitation.

When a crisis happens at the level of a collectivity, all the three possible outcomes take place in different parts of it, although in different proportions. If we take the present crisis of our society,

typical of a period of decadence, a majority of the population follows this predominantly regressive trend, another part does not change, and a minority is progressing, preparing a future evolutionary shift.

On the other hand, several authors mention a recent increase of the vibratory level of our planet that started in 1983. During an informal conversation, P. Rajagopalachari said that the general population submitted to such new conditions might be compared with a liquid being cooked on a fire. The lighter part is evaporated or sublimated in the form of vapor and escapes from the pan. What remains solidifies, possibly stinks and become attached to the bottom of the pan. For me this metaphor was very significant and revealing.

4) Accepting to introspect honestly up to the point of being shocked and put into a crisis giving us a possibility to change, means ***accepting sufferings***.

Although they also recognize that it is not so easy to do so, sages of all traditions have encouraged their adepts to accept sufferings, for example:

*The mind, which is able to undergo difficult and bitter plights with poise, is strong and stable. The feeling that 'I am suffering the plight' will only tend to weaken the mind. On the other hand if your attitude is one of 'undergoing' and 'not suffering', the whole impact will be different. 'Undergo' all experiences confidently with readiness and acceptance. With every difficult incidence, your mind will grow in strength, depth and placidity (calmness). This is, in reality, the mind's enrichment and promotion.*

Swami Bhoomananda

And according to traditional Buddhist logic :

*If you can find a remedy for your sufferings, you don't need to be unhappy. If you cannot, there is no benefit to be unhappy.*

Tenpa'i Nyima Rinpoche

5) Along the same line, the next step for stepping out of my normosed tendencies was to understand why it is so important to **forgive**. It took several years for me to become convinced that forgiveness is not mainly for the benefit of thoses who have wronged me but first and mainly for my own interest : it simply makes my suffering disappear. That's why I'm trying now to apply it systematically and as rapidly as possible after each challenging event.

*Because even though abhyasis are at different levels, being and becoming, from being to becoming is the process that Sahaj Marg undertakes. In the process, hatred must turn to love, lust must turn to love, mockery must trun to – what ? – compassion, and forgiveness must become what was, you know, vengeance, vengeance-ful attitude.*

*Be not revengeful, says the Christian tradition ; vengeance is mine, sayeth the Lord. Here, even the Lord has no vengeance. And Babuji Maharaj repeats again and again, you are who is to work upon yourself.*

P. Rajagopalachari, *The Guru and the Goal*, p. 71

*When you hold resentment toward another you are bound to that person or condition by an emotional link that is stronger than steel. Forgiveness is the only way to dissolve that link and get free."*

Catherine Ponder

*Forgiveness is to offer no resistance to life – to allow life to live through you. The alternatives are pain and suffering... The moment you truly forgive, you have reclaimed your power from the mind. Non forgiveness is the very nature of the mind.*

Eckhart Tolle 19

*Every wrong act and every evil deed will be punished by the law of karma... What ever pain we cause to another, we will experience ourselves. No one is free from the law of karma. It is crucial to understand that forgiveness does not mean we absolve some one of their karma. That is God's role and it is not one that we have the power to play even if we wanted to.*

Swami Chidananda Saraswathi

*All hurt is an internal affair, caused by our life experiences and the belief systems formed through them. When we blame others for it, we tend to externalize the problem, which drains us of energy to handle it. What other people think, say or do is their stuff and my reaction to their thoughts, words or deeds is my stuff.*

Swami Chidananda

6) If we take the habit of introspecting and meditating, that is to look inside instead of outside, it tends to **reduce our judgmental tendency**, something that I have personally experienced, although it remains my principal hobby horse. Sages and spiritual masters have insisted on the noxiousness of judging others, as very explicitly explained by Babuji in one of His Messages that I have taken the habit to read daily as a preventive measure:

*It is true that judgement should be banished from your minds. Dismiss the related thoughts: these are like weeds in your garden. They invade everything and spoil the beauty of the place. Try to be rigorous in this practice; no true spiritual way worthy of the name can be followed in a good condition if such loads hinder you. Be rigorous towards yourself if you really want to advance. "This other Me" as coined by Paul, the disciple of Master Jesus, deserves all your required attention to alleviate your burden. Like him, you must fight to control tendencies deemed natural among humans – shall we say. To be capable of self-analysis, sufficiently clear and lucid, and being willing to correct some of one's faults, is an indication of one's aspiration to strive towards perfection – a very commendable aspiration per se, which is worth encouraging. We can only encourage you to undertake this process. We all went through this personal process: grappling with difficulties of this kind, which we had to overcome. You should look at yourself lucidly and act; thus, you will simply serve your own cause.*

Sunday, April 7, 2002, 10.00 a.m.

7) I have not mentioned so far **discipline** as an important quality. This is because, as we know, it goes with the basics of the basics, namely doing our sadhana regularly. Doing our sadhana additionally gives us the opportunity to strengthen to our **will** – a crucial quality for promoting our progress.

