

If we look at ourselves from outside, we cannot penetrate and go deeper because we see only the body, the form of the seed, its materiality. Reality is here, only I have never put my attention on it. I live with my back turned to myself.

96. *Seeing is an act*

The question is not what to do but how *to see*. Seeing is the most important thing—the act of seeing. I need to realize that it is truly an act, an action that brings something entirely new, a new possibility of vision, certainty and knowledge. This possibility appears during the act itself and disappears as soon as the seeing stops. It is only in this act of seeing that I will find a certain freedom.

So long as I have not seen the nature and movement of the mind, there is little sense in believing that I could be free of it. I am a slave to my mechanical thoughts. This is a fact. It is not the thoughts themselves that enslave me but my attachment to them. In order to understand this, I must not seek to free myself before having known what the slavery is. (I need to see the illusion of words and ideas, and the fear of my thinking mind to be alone and empty without the support of anything known.) It is necessary to live this slavery as a fact, moment after moment, without escaping from it. Then I will begin to perceive a new way of seeing. Can I accept not knowing who I am, being hidden behind an impostor? Can I accept not knowing my name?

(Seeing does not come from thinking. It comes from the shock at the moment when, feeling an urgency to know what is true, I suddenly realize that my thinking mind cannot perceive reality.) To understand what I really am at this moment, I need sincerity and humility, and an unmasked exposure that I do not know. This would mean to refuse nothing, exclude nothing, and enter into the experience of discovering what I think, what I sense, what I wish, all at this very moment. >

Our conditioned thought always wants an answer. What is important is to develop another thinking, a vision. For this we have to liberate a certain energy that is beyond our usual thought. I need to experience

"I do not know" without seeking an answer, to abandon everything to enter the unknown. Then it is no longer the same mind. My mind engages in a new way. I see without any preconceived idea, without choice. In relaxing, for example, I no longer choose to relax before knowing why. I learn to purify my power of vision, not by turning away from the undesirable or toward what is agreeable. I learn to stay in front and see clearly. All things have the same importance, and I become fixed on nothing. Everything depends on this vision, on a look that comes not from any command of my thought but from a feeling of urgency to know.

Perception, real vision, comes in the interval between the old response and the new response to the reception of an impression. The old response is based on material inscribed in our memory. (With the new response, free from the past, the brain remains open, receptive, in an attitude of respect. It is a new brain which functions, that is, different cells and a new intelligence.) When I see that my thought is incapable of understanding, that its movement brings nothing, I am open to the sense of the cosmic, beyond the realm of human perception. >


### 97. *Beyond my usual perception*

I believe I understand unity. But if I really knew what unity was, there would be an irresistible wish to live my life in this state. I could no longer accept feeling dismembered and seeing these parts, whose material encumbers my Presence, remain isolated, taking me away from the consciousness of my reality. Nevertheless, I begin to be drawn to the difference between what I am in a state of unity and what I am in a state of dispersion. I become especially interested in the energy that constitutes the vibrating link between the centers. When it is here, this energy brings a strong acceleration of my functions, together with something like an empty space in which a new force can appear.

There is an energy in me, a life that is always in movement but does not project outside. To feel this requires a certain tranquillity, a

certain silence. It is only in the void that another reality can appear. At the same time, there is also in me an energy that is projected outward by my functions, taken by their inexhaustible reactions to impressions coming from both outside and inside. I do not have the attention necessary to confront all these impressions and reactions. But I am shocked when I see the speed with which I unknowingly react. Is it possible to receive impressions without reacting so quickly, to let the impression penetrate and act on me? For this I would need a pure perception of what is here, a perception not mixed with a reaction. In my ordinary state, my attention goes no further than noticing what is present. The moment is very short, too short for me to grasp the nature of the thing as it is. Yet this is the moment of knowing. We are generally not interested by an impartial perception of things "as they are." We always judge them or treat them from the point of view of our personal interest. With every perception we instantly attach a label that distorts the vision. Afterward these labels determine our actions and reactions.

I feel the need to go beyond the limits of my usual perception. I need a new perception, an attention that like a sixth sense could receive impressions apart from the thinking mind. This kind of attention would be fluid, all-inclusive. It is very difficult to find in myself, first of all because I do not feel the necessity. I always seek in the same way. I believe that I can touch something real in affirming it—for example, that I can deepen sensation by trying to know it better and better. But if I wish to have a new perception, I cannot look for something positive. There is only my ignorance. If I feel this complete ignorance, there will be a break, a rupture that undoes the bonds that imprison me. It will bring something like an inner expansion, and my attention will pass beyond the limit of known impressions. There is no stairway to climb. I have to leap. To become conscious I must let go of all that is known. Really knowing is a state in which everything is observed, experienced, understood and—because it is unable to serve in the following moment—abandoned as useless.

 98. *The most important thing*

What we have learned—all our words and memories—gives the impression of continuity, the illusion of my ordinary “I.” But, on the scale of energies in us, this material is not very high. What allows the passage to a higher level at every degree is the intensity and quality of the attention. It is attention that gives the capacity to see. Attention is the conscious force, the force of consciousness. It is a divine force.

Vision, inner vision, is the liberation of an energy that is beyond thinking. It is a total awareness of life because to see is to embrace totality at the very moment. We cannot see part by part, little by little, over time. We have to see the whole. It is an act of perception of what is true without interpreting what is seen. If I am distracted by anything whatsoever, my conditioning is such that I cannot see freely. My thoughts are mechanical. They are a mechanical response to a question or an impression. The response may take time and come after an interval that is more or less long, but it is still mechanical. Vision, on the other hand, is observation without thought, without the security of words or names. In a state of pure perception, there is no more aim and no attempt to respond. One simply lives the fact.

The act of seeing is an act of deliverance. When I see what is real, the real fact, the very perception, is deliverance from it. I need to disengage from the all-powerful value I give to knowledge, to my opinions and theories. The very act of seeing something as a fact has an extraordinary effect by itself without the participation of the thinking. If I can remain in front of the reality without reacting, a source of energy appears that is not the thought. The attention becomes charged with a special energy that is liberated in the act of perception. But this state of observation can come only when there is an urgency to understand and to see, and my mind gives up everything in order to observe. Then there is a new kind of observation, without any knowledge, without belief or fear, with an attention that remains firm and stays in front in order to know. It is an attention that neither denies the fact nor

accepts it. The attention simply sees—going from fact to fact with the same pure energy. This act of pure seeing is an act of transformation.

We need to understand the role of conscious attention. In the play of forces, either energies are taken or they serve to create a relation that produces a higher vision, a freer energy. Conscious attention requires a relation between the centers. But it is difficult to come to this relation because their vibrations are not of the same frequency. How could the centers be related? What would “reconciling” mean? This would require an energy that would contain everything and be conscious of it. This energy must do nothing other than contain. As soon as it takes sides, it ceases containing and is degraded.

I listen, sensing vibrations of another intensity, wishing to be attuned in order to know them. To be attuned requires the appearance of attention as a third force—a vigilance, a look without expectation, a capacity of seeing that is much stronger than before. It cannot appear unless the thought and the body have the same intensity. This seeing is the most important thing. It maintains the relation between two centers and allows a new energy to be formed.