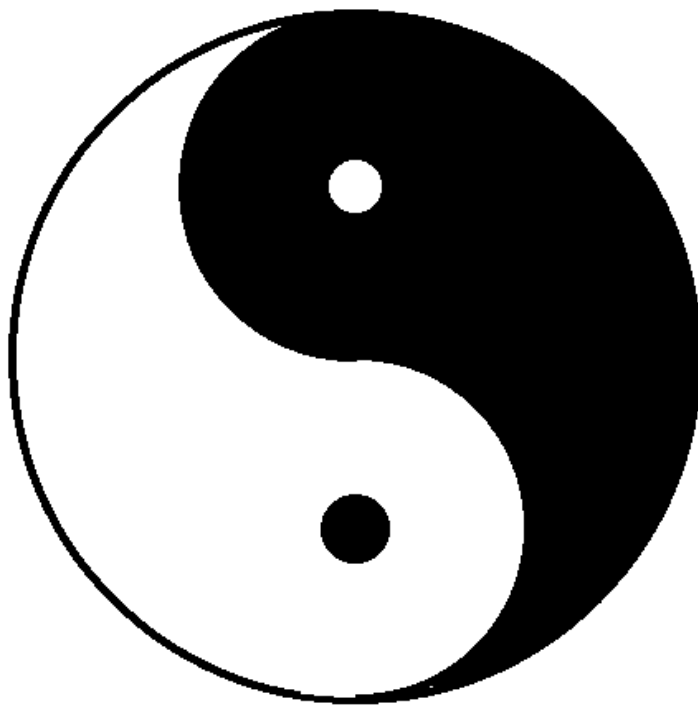


Chapter 5: Duality

In previous chapters we have seen negative aspects of our civilization. Before acting, we need to step back and understand our world. A fundamental notion of this world is duality. If you don't understand it, you endure it. But if you do understand it, you can see and figure out how to compensate an imbalance.

Joy-sadness, warm-cold, day-night. We are in a world composed of opposites, or to be more precise, complementary polarities. We can define cold when we know hot. If there were no warm, we would only have a constant temperature, then the notion of temperature would not exist. Another example: how would you explain the notion of color to a born blind man who has never seen light? So to grasp the full potential of a notion, we need to know these 2 polarities in a significant distance. It is within what we are not that we discover what we are. This is my understanding of Tao, Dao or yin-yang.



The 2 complementary colors each occupying half of the circle and the small circles of the opposite color represent the manifestation of one polarity within the other.

It is in the midst of darkness that we can see our light. It is when we illuminate that we identify a black area that does not reflect the light. But the small circle is also there to remind us that everything is never completely of one polarity. Even in the greatest despair, there is hope. A state, a situation, a thing, is never completely black or completely white. This symbolizes that the absolute or perfection is not of this world.

The shadow has spread throughout the world, its main means of propagation is the interest rate loan and its financial and moral corruption, which I call usury as a whole. It makes more and more injustices, miseries and horrors visible. These manifestations or effects make humans aware of a problem. Their empathy wakes them up. The more the Shadow advances, the more numerous are those who wake up to their deep nature of compassion and not of domination over another. There is thus a necessary evil for our greatest good. "Much good would not happen if there were no evil in beings," said St. Thomas Aquinas. And in the end, at a higher level of understanding, our tormentor is our benefactor. As a benefactor, we are grateful to him. We can then free him from his role as tormentor and not condemn him. We must make him understand that it is no longer necessary to take on such a difficult role. To make his or her fellow suffer is very painful for the consciousness...when it is awakened. The victim does not need to punish the offender, because the time will come when consciousness awakens and remorse and pain invade the tormentor. These can only be alleviated by repairing. Thus the victim becomes aware of his or her light and unfolds it all around the darkness of the tormentor. The darkness is revealed, consciousness can arise.