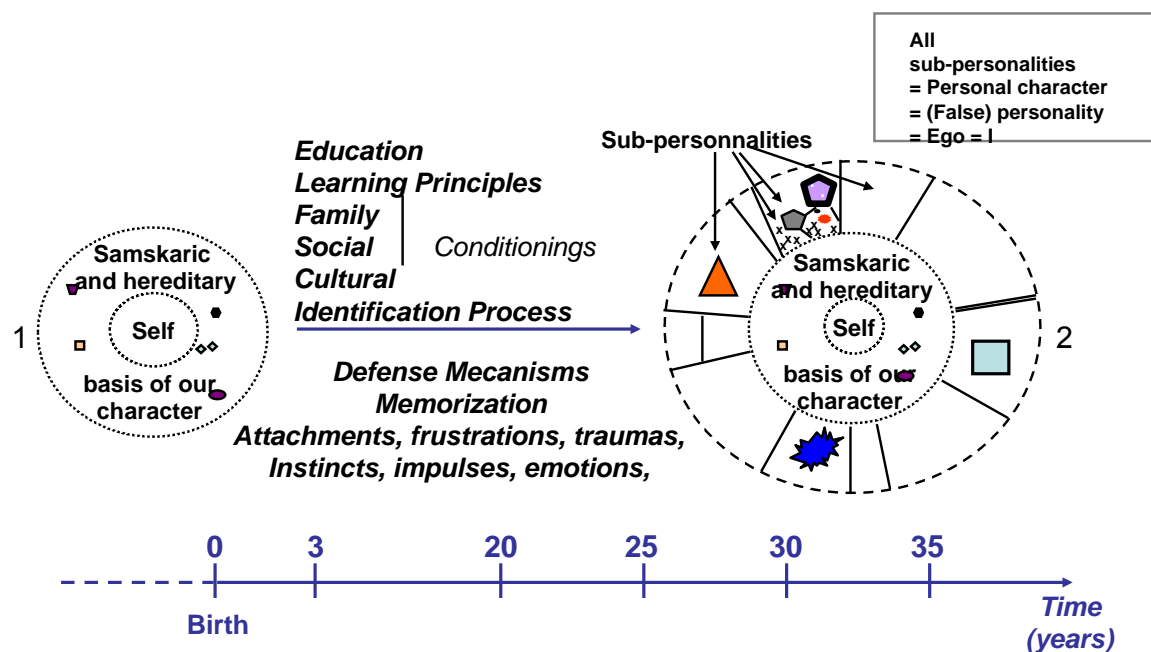
In summary, I have the feeling that if we practise regularly and develop the above mentioned human abilities of honesty, sensitivity, lucid introspection, acceptance of our sufferings, forgiveness, non-judgmental attitude and a principled morality, we shall evolve very positively at the human level, which is essential for our spiritual progress. This is because spiritual qualities can be developed only on solidly built human qualities.



So, if the two introspective exercises presented to you revealed a particular shortcoming, please consider the idea to drill the positive counterpart of it.

By doing so I'm sure that we can evolve from a standard or normosed state of evolution that we may call a juxtaposition of sub-personalities (see figure 10), to a nobility of character (see figure 11).

On the contrary, if we don't work sufficiently on ourselves, we shall stagnate or regress (see figure 12). The Buddhist concept of multi-stories tray is another metaphoric representation of the same.



