

Myths:

Some Commentaries

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La Reja
28/02/2015

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Introduction

Many and varied are the written and spoken contributions concerning myths: They are regarded as children's tales; as aesthetically pleasing stories; as personal and/or social paradigms, elements that inspire our consciousness; as tools to connect with the sacred spaces, etc.

In this contribution I work from the premise that myths fulfill an important psychosocial function in that they not only help to inspire the consciousness but also help us to connect with the profound spaces.

This work also addresses the study, interpretation and application of these myths, including are the following points:

- * Different meanings and functions assigned to myths.
- * A comparison of different myths, as well as various interpretations or translations that can be made of one and the same myth.
- * References from three authors (Plato, Descartes and Silo) regarding inspired consciousness.
- * Myths in daily life and the mythical attitude.
- * Some allegories and personal reflections.
- * A narration of personal experiences.

Myths have always played an important role in my life. For me, they are made up of compelling images, beautiful and inspiring stories, and also games. They were originally and continue to be, in my view, representations of that reality that one wants, that one longs for - images from which arises the inner register that everything is possible, that everything makes sense, that everything has meaning.

Thus, the Purpose related to my work of Ascesis comes to me either mythically or not at all. Therefore, myths are also directly related to my Ascesis.

Above all, however, this work is meant to pay homage to all those beautiful translations of the sacred, to all those visions of that other reality seen with other eyes, and most importantly, to Master Silo.

My thanks to all the friends who helped and encouraged me with this work, especially to Thelma and Trudi for their help in the translation of this work.

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28 February, 2015

Table of Contents

1. Meanings and Framework
2. Different Types of Myths
 - 2.1 Desacralized Myths
 - 2.2 Sacralized Myths
 - 2.2.1 Sacralized Myths with a God, with Gods or without Gods.
 - 2.2.2 Steps in the Sacralized Myth
3. Mental Placement in the Translation of Myths
4. Inspired Consciousness to Connects Both Worlds (Plato, Descartes and Silo).
5. Myths in Daily Life and in the Lifestyle.
6. The Mythical Attitude.
7. Allegories that Connect with the Sacred Spaces.
8. Personal reflections
9. Personal experiences
10. Annex: *On the New Myth, Mysticism and Culture* (Dialogue between Silo and E. Nassar, Mendoza, Argentina, 26 Nov. 2006)

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The Red Book of Siloism

1. Meaning and Framework

According to the Oxford English Dictionary, the meaning of the word **myth** is as follows:

MYTH: noun (from the Greek μῦθος)

1. A traditional story, typically involving supernatural beings or forces, which embodies and provides an explanation, aetiology, or justification for something such as the early history of a society, a religious belief or ritual, or a natural phenomenon.
2. A widespread but untrue or erroneous story or belief; a widely held misconception; a misrepresentation of the truth. Also: something existing only in myth; a fictitious or imaginary person or thing.
3. A person or thing held in awe or generally referred to with near reverential admiration on the basis of popularly repeated stories (whether real or fictitious).
4. A popular conception of a person or thing which exaggerates or idealizes the truth.

Also, Susana Lucero, in her monograph "ON MYTHS AND GODS. ENTRANCE AND PROCEDURE OF THE INSPIRED CONSCIOUSNESS (Parks of Study and Reflection Punta de Vacas, Center for Studies, Mendoza, Argentina, August 2014), presented the following regarding myths:

- *B. Malinowski interprets them as "the sacred history" (hiero-logoi), as true, sacred historical stories.*
- *For Jung the character of reality that myths have lies in the fact that they are components of the mental life of a society, that myths are "psychological realities" and that they translate primeval images.*
- *For M. Eliade the reality of myths lies in their sacred character... "the sacred and the profane constitute two modes of being in the world, two existential situations taken by the human being along their history" and gives the sacred the maximum degree of reality; "the sacred is real per se", it is where original time is recreated and one accedes to a sacred time wherein profane time seems to be cancelled.*

And of course, in his introduction to the book, *Universal Root Myths*, Silo said that myths are:

- Stories about fundamental truths disguised as symbols.
- Transformations of historically vague characters elevated to the category of gods and heroes.
- Rational transpositions as projections of deep psychological conflict(s) that may underlie objective realities.

In *Universal Root Myths*, Silo writes:

*This is the rapture of those beings not understood
in their deepest nature - of the great powers who made
all that is known and those that are yet- to-be- known.*

*This is the rhapsody of the external nature of the god -
of action seen and sung by human beings
who could place themselves in the watchtower of the sacred.*

*This is what appeared as a sign fixed in eternal time,
capable of disrupting the laws and order, and feeble reason.
That which mortals desired, that the gods made
— of which the gods spoke through human beings.*

The above admits different interpretations, such as:

- Stories with one or more extraordinary characters (*those beings not understood in their deepest nature*)
- Stories of beings who carry out what has been done and what is yet to be done who received “special” help from other “special” beings (*Great powers who made all that is known and even all that which is still unknown*)
- Stories that show translations of the sacred (*The external nature of the gods, of action seen and sung by human beings who could place themselves in the watchtower of the sacred*).
- Stories that refer to the sacred and/or to the entrance or connections into the Profound (*What appeared as a sign fixed in eternal time*).
- Stories of rebellion against what is established (*Capable of disrupting the laws and order, and feeble reason*).
- Stories that present out-of-the-ordinary actions. (*That which mortals desired, this that the gods made - that of which the gods spoke through human beings*).

In addition to all of the above, Silo also said in his conference on *Universal Root Myths* on 18 Apr. 1991 at the San Martin Cultural Center of Buenos Aires, Argentina:

"... in these moments myths are considered as fantastical tales about deities of different cultures and also about strong beliefs in things that actually are false."

Once again following the line of thought presented in the abovementioned conference, the interest of this work is to take on myths in a sacralized manner, from within the atmosphere in which the myth was created, and not as formal and externalized descriptions of ancient beliefs.

Hence, based on what Silo says in that conference and what he writes as an introduction in *Universal Root Myths*, myths are interesting because:

- They are images that mobilize charges, images that orient behaviors. They are collective reveries (*Universal Root Myths*). The myth of Money could be an example.
- They have the power to transform the spirit of a person who comes in contact with the myth (*Universal Root Myths*). They are stories that become signs that can change one's life.
- They represent an environment touched by divine presence (*Universal Root Myths*).
- When the myth, the basic or fundamental belief fails, a profound crisis arises both at the personal and social levels (*Universal Root Myths*). I.e., the crisis produced in Europe at the end of the nineteenth century by, to use Nietzsche's expression, "the death of god".

Furthermore, the interest of this work is not the structure of myths. In this case, I make reference to Silo's unequivocal response, when that question was asked during a conversation later known as "*On the New Myth, Mysticism and Culture*" on 26 Nov. 2006 in Mendoza, Argentina:

"That is a rational question that could be answered in a rational manner if myths were a rational phenomenon. Myths are not a rational phenomenon... they are not formed from thinking - that is not the essence of myths; they are formed from translations of signs coming from the profound spaces. Myths are vaporous things, and at this historical moment, that is the direction we are going."

2. Different types of myths

Not all myths refer to the connections to the profound spaces. One such case is that of desacralized myths. However, there are also sacralized myths that are not related to this theme. Even if we can find in them contact with the sacred through, for example, the 'presence of a god or gods', they are more about profane aspects and are not directly related to the connection to the profound spaces. For example:

- The explanation of natural phenomena (Zeus lightning bolts, Apollo's chariot, etc., in Greek-Roman myths or in the different explanations about the creation of the universe, etc.).
- The different stages in the development of a civilization (the man of mud, of wood and of corn, in the Popol Vuh).
- The enforcement of different customs in a society (the divine ban on eating certain food, hospitality being rewarded by the gods, etc.).
- Descriptions of historical facts (battles, conquests, etc.).