Of course, this is not immediate and it can take many painful experiences to understand and live it successfully. It is often in the pain we endure from someone that we awaken to the idea that we are behaving the same way with someone else. You reap what you sow. Don't do what you don't want to be done to you. This is the golden rule. The simplest and most immediate solution is to return evil for evil. But experiences show that this is rarely instructive for the executioner. As Gandhi said, "an eye for an eye and the world will end up blind". Indeed, we are rarely impartial during a conflict and not always in a position to give back precisely what we have received. Escalation is the consequence as a rule. The situation only calms down once a balance of power has been established. This is the reason for the strongest. And each side thinks it is right. The initial tormentor is strengthened in his position. The other solution, more difficult at first glance, when one is a victim, is first to understand that the act committed by the tormentor is bad because it is not in our deepest nature. The victim comes to wonder how such cruelty can reign inside that person! The victim comes to say: "I'm not like that deep down inside. I can't do these cruel acts. I don't want to return this evil. This invites us to deploy treasures of goodness and richness of soul to find solutions to make the tormentor understand his mistake. We must bear in mind that one day he will suffer from it.

It is a work on ourselves in depth. We need to develop the ability to understand what hurts us and how another person is responsible for it. This implies formalizing a principle of improper behavior and highlighting that this is precisely what the tormentor does. But the fact of having identified a type of behavior that is inappropriate to one's morality allows one to link it to other practices that one does by oneself that also fall under this inappropriate principle. Moreover, it is very difficult to recognize one's mistake and this can take time. The victim may be led to understand that he or she was at first a tormentor and that it may be up to him or her to change. But if there has been an escalation of violence before, it's very difficult to get this lucidity. To take the example of the temperature, if we find that it is too hot, the solution is to bring back some cold in order to balance to a temperate level that is pleasant. If it is very hot, you need a lot of cold to solve the problem.

I draw attention to the fact that I am talking about a solution. I am not saying that this is the systematic way to deal with an aggressor. I think that some people want to be on the dark side and they're comfortable with that. There is not always a solution. The goal is not to make the darkness disappear, but to contain it. Having a self-defense reaction can put limits on an aggressor. It can also keep us alive. But the solution lies in understanding duality: accepting the need for polarities, knowing where you stand and doing what is necessary to repair or rebalance and giving others the opportunity to do the same.

The right conditions are met when an offender believes he is superior to his victim and believes he is doing something good or right. The door of consciousness is then unlocked and the victim can hope to open it. But it is by having already experienced this work of opening consciousness on oneself that one can understand what the offender is feeling and bring him to open himself. This person who patiently accepts to bear, knows this feeling of superiority that the offender manifests. He knows that it corresponds to a quest to do well. He can therefore lead him to realize that his position is not to respect the golden rule, for example, has nothing superior and is paradoxical with the justification of his attitude by the knowledge of the good. He who has endured has had the humility not to impose his vision of the good and has not violated the golden rule. Humility has been superior to superiority. The latter can then resume its path towards improvement, towards higher level, that is to say, to pass to humility and not believe oneself to be superior.

Let's now look at some examples to better understand. France, and a few others, attacked Libya, in order, we were told, to protect the Libyan people. France has now withdrawn from Libya for 8 years. But this is what we can read on the official website of the French Ministry of Foreign Affairs:

"Security conditions in the Tripoli region are deteriorating. Military confrontations and air strikes are underway. It is recalled that the Libyan territory is formally discouraged."

Patrick Mbeko in his book *Objectif Kadhafi*, tells us that the West has imported and armed terrorist groups to attack the ruling power. They have seized strategic sites

such as arsenals of ammunition. France then went before the United Nations to prevent Gaddafi, the Libyan leader, from using air means to defend his country. What can we see today? Terrorist groups and traffickers are thriving in Libya, and the new power is trying to defend itself with air means, as Gaddafi had tried to do. The facts, and I invite as many people as possible to testify, show that the implementation of the objective of protecting the Libyan people had dramatically opposite results and the representative of the country was savagely murdered. Can you imagine the impact on his supporters? Many Libyans lost their home, a parent, a spouse, a child, a brother. It would seem logical to me that the majority of the Libyan people feel victimized and see France as their executioner. What should the victim country do? It wants justice to be done. I agree, but who is going to render this justice? The balance of power is not for the moment in Libya's favor. How should the victims react? How should they make France understand what they have suffered? Isn't it logical that some want to make France pay? Is there any other solution than to think of carrying out a terrorist attack in France? There are millions of Libyans, isn't there a risk that some of them will act? I hope that the French are grateful to all Libyans for not taking revenge on us. May this enlighten us. Yet we have suffered terrorist attacks in France since our attack on Libya. Has this allowed France to question its hostile attitude towards certain countries? I can tell you that no, quite the contrary. We are very hostile, to the point of sending missiles, towards Syria and we are unfortunately more suspicious towards Muslims. France is still giving lessons to other countries by using force. Isn't this an attitude of superiority?