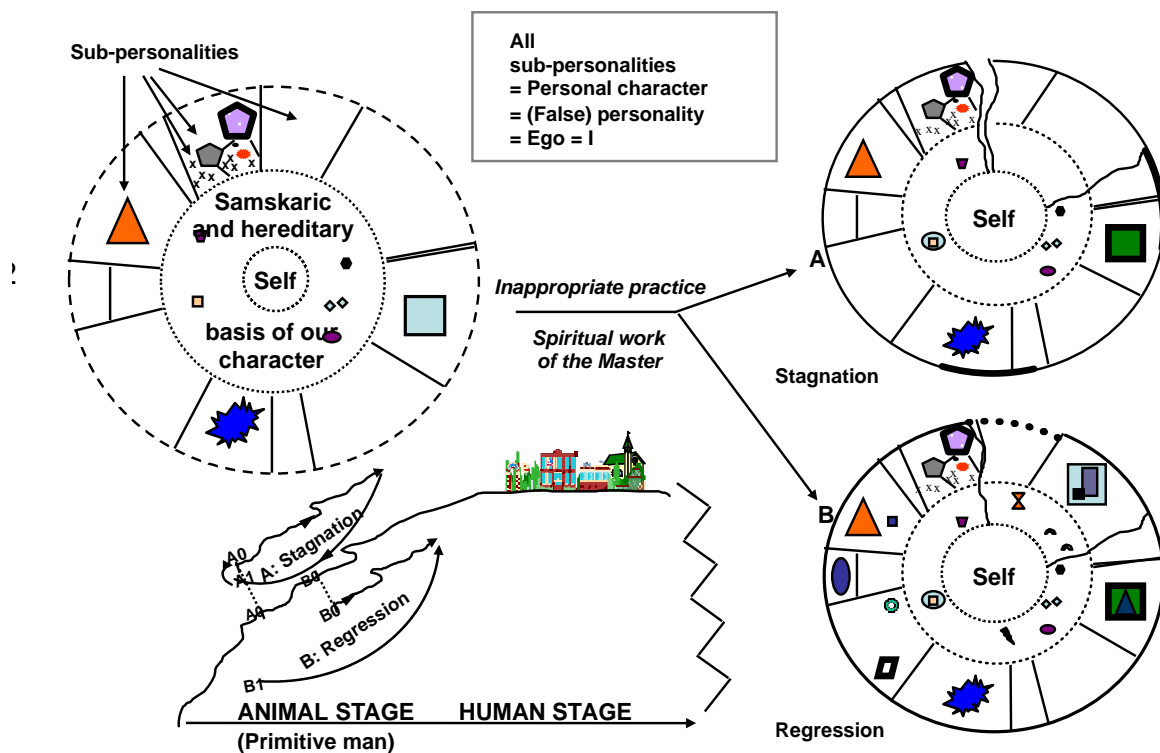
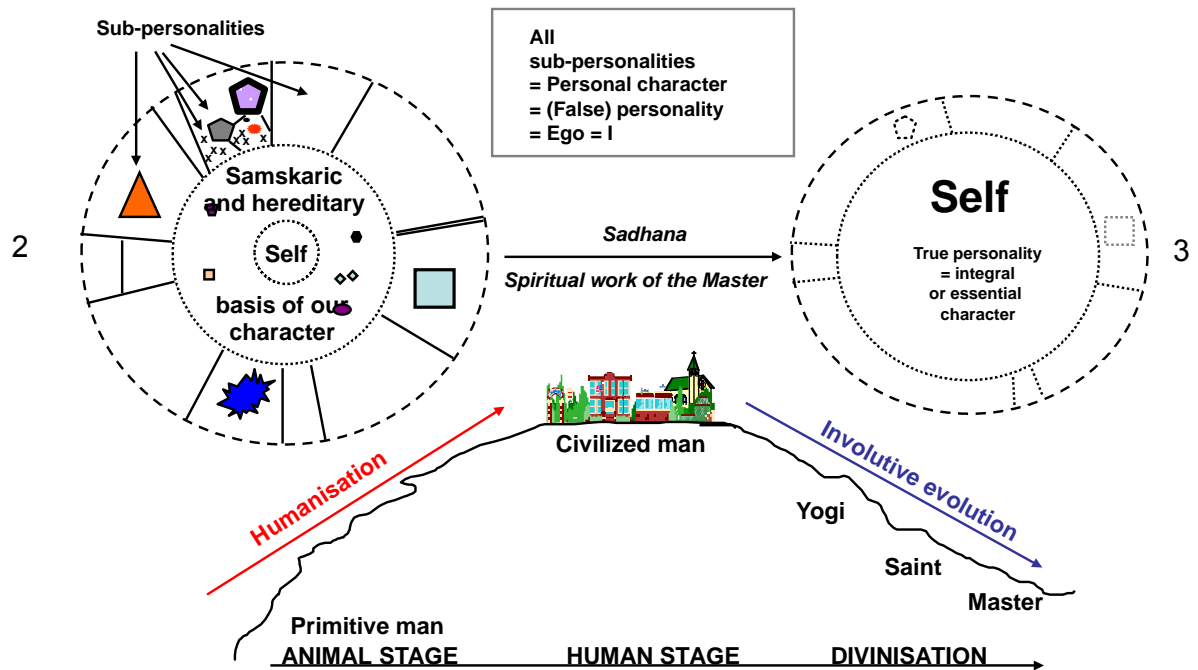




Figure 10 shows a standard “normosed” human being, as produced by his/her samskaric, genetical, cultural, family, personal characteristics.

Figure 11 shows what may happen to human beings who practise sincerely a spiritual path under the responsibility of a capable master.

Figure 12 shows the stagnating and regressing outcomes when the ego of followers is recuperating the spiritual energy.

Figure 13 shows the possibility to progress, regress and stagnate at a given level of evolution.

It is my hope that if we fulfil these conditions, we’ll progressively become balanced people. Such a state is very desirable, maybe the greatest.

Then perhaps may we evolve from a normosed state to a spiritual state and start our divinisation, or in a formula that came to me

recently, which could have been another title for this presentation:

*From an unbalanced « dividual » to a balanced individual.*

Then we may perhaps become real lovers of Him and of all whom He loves because :

*If I am a true lover of the Self, I see the Self everywhere; I cannot hate the Self because it is also my Self.*

Chariji

Then we may be even in a disposition and a position to start helping others, as recommended by Babuji :

*Spirituality will be a way of salvation. You should be well aware of this situation, unprecedented in the history of civilizations. It is up to you to protect yourself and **help your brothers** facing problems whenever you have such an opportunity.”*

[Whispers from the Brighter World, A third Revelation, p. 303]

END