2.1. Desacralized myths

Two examples of desacralized myths are considered here, that of Money and the myth that Communism tried to establish.

The Myth about Money:

Qualities attributed to the Myth:

1. Money brings happiness.
2. Money allows for the satisfaction of all needs and desires (power, prestige, health, affections, etc.).
3. Without Money there is no possibility of satisfying any need, much less one's desires. Money is everything.

Consequences:

1. The creation of different types of organizations (Banks, States, etc.)
2. Its influence in Philosophy, Science, Art, etc. Its effect on culture. As the basis for social structuring.
3. As a universal pattern that measures the "natural" superiority of some individuals, societies and countries.

Some other aspects:

1. In this type of myth the heroes are billionaires, special beings who may have more or less interesting traits (Bill Gates, Henry Ford, etc.).
2. Other billionaires and billion-dollar institutions (banks, financial world, governments, etc.) help those mentioned above in their work, enabling them to come up with extraordinary things (Internet, skyscrapers of unbelievable heights, charity organizations, etc.).
3. They show some capability to alter order and feeble reason. They are reformers (making Internet available for everybody, not just for the military or the big corporations).
4. The heroes in this type of myths do out-of-the-ordinary actions (Bill Gates: PC's in every home. Henry Ford: a car in every US home).
5. There is no reference to, or expression of, any translation of the sacred. Everything belongs to the middle or mundane plane.
6. The human being's interiority is a problem. It does not matter what means are employed in order to get money. Feelings, affections, etc., do not matter.
7. This type of myths does not address, or provide, any answer to inevitable existential issues like death
8. Failure is something to be avoided at all cost.

The Myth of Communism

Another example of a desacralized myth is that which Communism tried to set in motion, best explained by Silo during his conversation "*On the New Myth, Mysticism and Culture*" in Mendoza, Argentina on 26 Nov. 2006:

"We can approach the theme taking as an example the SOCIAL MYTH that Marxism tried to set in motion.

"Several things can be exemplified by Marxism; one of them was their attempt at forming a social myth around their activities from which other things will come true.

"Qualities Attributed to this Myth:

1. *The ideal future.*
2. *The equality of all men.*
3. *The solution to all needs.*
4. *The advent of the new man.*
5. *The emancipation of the oppressed.*

Consequences:

1. *The formation of different types of organizations (political parties, fronts, etc.)*
2. *The influence on Philosophy, Science, Art.*
3. *The effect on culture.*

"All the above begs the question: What failed in this attempt?"

"Communism is very interesting. It had a long reach but not long enough to reach the heart of the militants. How then could it reach the heart of the peoples?"

The Communist parties had a lot of energy, a good discourse and strength in their proposals, but they did not nest in the heart of the people. Communism was a rationalistic development that came from the time of revolutions.

The proposal of Communism outlined a myth that, during its development, clashed with Marxist's rationalism and failed to reach the level of a transcendent myth. This is the reason why it did not generate the necessary mysticism among even their most active militants.

Although the Marxist utopia was not a profound myth, because its center of irradiation was in the USSR Socialism got to be manifested worldwide. The importance of the USSR as its center determined the repercussions that ensued. Had it come from a country of less influence, its repercussions would have been much less important."

2.2. Sacralized Myths

An important characteristic of sacralized myths is the value they give to transcendence: transcendence, that which does not end with death, is always present.

This type of myths arises from signs that come from the sacred and, as tradition has it, from one or more gods; as signs which are given to the more-or-less fearful believer...

"Religions traditionally follow profound myths. Religions, because of their very nature, become worldwide phenomena in their time even if they come from a small town located in a county of a bigger region. The myth will extend from this town to the county and from there to the bigger regions influencing and changing everything. Religions flow over everything in their path.

Furthermore, in religions we can find different value systems. It is false that all religions say the same thing; religions have books, liturgies, organizations and ways of doing things that are not the same. There is only one point in which all coincide and that is in the value that religions place on transcendence. In synthesis, religions differ only in what they say about this world, yet they look alike in the things they say about the other world."

(From Silo's chat, "On the New Myth, Mysticism and Culture", Mendoza, Argentina, 26 Nov. 2006)

Given what Silo said in the above, in this work, I will not delve on any example of sacralized myths because the examples from religions do coincide with what we are interested in: *the things that are said about the other world.*

2.2.1 Sacralized Myths with a God, with Gods or without Gods.

We may find in sacralized myth a god, as is the case in Judaism, Islam and Christianity. We can also find several gods as is the case in Hinduism, in the Greek and Roman religions, etc.

In turn, these gods can have some more or less allegorical characteristics, i.e., they can be represented by objects (Shintoism, Animism); they can be anthropomorphous (Judaism, Christianity); anthropomorphous with non-human attributes (Hinduism) or abstract, with no visual representation (Islam).

"Furthermore, in these myths some do not make references to a god or to gods, like in the case of Buddhism where "the gods are very far". There is in Buddhism this important twist: everything has to do with the overcoming of suffering and the perfecting of oneself. One of its main points for achieving such perfecting of oneself is the work toward eliminating suffering in oneself and in others while acting in the world, which is called Compassion." (Silo's chat "On the New Myth, Mysticism and Culture", Mendoza, Argentina, 26 Nov. 2006)

In the myth that might be configured from Silo's Message, this issue takes on another characteristic where the theme of god is neither affirmed nor denied: *"God is something uncertain"*, thus eliminating all possibility of externalizing god.

2.2.2 Steps in the Sacralized Myth

It is quite common to find myths that present some steps or a process as it were, to reach the connection with the Profound.

In general, we can observe three typical steps:

- 1) The Search: it begins by carrying out procedures of different degrees of difficulty which put one in a position to ask to connect with the Profound.
- 2) The Asking: this asking is carried out right before the connection, usually in a special situation.
- 3) The Connection: it is translated in different ways, which can be summarized as an experience where meaninglessness is converted into meaning and fulfillment.

Let us take, as an example, the case of the Lord Buddha.

The Lord Buddha leaves behind his life as a prince and embarks on a long journey throughout India. He carries out all kinds of practices, witnesses all kind of atrocities, and meets fakirs and all kinds of people. Then putting all those aside, he sits under the Bodhi tree, then asks for and experiences the connection with the Profound (Nirvana or illumination).

Another example is in the case of the Greek heroes. In those cases, typically, the Gods entrusted the heroes with specific tasks. When confronted with difficulties in the performance of those tasks,

they asked their gods for help. When the work is done and presented to the gods, they may be granted entrance into Olympus.

In the myth of Prometheus, two issues are taken into consideration, namely: (1) the rebellion against unfair gods, and (2) teaching the others how to “reach freedom and one’s immortal destiny”.

The above considerations are likewise repeated in myths like those of the great Founders (Buddha, Zoroaster, Muhammad, etc.) who dedicated their lives to teaching others about the overcoming of suffering and the perfecting of oneself, as Lord Buddha did, and as Zoroaster did in his teaching on how to achieve the Good Mind.

3. Mental Placement in the Translation of Myths.

Advancing in this way, perhaps one day you will grasp a signal, a signal that presents itself sometimes with errors and sometimes with accuracy. A signal that is like a gentle hint, but that in rare moments of one's life erupts as a sacred fire, giving rise to the lovers' rapture, the artists' inspiration, the mystics' ecstasy. It is useful to note that religions as well as works of art and life's great inspirations all arise from there. They are all different translations of this same signal—but there is no reason to believe that these translations faithfully represent the world that they translate. This signal in your consciousness is the translation into images of that which has no images. It is the contact with the Profound in the human mind, an unfathomable depth where space is infinite and time is eternal.

