

## ***Mourant a l'amour et aux intermédiaires vers Dieu (dying into love and intermediaries to God)***

*You can prefer not to die, but your attachment to life will not help you understand anything more about death. The harmony of the universe is not difficult to come into for those who have no preferences, for those who surrender into totally unity.*

Simone Weil's writings on decreation and metaxu discuss the nature of the bridge that collapses the self and the other, decanting the self to unionise with God, and inviting death to meet us as love. She holds that from nothing one is created and thereby the goal of one's efforts should be to return to that nothingness. The ends to which one should act is to suffer with acceptance.

In the process of sufferance, one may experience up to three stages: 1. awareness, 2. resistance, and 3. acceptance. To suffer is to become aware of resistance that is felt as pain. From awareness, one may resist the pain, only to cause further resistance. The choice to accept what is being resisted is commonly avoided. It requires a surrender of control that fractures attachment and deteriorates identity. Weil actively willed her awareness to her resistances, and embraced the pain of inhabiting form. Through her life she welcomed an intense cyclical process of self-divestment from decreative negation to metaxic affirmation.

It may easily seem as though Weil experienced little lightness from her physical experiences. However, I believe that it is precisely the depth of her suffering which allowed her to experience an even greater profundity of lightness. Her sufferance did not end at resistance, but acceptance, the greatest surrender of all. The distinction between resistance and acceptance within suffering is revealing of Weil's idea of transcendence as inherent to the physical experience. Within the energetic whirlpool of universal consciousness, the unique component of human life, in its total gore and beauty, is purposeful.

Decreation and metaxu are referred to by Weil as the uncreated and created worlds, where that which becomes created becomes an intermediary to its eventual decreation (or nothingness). Weil describes metaxu as 'intermédiaires vers Dieu', or intermediaries of God, which lead to both God and each other without a singular transcendent finality. In *'The Lost Futures of Simone Weil: Metaxu, Decreation, and the Spectres of Myth'*, Matthew Godfrey describes them as "simultaneously the object, subject, and space in between to demarcate the space of the intermediary, but also the energetic potential vibrating within all bodies and subjects". The purpose of metaxic structures is to act as the conduit for the destabilisation of the self, to enter the process of sufferance and through acceptance create a greater vacancy for the divine to occupy.

Alongside Weil's philosophy, I believe that we can better understand the unseen fluidity of decantation through the reveal of the panpsychist interconnectedness of metaxic intermediaries. In my personal philosophy, I contend a pan-protopsychist approach to electromagnetic structures, wherein consciousness exists as the energetic relationships of light forms.

My understanding is that source consciousness is the frequency of non-visible light that first existed after the creation of the universe. Through the mysterious entropic nature of the universe, non-visible light willed itself into its condensity, creating the visible light spectrum which allows form, and us, to exist. My purpose in discussing my thoughts on consciousness is to suggest a new understanding of decreation and metaxu in terms of physical energy and visible and non-visible light.

We can then understand decreation as both the state of the primary source consciousness, as well as the process of alchemical transmutation and the reconstitution of our energetic composition from a network of lower vibrational energy to a higher one, that is then closer to the level of source conscious. Therefore, the 'nothingness' which Weil refers to as the state of decreation, exists at the vibrational level of non-visible light, whereas creation exists as its expression as condensed physical forms at the vibrational level of visible light.

Matthew Godfrey 'The Lost Futures of Simone Weil: Metaxu, Decreation, and the Spectres of Myth' (2021)

*“The tension between metaxu and decreation can be observed in the tension between love and death, metamorphosis and disappearance.”*

While we cannot reach the state of total nothingness while we are enduring our physical experience, it is the process of decreation which prepares us, and it is our receivability to sufferance and acceptance which transmutes the most density of energy. There are two fundamental experiences of transmutation (or practices of decreation) in the physical experience that are made accessible to us, because both of which reside on the same high vibrational level: love and death. They are the closest that we can get to nothingness, to the divine, to God, to total source consciousness, to the highest vibrational frequency.

Although, I must acknowledge that it is not my belief that the energetic body after physical death transmutes into total love / total source consciousness / the highest vibrational frequency. Rather, it may be met with a dimension that reflects the specific frequency of that body. It is my intuition that there are realms to our energetic experience, where physical life and death are two very small parts of it.

It is one's aversion to practice decreation that prevents them from both inhabiting more of the divine (love) with them, as well as preparation for physical death. It is one's aversion to receive love (inhabit the divine) and to experience physical death that prevents them from the process of decreation. But it is these experiences which connect us with living in the most pure form, and which reveal to us the depths of our beingness. Preparation for death is learning love, and becoming love until love becomes you.

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The weighted swing of a heavenly ice pick punctures the fleshy life force of your soft animal body. It runs red with blood, willing you into tenderness and surrender to total divinity.

To reject death is to reject love and to reject love is to reject death.  
To embrace death is to embrace love and to embrace love is to embrace death.  
To feel death is to feel love and to feel love is to feel death.  
When I am in love, I know I am dying. And when I am dead, I will become love.

Isn't God the end?