Are Libya or Syria demonstrating aggressiveness or superiority? I hope by this example that everyone understands that striking back does not solve anything and makes the situation worse. Nonetheless, France will have to find a way to make amends in order to do justice to Libya. If the French understand that the predatory forces that have openly poured out on Libya are also present within their country, silently, France will be able to solve many problems and much suffering. And this situation is not recent, see what Gandhi said: "I believe that through all the bloodshed, all the wickedness and all the deceit that the West is resorting to on a colossal scale, the whole of humanity is advancing silently but surely towards a better age". Indeed, one day we will come to understand that he who surpasses others in lies and brutality has no moral superiority over others. This will be a great progress. But we're not there yet, at least in France and probably not in the West. Let's move on to an example on the scale of an individual. I'm going to relate a story told by the famous and beloved writer Victor Hugo. In his novel *Les Misérables*, he describes the french society from 1815 to 1832. And we understand the title. In this society, people do not eat enough, children work, workers are exploited, justice is ruthless and perfectible, a character sells her body to feed her child. In this misery, we follow the journey of Jean Valjean, who comes out of 19 years of *bagne* for having stolen bread to feed his family. He is rejected by everyone because of his status as a former convict. However, a bishop, Monsignor Myriel, offers him lodging and a meal. But after eating, he runs away and steals his silverware. Brought back by the Police in front of the bishop, the latter reacts in the most unexpected way: he

forgives him and testifies having offered him the silverware, saving him from a permanent return to jail. He also gave him two chandeliers to encourage him to adopt a virtuous life. Jean Valjean is then transfigured. In a state of material and spiritual misery he discovers the nobility of soul and its transforming power. From then on, one discovers throughout the novel a man full of compassion, courage and generosity facing tribulations, often giving and sometimes receiving acts of great humanity in the midst of human misery. Through this story Victor Hugo wants to show that wickedness is sustained by material or spiritual misery. And that the redemption, the resolution, the exit from this state passes by an interior fight of the soul which can only take place thanks to an enlightening act, of great generosity, in the opposite of misery, wickedness and punishment.

It is important to understand that the notion of duality is not limited to good and evil, or shadow and light. We can also see it in notions such as electricity with a positive and a negative pole, but also money, the engine of our society and of many individuals. More precisely, money is an energy that powers the engine of our society. This energy is so powerful because some people have a lot of it and some are in desperate need of it. Wealth and poverty are the two polarities of money. Long ago, Ruskin, in England during the 19th century, in the lair of budding capitalism, wrote:

*"The strength of the guinea [money in England] you have in your pocket depends entirely on the absence of a guinea in your neighbor's pocket (...)
The art of becoming rich, in the ordinary mercantile sense of the economist, is therefore the art of keeping your neighbor in poverty".*

One can add that the interest loan ensures the permanent repatriation of money to wealth, preventing a rebalancing and making poverty structural.

The concept of duality helps to understand that there is something more subtle than a simple classification between right and wrong for a given notion. For it is necessary to have the complementary notion in order to appreciate it. In other words, one cannot say that a given notion is good or evil. After all I have explained to you about usury, one could nevertheless say that usury is wrong. I would rather say that it is very selfish and its large-scale deployment can cause collective disasters. I think usury also has positive effects. It has allowed us to experiment that we can operate on a large scale with a virtual currency, made from nothing. This gives interesting possibilities for eradicating poverty. Lack of money is no longer an excuse since it can be made on demand. Moneylenders have developed technologies to monitor inflation and the monetary masses in circulation. This will be very useful in order not to jeopardize the system if some money is made to fight poverty. These tools make it possible to be informed as soon as possible to act on the levers of money reduction. Money is like energy, which one can have in an unlimited amount, but one must have the wisdom to use it correctly so that it benefits everyone. It does not seem to me that this stage has been reached by present day humanity. Nowhere. Therefore, let us not be too eager to destroy the unjust system that is in place. It could be replaced by something worse.