At some moments in history an outcry arises, a heartrending call from individuals and from entire nations. Then, from the Profound a signal arrives. May this signal be translated with kindness in these times, may it be translated in order to overcome pain and suffering—for behind this signal are blowing the winds of great change. (Silo, Parks of Study and Reflection, La Reja, 7 May 2005)

The myths we are interested in are translations from profound spaces. Nevertheless, different types of translations of such myths can be done.

We will take as an example a part of the myth of Abraham, as related in the Bible, in the Koran, in S. Kierkegaard's play *Fear and Trembling* and in Silo's book *Universal Root Myths (Hebrew Myths)*. We take this part of this myth because it presents a clear sign from the Profound; an entity from the sacred space (Jehova) who entrusts a mortal (Abraham) with a specific task. Thus:

- According to the Bible

Genesis 17, 15-17

God said to Abraham, "As for Sarah your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her." Then Abraham fell on his face and laughed, and said to himself, "Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?"

Genesis 18, 10-15

Then Jehova said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I have pleasure?" Jehova said to Abraham, "Why did Sarah laugh, and say, 'Shall I indeed bear a child, now that I am old?' Is anything too wonderful for God? At the set time I will return to you, in due season, and Sarah shall have a son." But Sarah denied, saying, "I did not laugh"; for she was afraid. He said, "Oh yes, you did laugh."

Genesis 22, 1-14

After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of God called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "Jehova will provide"; as it is said to this day, "On the mount of Jehova it shall be provided."

In the above translation, the ultimate submission and obedience of Abraham is emphasized, after having doubted the previous signs. That he (Abraham) doubted practically permeated the whole story which led to the hiding of the sign from others.

- According to the Koran

Koran 37,100 – 110

(101) So We gave him good tidings of a forbearing boy. (102) And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." (103) And when they had both submitted and he put him down upon his forehead, (104) We called to him, "O Abraham, (105) You have fulfilled the vision." Indeed, We thus reward the doers of good." (106) Indeed, this was the clear trial. (107) And We ransomed him with a great sacrifice, (108) And We left for him [favorable mention] among later generations: (109) "Peace upon Abraham." (110) Indeed, We thus reward the doers of good.

In the above case, not only Abraham shows submission and obedience but his son Isaac does also. Abraham is thus rewarded. And there is no hiding of what is to happen and both of them go joyfully to the holocaust.

- According to S. Kierkegaard's Fear and Trembling

(*Fear and Trembling*, S. Kierkegaard, London: Penguin, 1985, p. 46).

It was early morning. Abraham rose in good time, embraced Sarah, the bride of his in old age, and Sarah kissed Isaac, who had taken her disgrace from her, and who was her pride and hope for all generations. So they rode on in silence, and Abraham's eyes were fixed on the ground, until the fourth day when he looked up and saw afar the mountain in Moriah, but he turned his gaze once again to the ground. Silently, he arranged the firewood and bound Isaac; silently he drew the knife. Then he saw the ram that God had appointed. He sacrificed that and returned home.... From that day on, as Abraham became old, he could not forget that God had demanded this of him. Isaac thrived as before but Abraham's eye was darkened, he saw joy no more.

Here guilt is proposed as a reason for existence.

- According to Universal Root Myths

There came a time when God put Abraham to a test. "Abraham!" he called. And Abraham replied, "Here I am." God said, "Take your son Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering on one of the hills that I shall show you." So Abraham rose early in the morning, saddled his ass, and took with him two of his men and his son Isaac; he cut the wood for the sacrifice and set out for the place God had spoken of. On the third day, Abraham looked up and saw the place in the distance. Then Abraham said to his men, "Stay here with the ass, while I and the boy go over there to worship, and then we will return to you." Abraham took the wood for the burnt offering and laid it on the shoulder of his son Isaac; he himself carried the fire and the knife, and then the two of them walked on together. Isaac said to his father, Abraham, "Father!" And Abraham said, "What is it, my son?" His son said, "We have both the fire and the wood, but where is the young animal for the sacrifice?"

Abraham said, "God will provide a young creature for the burnt offering, my son." So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar and arranged the wood. He then bound his son Isaac, and laid him on the altar on top of the wood. Then Abraham reached out his hand and took the knife to kill his son, but the angel of the Lord called to him from heaven, saying, "Abraham, Abraham!" And he answered, "Here I am." The Lord said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught by its horns in a thicket. Abraham took the ram and offered it up as a burnt offering in place of his son. And so it was that Abraham called that place "Jehova Will Provide." (Génesis 22. 1-14)

Perhaps the anguish of this terrible test remained in Abraham's heart until his death. And thus, again and again he told himself: "Jehovah repudiates human sacrifice and, even more, the sacrifice of one's own son. If he orders a sacrifice, I must not obey it because it would mean disobeying his prohibition. But to reject what he commands is also to sin against him. Must I obey something that my god rejects? Yes, if he demands it. But my dull-witted reason struggles, moreover, with the heart

of an old man who loves the impossible gift that Jehovah gave him so late in life. Is this test the consequence of the laughter that filled me when I was told that my son would be born? Is it not the laughter that Sarah stifled when she heard that prophecy? For some reason Jehovah gave him the name 'Isaac,' which means 'laughter.' My wife and I were already old when we were told that we would have this child, and we could not believe that such a thing was possible. Does Jehovah play with his creatures as a child plays with sand? Or is it that, knowing his anger and his punishment, we overlook the fact that he also tests and teaches us with divine mockery?"

This translation alludes to the topic of divine mockery which is motivated by laughter in front of disbelief. It refers to God using mockery to test and to teach us.

4. Inspired Consciousness to Connect both Worlds

(Plato, R. Descartes, Silo)

Here are some references to what some authors have expressed regarding this theme. For a better comprehension, the reading and the study of their works is strongly recommended.

Plato

Plato in his “Theory of Ideas” suggests the existence of two independent worlds, somehow connected. On one hand, he presents the imperfect and fleeting world of material things and, on the other, the perfect and eternal world of ideas.

He includes ideas in the intelligible (perfect and eternal) world because, according to Plato, they are the only source of true knowledge. He also considers ideas as entities bearing the following characteristics: immaterial, absolute, perfect, infinite, eternal, individual, immutable, independent from the physical world. Furthermore, that knowledge leads to universal truth.

Many are the references made by Plato to these two worlds, their connection and the expressions of the intelligible world in the imperfect and fleeting world of material things. Given the epochal context, he seems to refer to those as contacts with gods and muses who may transport us to a state of inspired consciousness, of enthusiastic consciousness. In relation to said epochal context, I consider it relevant to quote here a paragraph from Plato’s *Phaedrus*.

“There will be more reason in appealing to the ancient inventors of names, who would never have connected prophecy (mantike) which foretells the future and is the noblest of arts, with madness (manike), or called them both by the same name, if they had deemed madness to be a disgrace or dishonour;-they must have thought that there was an inspired madness which was a noble thing; for the two words, mantike and manike, are really the same, and the letter t is only a modern and tasteless insertion.”

Here are considered just a few references from two of Plato’s dialogues (*Phaedrus* or *On Beauty*, and *Ion* or *On Poetry*).

From *Phaedrus* or *On Beauty*

"It might be so if madness were simply an evil; but there is also a madness which is a divine gift, and the source of the chiefest blessings granted to men. For prophecy is a madness, and the prophetess at Delphi and the priestesses at Dodona when out of their senses have conferred great benefits on Hellas, both in public and private life, but when in their senses few or none."

"The third kind is the madness of those who are possessed by the Muses; which taking hold of a delicate and virgin soul, and there inspiring frenzy, awakens lyrical and all other numbers; with these adorning the myriad actions of ancient heroes for the instruction of posterity. But he who, having no touch of the Muses' madness in his soul, comes to the door and thinks that he will get into the temple by the help of art- he, I say, and his poetry are not admitted; the sane man disappears and is nowhere when he enters into rivalry with the madman."

"There abides the very being with which true knowledge is concerned; the colourless, formless, intangible essence, visible only to mind, the pilot of the soul. The divine intelligence, being nurtured upon mind and pure knowledge, and the intelligence of every soul which is capable of receiving the food proper to it, rejoices at beholding reality, and once more gazing upon truth, is replenished and made glad, until the revolution of the worlds brings her round again to the same place. In the revolution she beholds justice, and temperance, and knowledge absolute, not in the form of generation or of relation, which men call existence, but knowledge absolute in existence absolute; and beholding the other true existences in like manner, and feasting upon them, she passes down into the interior of the heavens and returns home; and there the charioteer putting up his horses at the stall, gives them ambrosia to eat and nectar to drink."

"The reason why the souls exhibit this exceeding eagerness to behold the plain of truth is that pasturage is found there, which is suited to the highest part of the soul; and the wing on which the soul soars is nourished with this."

"But the soul which has never seen the truth will not pass into the human form. For a man must have intelligence of universals, and be able to proceed from the many particulars of sense to one conception of reason;-this is the recollection of those things which our soul once saw while following God - when regardless of that which we now call being she raised her head up towards the true being."

"Thus far I have been speaking of the fourth and last kind of madness, which is imputed to him who, when he sees the beauty of earth, is transported with the recollection of the true beauty; he would like to fly away, but he cannot; he is like a bird fluttering and looking upward and careless of the world below; and he is therefore thought to be mad. And I have shown this of all inspirations to be the noblest and highest and the offspring of the highest to him who has or shares in it, and that he who loves the beautiful is called a lover because he partakes of it. For, as has been already said, every soul of man has in the way of nature beheld true being; this was the condition of her passing into the form of man. But all souls do not easily recall the things of the other world; they may have seen them for a short time only, or they may have been unfortunate in their earthly lot, and, having

had their hearts turned to unrighteousness through some corrupting influence, they may have lost the memory of the holy things which once they saw."

From *Ion* or *On Poetry*

"The gift which you possess of speaking excellently about Homer is not an art, but, as I was just saying, an inspiration; there is a divinity moving you, like that contained in the stone which Euripides calls a magnet, but which is commonly known as the stone of Heraclea."

For all good poets, epic as well as lyric, compose their beautiful poems not by art, but because they are inspired and possessed.

"And this is true. For the poet is a light and winged and holy thing, and there is no invention in him until he has been inspired and is out of his senses."

"For in this way, the God would seem to indicate to us and not allow us to doubt that these beautiful poems are not human, or the work of man, but divine and the work of God; and that the poets are only the interpreters of the Gods by whom they are severally possessed. Was not this the lesson which the God intended to teach when by the mouth of the worst of poets he sang the best of songs? "

"For not by art or knowledge about Homer do you say what you say, but by divine inspiration and by possession... And you, Ion, when the name of Homer is mentioned have plenty to say, and have nothing to say of others. You ask, "Why is this?" The answer is that you praise Homer not by art but by divine inspiration."

René Descartes

For Descartes everything that may be subject to doubt is not real. To underline this claim, he points out to the doubting of whether we are actually awake or are dreaming that which seems to be happening to us. Nevertheless, though he concludes that everything is subject to doubt, what is not in doubt is the doubting itself. Hence his well known quote, "*cogito ergo sum or I doubt therefore I am or I think therefore I am*".

It is in this manner that he tries to find the truth (the real). Furthermore, what is real, what is indubitable, what really is, becomes evident and always in an objective manner. That is why the evident must fulfill the requirement of being *clear and distinct*.

Thus according to Descartes:

- An idea is clear when it is known and is separate from others ideas.
- An idea is distinct when its parts or components are separate from one another and are known with inner clarity.

For Descartes, to discover ideas of this type one needs to see the functioning of *Reason* and find out how to reach the knowledge of simple natures. He uses intuition which for him is "*a natural light which knows in an immediate manner*." It is by deduction or by a succession of intuitions that intelligence discovers the connections that take place among intuitions.

It should also be pointed out that Descartes defines *Reason* as "*lumens naturales*" (natural light), and that it could also be considered as good mind or good spirit.

It could be said that Descartes was referring to inspired consciousness as being in the presence of a clear and distinct thinking, when one is in the presence of that natural light, good mind or good spirit.

At this juncture, a few references from two of R. Descartes's works are considered: His "Discourse on the Method" (*Discourse on the method of rightly conducting the reason and seeking truth in the sciences*) and his "Metaphysical Meditations" (*Meditations on First Philosophy in which are Demonstrated the Existence of God and the Distinction between the Human Soul and the Body*).

From *Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Sciences* (Fourth part)

"In the next place, I attentively examined what I was and as I observed that I could suppose that I had no body, and that there was no world nor any place in which I might be; but that I could not therefore suppose that I was not; and that, on the contrary, from the very circumstance that I thought to doubt of the truth of other things, it most clearly and certainly followed that I was; while, on the other hand, if I had only ceased to think, although all the other objects which I had ever

imagined had been in reality existent, I would have had no reason to believe that I existed; I thence concluded that I was a substance whose whole essence or nature consists only in thinking, and which, that it may exist, has need of no place, nor is dependent on any material thing; so that "I," that is to say, the mind by which I am what I am, is wholly distinct from the body, and is even more easily known than the latter, and is such, that although the latter were not, it would still continue to be all that it is."

"But the reason which leads many to persuade them selves that there is a difficulty in knowing this truth, and even also in knowing what their mind really is, is that they never raise their thoughts above sensible objects, and are so accustomed to consider nothing except by way of imagination, which is a mode of thinking limited to material objects, that all that is not imaginable seems to them not intelligible. The truth of this is sufficiently manifest from the single circumstance, that the philosophers of the schools accept as a maxim that there is nothing in the understanding which was not previously in the senses, in which however it is certain that the ideas of God and of the soul have never been; and it appears to me that they who make use of their imagination to comprehend these ideas do exactly the same thing as if, in order to hear sounds or smell odors, they strove to avail themselves of their eyes; unless indeed that there is this difference, that the sense of sight does not afford us an inferior assurance to those of smell or hearing; in place of which, neither our imagination nor our senses can give us assurance of anything unless our understanding intervene."

From Meditations on First Philosophy Wherein it is Proved that There is a God and that Man's Mind is Really Distinct from his Body (Fourth meditation).

In these past few days I have become used to keeping my mind away from the senses; and I have become strongly aware that very little is truly known about bodies, whereas much more is known about the human mind and still more about God. So now I find it easy to turn my mind away from objects of the senses and the imagination, towards objects of the intellect alone; these are quite separate from matter, whereas the objects of sense and imagination are mostly made of matter. Indeed, none of my ideas of corporeal things is as distinct as my idea of the human mind, considered purely as a thinking thing with no size or shape or other bodily characteristics.