It would be much more reasonable first to acquire a little wisdom, by establishing peace for example. This would also have the advantage of limiting the most harmful effects of the current system based on usury.

Another effect of usury, more subjective, is its trend to stifle any technology that brings gratuity and freedom to the masses. It is such a loss of income for the usurer that he will invest in order to stifle them and keep his grip. Paradoxically, I think that the confiscation of certain technologies has had some positive effects for humanity.

To understand, I will tell you the story of the first invention of Viktor Schaubberger, the master of water. This man was a forest ranger at the beginning of the twentieth century in mountain forests in Austria. There was an isolated area where there were woods of great value, very old and of great density. Like ebony, they did not float. These woods were therefore extracted with great difficulty and a lot of time by men and animals. No one could find a solution to make the loggers' task easier. The helicopter did not exist at that time. A competition was launched to find solutions to this difficult issue. And Viktor Schaubberger, who observed nature with admiration, had noticed that certain water movements could lift stones. He used this principle in canals to transport wood that was not floating and won the competition. His invention was implemented. But Viktor Schaubberger was horrified to see that the forest was soon completely razed to the ground because of the efficiency of his invention. His technology, which made extraction almost free, destroyed the natural heritage of his region.

Thus, many people have worked and are working to develop technologies for the service of humanity. Especially in the field of energy. But these are stifled by usurious power. I refer you to the investigation in the Thrive movie by James Foster Gamble. There you will find examples and also an emphasis on control by finance.

Well, despite this, I wonder what our planet would be like if energy was free. I'm sure many people would use it to make money. Maybe we wouldn't have any more forests on Earth. Many mining resources would be overexploited causing ecological ravages. We would heat our buildings without insulating them... In short, we do not yet have the wisdom to exploit a major resource in unlimited quantities. And usury has saved us from this pitfall. Be aware of this before you remove it.

Let's now see how the understanding of duality can help us to solve the generalized problem of our world: we are in the reign of the law of the strongest. Cunning and technology have been employed in the service of the domination of one over another and of humans over animals, plants and minerals. Cunning and technology are manifestations of intelligence. Although stupidity is its opposite, this is not what will rebalance and save our world. It is necessary to identify a complementary value that can compensate for the excessive effects of intelligence.

The answer is Unconditional Love. To give without return, to forgive, to see the other as a brother is antagonistic with domination. When humanity has balanced its intelligence with Love, it will have attained wisdom. The Golden Rule will be understood and applied by all. But today those who control are very intelligent but have not yet attained wisdom. They feel superior but do not see that they are leading

us to the abyss. Many are incapable of compassion and therefore are at the beginning of their development. Humanity may seem stupid to them precisely because of its sensitivity, which allows it to be manipulated.

But there comes a moment when the human being wakes up before injustice, iniquity, cruelty or nobility of soul, thanks to his heart.

In order to rebalance, we need a great solidarity to provide each one with a small effort of fraternity, gift, or forgiveness. The less solidarity there will be, the greater the effort required from those who rebalance. If there are too few people, there will be no balance.

By now you should be aware that all the difficulties described in the previous chapters are also opportunities for change and progress. And that you do not heal evil with evil. If you wish to change what is wrong in this world, you must first change your perception of this world. Once you understand the usefulness of these problems or difficulties, you will know whether it is appropriate to keep them or whether they can be changed, and you will find out what to do. If you think you have understood, think for a few moments about what it is reasonable to do...

Here is an explanatory example of a proposal by Omraam Mikhaël Aïvanhov, who mastered duality perfectly:

"One erects statues to men and women who are considered as benefactors. Because they saved the homeland or discovered vaccines, because they were great poets, great philosophers, etc., they are placed on a pedestal. And we are right, of course, I am not saying that we should take away their glory. However, I think that those to whom we should erect the most beautiful statues are our enemies... But yes, they are our true benefactors: thanks to them, we are obliged to become more vigilant, more intelligent, more patient. You think it's not serious? Well, figure out what you want, but still try to think about it a little: often our friends put us to sleep, while our enemies push us around. You'll say, "But that's awful, they're going to destroy us!" "No, if you have a high ideal and a sincere desire to move forward, you will receive the knowledge and the strength to use every obstacle that your enemies put in your way. These obstacles will be like steps that will allow you to climb higher and higher."