When I focus on God to the exclusion of everything else, I find in him no cause of error or falsity. In looking for the cause of my errors, I am helped by this thought: as well as having a real and positive idea of God (a being who is supremely perfect), I also have what you might call a negative idea of nothingness (that which is furthest from all perfection). I realize that I am somewhere in between God and nothingness, or between supreme being and non-being. Now, the positive reality that I have been given by the supreme being contains nothing that could lead me astray in my beliefs. I make mistakes, not surprisingly, because my nature involves nothingness or non-being – that is, because I am not myself the supreme being, and lack countless perfections. So error is not something real that depends on God, but is merely something negative, a lack, a defect. There is, therefore, nothing positively error-producing in the faculty of judgment that God gave me. When I go wrong I do so because the faculty of true judgment that I have from God is in my case not free of all limitations, that is, because it partly involves nothingness.

Silo

From *Universal Root Myths*

"It is in Orphism and Pythagorism and in the Neoplatonist currents that myths acquire a new meaning: to myths are attributed certain power of transformation in the spirit of those who get in contact with them. Thus, through representations of mythical scenes, the Orphic try to achieve catharsis- an inner cleansing which late, allow the ascension to greater comprehension in the realm of ideas and emotions."

"Thus, when we speak about myths we are also talking about an environment touched by divine presence in which we believe and which contaminates all constituting elements."

"This is the rapture of those beings not understood in their deepest nature- great powers that made all that is known and all those yet-to-be- known.

"This is the rhapsody of the external nature of the gods, of action seen and sung by human beings who manage to place themselves in the watchtower of the sacred.

"This is what appeared as a sign fixed in eternal time, capable of disrupting the order and the laws and order, and feeble reason. That which the mortals desired made by the gods- that about which the gods spoke of through human beings. "

From *Notes on Psychology*

"To assist in our development we could ask and answer in the same manner that school children do: Is inspired consciousness a state of absorption or alteration? Is inspired consciousness a perturbed state, a rapture of normalcy, an extreme introjection, or an extreme projection?"

Doubtless inspired consciousness is more than a state; it is a global structure that passes through different states and it can manifest in different levels. In addition, the inspired consciousness perturbs the habitual operation of consciousness and breaks the (dynamics) mechanics of the levels. Furthermore, it is more than an extreme introjection or an extreme projection in that it makes use of either one depending on its purpose. This last point is made evident when the inspired consciousness responds to a current intention or, in some cases, when it responds to an intention that is not present, but acts co-presently.

"Literary and plastic artists, musicians, dancers and actors have all tried to connect to non-habitual mental and physical environments seeking inspiration. The various artistic styles which respond to epochal conditions are not simply fashions or ways to generate, capture, or interpret the artistic work, rather they are ways of "preparing oneself" to receive and to give sensory impacts. This

"disposition" modulates the individual or collective sensibility and is, therefore, a pre-dialogical that permits communication through esthetics.

"We have mentioned the structures of consciousness which we call "inspired consciousness" and we have demonstrated its presence in the vast regions of philosophy, science, art and the mystic. However, inspired consciousness acts frequently in everyday life: in intuitions, in vigilic inspirations, in semi-sleep and during paradoxical sleep. "Hunches," falling in love, the sudden comprehension of complex situations and the instantaneous resolution of problems that have troubled the subject for a long time are examples from daily life. While these cases do not guarantee correctness, truth, or the coincidence of the phenomenon with respect to its object, the registers of "certainty" that accompany them are of great importance.

"Returning to our theme: We have recognized structures of consciousness that configure themselves accidentally. We also observed the occurrence of configurations that respond to desires, or correspond to the plans of those who "place" themselves in a particular mental situation in order to cause the arising of the phenomenon. Of course, as with the desire for artistic inspiration or the desire to fall in love, such things do function at times, and at other times they do not. The inspired consciousness, or better still, the consciousness prepared to achieve inspiration appears through various and suggestive examples in philosophy, science, art, and also in everyday life. Nevertheless, it is especially in the mystic that the search for inspiration has given rise to psychological practices and systems that have had, and continue to have, an unequalled level of development.

"Entrance to the profound states occurs from the suspension of the "I". From that suspension, significant registers of "lucid consciousness" and comprehension of one's own mental limitations are produced, which constitute a great advance. Regarding this transit one should keep in mind some inescapable conditions: 1. that the practitioner has his or her Purpose clear—what they desire to achieve as the final objective of this work; 2. that they can count on sufficient psychophysical energy to maintain their attention absorbed and concentrated on the suspension of the "I" and 3. that they can continue without interruption the continuous deepening of the state of suspension until the temporal and spatial references disappear.

"Continuing in the deepening of the suspension until achieving the register of "emptiness" signifies that nothing should appear as a representation, or as a register of internal sensations. There should not, and cannot be a register of this mental situation. And the return from the mental situation of suspension to habitual vigil is produced by impulses that reveal the position and the discomforts of the body.

"We cannot say anything about this "void". The recovery of inspiring meanings, of the deep meanings that are beyond the mechanisms and the configurations of consciousness, are carried out by my "I" when it returns to its normal vigilic work. We are speaking of a type of perception, different from the ones we know, of "translations" of deep impulses, that arrive from my intra-body during deep sleep, or of impulses that arrive in my consciousness at the moment of "return" to the normal vigil. We cannot speak of that world because we do not have registers during the absence of the "I"; as Plato mentioned in his myths, we have only "reminiscences" of that world."

5. Myth in Daily Life and in the Lifestyle

If myths are considered as those beliefs that we are not prepared to discuss deeply because they are supposedly something “objectively indubitable,” it can be observed that one's behavior and vision of the world and things depend on myths.

As such, myths fulfill an important psychosocial function in orienting both individual and collective activity. The meaning that myths have had in all cultures is not only to transform the vision of the peoples at a collective level but also to initiate the uninitiated at the individual level.

Myths are formed by those deep, strongly held beliefs - that develop into a system- upon which we mount our interpretation of “reality” (likings and rejections, an irrational scale of values, etc.). That is why we do not want to question them deeply because they involve ourselves completely. When we doubt them, it would seem like we are questioning our whole psychism. They are the base structure of our landscape of formation.

Thus, when the myth upon which an individual and/or society is configured fails, a profound crisis follows.

That said, we can observe that our daily life as well as our lifestyle will be very different depending on the type of myth that our deepest beliefs may structure.

Let us consider a “mythical configuration” or set of basic beliefs. Among other things that I believe in:

1. The law of supply and demand;
2. That money will give me happiness;
3. That some countries are better than others;
4. That some people are superior to others;
5. That my ideal mate can be found in the external world, and
6. That death is an irrefutable fact.

However, instead of the above, I could also believe in the following, among other things:

1. That there is an evolutionary intention and that by connecting to this intention, I can achieve happiness;
2. That the universal human nation is the only nation that is worthy;
3. That we, all human beings, are endowed with the same capability to transform both ourselves and whatever else we want to transform;
4. That what I am looking for is within me;
5. That the most important purpose in life is to reach freedom and one's immortal destiny;
6. That what indubitably does exist is transcendence and not death.

Also, I could believe in just some of those items listed above, and believe in other things, etc., as well. It is quite possible, too that, given the influence of the environment in which we grew and developed, the influence of how our “landscape of formation” was built, many of our “indubitable” beliefs will belong to the former list, while others will belong to the latter and there will be many other beliefs not mentioned here and all of them will arise in different proportions and at various depths. Hence, both in ourselves and in others it is not difficult to observe behaviors that lead us

closer to or distance us further from what we could call “good knowledge,” and it is easy to see how those behaviors depend on those deeply held beliefs, on those myths. We can also see the disorientation that is produced when these allegories, these myths lose strength.

What we do know is that we did not choose our beliefs. Rather it happened that we just conceived a certain landscape of formation and a myth. We also know that we can consciously, by way of intent, try to build those beliefs and myths which are closer to what connects to the Profound, closer to a behavior based on the Golden Rule - a behavior that will help us not only to overcome our suffering but also to achieve inspired states of consciousness.

The strength of these allegories, of these myths, may become a useful tool for our internal work.

It also becomes clear the importance these myths have and may have in the work with our lifestyle.

Even if from our experiences comes the knowledge about how myths act deep in our psychism, in our actions, and in our conception of “reality,” from this profound action we can only get a glimpse of, at best manage to grasp, some images that can guide us in a certain direction.

Thus, becoming aware of these beliefs, becoming aware of this personal myth, which may also become a collective myth, allows us to see whether those beliefs and myths are guiding us in an interesting direction, in the direction of the lighthouse beacon, and gives us the opportunity to try to get deeper into the myth, or to try to configure or construct a new one.

6. The Mythic Attitude

In addition to what has been said thus far, and approaching area of the profound spaces, it could be said that when the myth is lived, the experience of *religare*, of linking again to the Sacred takes place.

That is why the myth is repeated once and again, it is lived, it is experienced through the same procedure, through the same ceremony. There, one would seem to move in a primeval time, outside chronological time, or where time does not seem to move or seems to move at a different speed in a time with no time

Thus, to live the myth represents a new reality, greater and more meaningful, where there is no doubt that the spirit has been transformed upon entrance into that environment touched by divine presence, showing allegories that guide one through paths that connect with Profound spaces, allegories that also represent translations of "God," of "the spirit," of "the evolutionary intention," of "what is voicelessly expressed as humanity's Destiny."

7. Allegories about the Connection to the Sacred Spaces

- In the city man dies for a number of reasons; another oppressed and with no hope in his heart, also dies. Ay! It is a long road to the closed realm of Humbaba. "Why, Shamash, did you fill my heart with hope from this undertaking if it could not be realized?" And Shamash the compassionate accepted Gilgamesh's tears and offerings and celebrated a solemn pact, granting Gilgamesh his grace. (Sumerian-Akkadian Myths, *Universal Root Myths*).
- "Good Osiris! Send Thoth so that he may guide us to the sacred sycamore, to the Tree of Life, to the door of the Lady of the West; let him lead us away from the fourteen mansions surrounded by stupor and anguish, where the perverse suffer terrible punishments. Send Thoth, the wise ibis, the infallible scribe of human deeds recorded on the papyrus of indelible memory. Good Osiris! In you the victorious awaits his resurrection, after the judgment in which his actions are weighed by Anubis, the just jackal. Good Osiris! Let our Ba board the celestial ship, separated from the Ka, and let the Ka remain as custodian of the amulets in our tomb. And then we shall sail toward the splendid regions of the new day." (*Egyptian Myths, ibid*)
- Ahura Mazda will first come to his Mansion of songs, Garodman, and then the Good Mind that is within each human being will reward each one with gift and will bless them. (*Persian Myths, ibid*)
- Now, with hope always reborn despite privations and fatigue, I encourage humans so that they, too, might win liberty and their immortal destiny. (*Greek-Roman Myths, ibid*)
- But in spite of everything...in spite of everything...in spite of these unfortunate constraints, something soft as a far off sound, something light as a dawn breeze, something that begins gently is opening its way in the interior of the human being...So, why this hope, my soul? Why this hope, that from the darkest hours of my misfortune luminously opens its way? (*Excerpt from Silo's speech during the Inauguration of the South American Hall. 7 May, 2005*)
- The pure light dawns in the summits of the great mountain chains, and the waters-of-a-thousand colors flow amid unrecognizable melodies toward crystalline plateaus and prairies. Do not fear the pressure of the light, which pushes against you with increasing strength the closer you draw to its center. Absorb it as though it were a liquid or a wind – certainly in it is life. (*The Inner Look, Chapter XVI*)
- When you find the hidden city in the great mountain chain you must know the entrance – and you will know it in the moment your life is transformed. Its enormous walls are written in figures, are written in colors, are "felt". In this city are kept the done and the yet-to-be-done. But for your inner eye the transparent is opaque. Yes, the walls are impenetrable for you! Take the Force of the hidden city. Return to the world of dense life with your forehead and your hand luminous." (*The Inner Look, Chapter XIV*)
- The heroes of this age fly toward the stars. They fly through regions previously unknown. They fly out from their world and, without knowing it, they are impelled toward the internal and luminous center. (*The Inner Look, Chapter XX*).

8. Personal Reflections

- Desacralized myths provide no answer to the issues of death and transcendence.
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- Sacralized myths, on the other hand, generally consider such issues to be of fundamental importance (heavens, hells, nirvana, etc.).
- At the same time, there are other types of myths that, despite being sacralized, do not have any direct connection with the Profound. Still others represent a step in the myth's full development that at the end presents a connection with the Profound
- The importance given to the interiority of the human being differs according to the type of myth. In desacralized myth human interiority is considered an inconvenience, and its importance depends on the result, i.e., money, the cause, etc., whereas in sacralized myth everything revolves around what happens to human interiority, especially in time (what happens to the soul after death, etc.). Another world is hinted at- a world that for the faithful person exists and acts.
- Another issue involving myths has to do with possession/ dispossession. In desacralized myth the objective or purpose is to possess the desired object (money, prestige, power, a form of social organization, etc.) and dispossession refers to resignation in the face of or after the failure to possess the desired object. In contrast, in sacralized myths, the main point is the dispossession of everything that prevents contact with god or whatever represents the Sacred. ("God gave me, God took it away, blessed be his will.")
- *The only myths capable of generating a mysticism are those that translate signs from the Profound, the profound spaces; rational myths belong to the space and time of the 'I' and as such cannot enter the mystical spaces. (Silo's comments in "On the New Myth, Mysticism and Culture, Mendoza, Argentina, 26 Nov. 2006).*
- *Myths coming from profound spaces certainly influence rationality, but not vice versa. It is impossible to reach the heart of people from a social doctrine. However, the heart of the people can be reached from a myth and, from the heart of the people, the social can be reached. (Silo's comments in "On the New Myth, Mysticism and Culture, Mendoza, Argentina, 26 Nov. 2006)*

9. Personal Experiences

The theme of myths has always played an important role in my life. For me, they are absorbing images which, in childhood, formed part of both beautiful and inspiring tales and games. They were and they continue to be the representation of that reality that I want to reach, an aspiration that though difficult to realize, has mobilized me to do many things for which I will be forever thankful.

I have experienced the internal register that everything is possible, that everything has meaning. This purpose, no matter how differently is expressed, comes to me mythically or not all.

In situations where I did not know what do or how to move on, the solution came through signs which appeared to me while working with those myths.

Let me mention here two of my experiences directly related to mythical images.

Experience with the Internal Guide

I am quite certain that I was a very active child. Yet, to hear other people- members of my family- repeatedly mentioning the following incident caught me by surprise because I do not remember myself in that way at all, nor the incident in question.

It happened when I was four or five years old. My mother brought home a calendar from a bakery in our neighborhood with the image of a winged white horse - a drawing of Pegasus.

As the story goes, as related by these family members, they repeatedly insist that I remained still and absorbed "for hours" while looking at the winged horse. I find it hard to believe or even imagine because I cannot picture myself at that age sitting still for more than 10 or 15 minutes.

Then, some 25 years later, in my very first retreat of the Internal Guide, the image that appeared was that of a winged white horse - the image of Pegasus- representing strength, wisdom and kindness.

For many years, that was the image of my Internal Guide. Even today it is very useful in the different works that I do.

Experience with the Work on Ascesis

Myths are very closely related to my work on Ascesis, in that I approach this work in a way quite similar to some accounts of revelations made by Gods to Heroes rather typical in myths:

For me, unless I place myself in that "mythical attitude," there is not much I can do. In moments of uncertainty, when I do not know what to do or how to go forward, the solutions have come through signs that arose while working with myths. More specifically, in regard to my work on my

Purpose, having completed a disciplinary process where the purpose was not mentioned, I began my work with a Purpose which was not so deep.

At the outset, when meditating upon my Purpose, I added some elements to try to configure one with greater depth. This helped me to arrive at a new formulation of my Purpose. Though this new formulation had an interesting depth it did not, however, produce in me the commotion which I consider necessary.

Sometime later, in a retreat to interchange with others about the work on Ascesis, a Purpose came to me which produced that deep commotion in me. Afterwards rereading *Universal Root Myths*, I discovered that the wording of that Purpose was part of a phrase in one of the myths in the book. Since then, that phrase became my Purpose.

Furthermore, the character of this myth, configured as an Internal Guide, “helps” me in the steps immediately before the connection with the Profound.

Summing up, in my experiences of the deepening of my Purpose, its formulation took on images that progressively became more and more mythical: *“after sorrows and fatigue, always stimulating hope, I gather humans so they also reach freedom and their immortal destiny.” (Greek-Roman Myths, Universal Root Myths).*

10. Annex: *On the New Myth, Mysticism and Culture*

(Conversation between Silo y E. Nassar, Mendoza, 26 Nov. 2006)

Introduction

I commented to Silo that since his closure in the movement I've seen him doing different things in different fields, giving explanations and proposing activities; I told him that each thing by itself made a lot of sense to me, but that *I wasn't able to see the connecting center that would allow me a global vision of what he is putting in motion.*

After that comment we had the following conversation.

Comment: In the meeting of the "clausurados" that we had in July in Mendoza, when we were talking about the issue of the identity of Latin America, you were explaining that the identity of a region is given by the culture, which was generated by a mysticism that had been set in motion by the rise of a myth. I want to ask you several questions on that subject.

Question: I want to understand the relationship between Myth, Mysticism, and Culture.

To understand that we can approach it by using the Social Myth that Marxism tried to set in motion as an example.

With Marxism several things can be exemplified; one of them is their attempt to create a social myth around which they build their activities and other things.

MYTH

The ideal future

Equality among all people

Find a solution for all needs

The new human being

The emancipation of all the oppressed

ACTIVITIES

Development of the ideology

Formation of different kinds of organizations (parties, fronts)

Influence on philosophy, science and art

Effect on culture

Question: What failed in that attempt?

Communism is very interesting. It reached very far but it didn't reach the hearts of the activists; so how could it reach the heart of the people?

The communist parties had a lot of energy, good discourse and force in their proposals, but they didn't nest in people's hearts. *Communism was a rationalist development of the age of revolutions.*

In the communist proposal a myth was sketched that, in its development, clashed with Marxist rationalism and did not reach the level of a transcendent myth, because the necessary mysticism was not generated at the level of its most active militants.

The only myths capable of generating a mysticism are those myths that translate signals from the profound spaces. Rational myths belong to the time and space of the I, and have no way to enter the mystical spaces. Myths coming from the profound spaces decidedly influence rationality, but the opposite does not happen. *You can't reach the heart of the people from a social doctrine, but you can reach the heart of the people from a myth, and from the heart of the people you can arrive at the social.*

The Marxist utopia was not a profound myth like the myths of religions. By their very nature religions become planetary in every epoch even if they arise in a little town in a principality of a larger region... they will extend from this town to the principality and from there to the larger region, influencing it and changing it in every way... religions (like a river) drag everything they find in their path.

In terms of socialism, this was able to manifest at a worldwide scale because it had the USSR as its center of irradiation; the importance of its center determined its repercussions. If it had been in a less influential country, the repercussions would have been much less.

Question: How is a social myth different from a religious myth?

The allusion to another world, a world that for the faithful exists and operates. For the social militant that world does not exist, they can neither accept nor recognize the existence of that world. What has brought people together has been the ideology, not the religion or myth operating beyond the ideological question.

The Marxist militant has been stripped of a personal life, his personal life has been reduced to a chain of causes and effects, in which the subjective factor doesn't count, and is even a drawback. What is important are the objective conditions, for which he does not exist.

In the case of the believer, his personal life does matter, and depending on the kind of myth to which he adheres, his life will be inserted into the social or will only be circumscribed to the personal. For example in Islam transcendence is what matters, and a person's personal life will have more meaning if what he does is of social benefit.

There are certain rules, laws or values in religions that are what define whether the life of the faithful is directed toward society or only toward himself: "If you do things for the benefit of society your life will grow." "If you do not take into account pain, want, destitution, and injustice, your personal life will be diminished and will

keep getting smaller and less meaningful."

In Buddhism there is a very important twist: *everything has to do with overcoming suffering and the perfecting of oneself; one of the main points for achieving this perfection is working to overcome suffering in oneself and in others by acting in the world, which is called compassion.*

Religions have different value systems; it's not true that all religions say the same thing. Religions have some books, a liturgy, an organization and ways of doing things that are not all the same; they only have one point where they coincide, and that is the value they give to transcendence. *In synthesis, the religions differ in what they say about this world, and resemble each other in what they say about the other world.*

In religions the issue of transcendence is contemplated, that which does not end with death.

Question: How can the mysticism and culture that will give identity to Latin America be generated from a myth?

In Europe an identity was formed with Christianity. Identity has also been formed in vast geographical regions with Islam and in other regions of the planet with other myths.

In Latin America, the myth - that generates the mysticism that gives birth to the culture that gives identity to the region - has not yet been formed.

The great myths were born in small places and, according to the epochal moment, the myth kept extending to places farther and farther away. *From its beginning, every myth advances in a worldwide direction.*

This is an epoch of planetarization, *if a myth is formed in this epoch, it will be worldwide, with acceptance and impact on all parts of the world, or it won't be.*

The myths of the original cultures of America are local and arose at another historic moment. What happens if you come out with gods of that continent? How could those myths be planetarized? How would a Quetzalcoatl enter China, India... Russia?

The worldwide myth will have other characteristics and will develop differently.

Question: What is the basic structure of a myth?

That is a rationalist question that could be answered in a rationalist way if the myth were a rational phenomenon. Myths are not rational phenomena... they are not formed from thought... that is not the essence of myths... they are formed by translating signals originating from the profound spaces... myths are vaporous things... *at this historic moment that's where things are headed.*

Question: Can you give me an example of myth, mysticism and culture?

What I think about *the development and influence of the myth in the formation of the different cultures* I have explained repeatedly and extensively in groups that have asked me about that.

I have had many conversations and there are people who have taken notes about what I think about the formation and development of myths.

Question: Might I suggest in the ambit of the “clausurados” that they look for and compile those notes and try to produce something based on them that explains the origin and development of the myths and their effect on the formation of cultures?

Yes, it could be done.

Question: How can it be explained that the root myths that have given rise to such important civilizations have their origin in primitive peoples?

People will be primitive in terms to their level of social organization; there's everything from primitive people to people at the current level of development; but in the development of their inner functioning, primitive people and contemporary people are very similar.

Question: How does the mythic narration arise?

Suddenly everything begins going very badly for human beings in one region in one epoch, and in the midst of all that chaos there are things that the human being imagines and that give him meaning; those things that give him meaning can be the relationships he establishes with his gods in those spaces and times that he registers that are beyond his own habitual space and time and beyond his death.

What really happens is that the human being of that epoch translates those signals that come from those other spaces and times; he can translate them in different ways, as gods, goddesses, many gods, one god... no gods...

What is important is the translation of those signals. *It is the translation of that profound interiority which produces great things in the development of the religions.*

In Israel before their immigration to Egypt they talked of the god of Israel and they accepted other gods that were hostile to the god of Israel.

The Egyptian sacerdotal caste managed the political, social and economic values in addition to the religious values in a monopolistic way; perhaps it was seeing all the values and the power of control over them concentrated in one single caste that made AKHENATON think of one all-powerful god and initiate his political-religious revolution. “God is only one,” “Oh god Aton you are the only god and the god of all things,” said Akhenaton.

When the Jews immigrated to Egypt, they adhered to Akhenaton's political-religious revolution and then the god of Israel became the only god: That was the situation the people of Israel were in when Akhenaton's political-religious revolution came about.

Then comes the counter-revolution and those who adhered to Akhenaton are not wanted and are exiled from Egypt, and the Israelites depart, in a huge crisis.

Question: Where do these signals that the human being translates come from?

The signals that give rise to the myth come in the “equipment” that every

human being is born with, and can be translated in many different ways; whether they listen to them and translate them is a different matter. *These signals come in the "equipment" that all human beings have; listening to them or not is what makes the difference.*

Question: From what point in life are these signals set in motion?

Very much from the beginning of a person's life, from the time one is very young.

Question: If all human beings carry the same systems of signals in their "equipment," why are the translations so different?

The difference isn't in the signals, but in the translation that is made of those signals.

Question: What determines the translation of those signals?

The conditionings of perception.

Question: What does "conditionings of perception" mean?

The structure of your perception depends on the world you see outside your skin, the world of the space and time of the I.

Don't get confused and think that your images, thoughts, emotions and registers are of another world. The images that are in your memory are images of the world outside; the registers that you experience in your cenesthesia are registers of your interaction with that world; the emotions are emotions of your interaction with that world. The thoughts are thoughts based on that world.

Of the spaces and times of the deep internal world, which transcends this one, there is no perception.

Question: How are the signals that give rise to myth translated?

If you don't situate yourself in that other world, the signals are not translated. There has to be a vision that there is something beyond perception. *You have to situate yourself in an internal space that is different from that of habitual perception in order to recognize the meaning of these internal signals and so that they can be translated into myth in you.*

That is what inspiring experiences do, *they serve as a uniting bridge between the worlds.* If you situate yourself in that world you will at least recognize the signals of that world through its translations.

Question: If a myth arises from the translation of the signals - originating in the profound spaces and times - how could those signals be translated in this epoch, in accordance with the conditionings of perception?

There can be bad and good translations of those signals from the profound; those deep truths can be translated using the computational language and imagery of the epoch and end up saying things like: “flying saucers, superior civilizations, powerful good and evil extraterrestrial beings...” - but of course *this way you don't set in motion a myth that reproduces the signals of the profound even if they're translated...* How can a profound truth be translated in the language of flying saucers?

Question: In this epoch of planetarization, when everything is communicated, what might the myth that is forming in this great worldwide crisis look like?

A possible translation of the myth that is forming, which coincides with this epoch and the worldwide crisis, is Silo's Message.

The worldwide myth is going to develop through Silo's Message. The message is not finished, it is in process: it has a book, an experience and a path... but more things can be added... it is not finished, but has been presented in some of its essential aspects.

Silo's Message is in process - Haven't you seen the difference, in our friends in different places, in how they were taking the message four years ago and how they are taking it now? Look what they have been doing with this gaseous thing.

Comment: I think that important changes can be seen in the people, that their credibility and influence is growing and little by little they are gaining impetus.

Question: Why does that happen?

That happens not because the message changes, but because the people who are in the message are carrying out a onslaught against censorship and self-censorship, especially against self-censorship.

Question: I understand about external censorship, but how is this onslaught against self-censorship?

Self-censorship is a system of reflexes of different kinds that help people relate and act in the world and that they aren't willing to let go of. *The onslaught against self-censorship is the development of the willingness to let go of this system and to create a different vision of how things are and how one should act in regards to them.*

The world of external censorship keeps losing strength, but the world of self-censorship still “drags” on strongly.

Comment: I don't see that the internal landscape of the new myth is being formed with the message.

Silo's Message still has not been transformed into a system of images that give orientation... but all that will come. This isn't something that springs fully formed out of Zeus head, like Atenea... it's something that is being shaped and is being expressed

as we go.

If we don't explain the message it would remain something metaphysical. There is a struggle in people's heads; the people really need images. If there is a true and profound message, different translations of it can be made, but they will all be images because people need images for action.

You have to watch out for translations that don't give any kind of internal progress, such as superstitions. What progress can be generated by my believing that if a black cat crosses my path it foretells some kind of event?

Question: How will the construction of the mythic landscape through the message move forward, how will all that, the profound and metaphysical, be translated into images that give clear direction in a chaotic world?

It will move forward, we know that it has to be translated into images for the people, but it hasn't yet been put into images.

The myth is going to have a personal reference in history that says that in such and such an epoch at such and such a geographic point, this happened.

The worldwide myth will develop through the message. The means we will use will be the message and it will not be in a conventional way.

The coming epochs will be of total breakdown. *We are going to say and do what must be said and done, and it will be that way for the whole world.*

It won't be long before we start to sketch things out on a worldwide scale.

Question: Is it a too much to ask what the rhythm of all this depends on?

No, it's not a too much to ask, because this does have a rhythm. If you look at the history of the prophets, of whom there have been many, they did not give their message all at once, they gave it piece by piece. They have written books but it hasn't been in a block. Observe the development of religious myths, that's the way it's been.

The myth that is from another time and another space suddenly appears and hits in this space and in this time; it introduces itself into historic time and produces a great impact. Suddenly those things of another plane emerge in this plane.

Question: What determines this irruption of the transcendental plane into the historic plane?

It's determined by an historic moment where everything is falling apart, creating a great disorder that comes over the people and *gives rise to a great outcry.*

"When Zarathustra was thirty years old, he abandoned his land and went to a far away place. There he lived in his cave for a long time. He ate only from a cheese that never grew less, and drank the pure mountain water. At night the fire spoke to him and thus he understood the course of the stars. By day the sun spoke to him and thus he understood the meaning of light. But one morning very early, the outcry of the animals of the earth reached his cave... Because the cows and the herds have a soul, Zarathustra heard that great soul, Kine, asking God for his blessing. Raising their lament, that was like a great bellow, Kine said: "My soul is suffering, Ahura Mazda.

Why did you create me? In whose image did you form me? Grant me the good, stop your thieving tribes from carrying the beasts off to their death. I feel that I am surrounded by anger, violence, the scourge of desolation, an audacious insolence and a drive to take away everything... Save my animals, oh Ahura Mazda, you who provide green pastures."

Then Zarathustra, at the mouth of his cave, looked out at the day and asked Ahura Mazda: "Allow the Good Mind of Zarathustra to guide those who work the earth so that it might give good pasture and strengthen the herds; so that the cows give milk and the milk cheese and the cheese nourish the men who labor; so that never again will the raiders bring ruin to the people and instead that become the friend who learns to work and share. Thus I want to give thanks for your teachings and the food that you have given me.

Ormuz answers Zarathustra, giving him power to act for the animals and names him the prophet of Ormuz. Despite Zarathustra's protests, Ormuz keeps delegating different tasks to him: "You have to..." Zarathustra descends from the mountain and begins to write the Yasnas with the teachings and recommendations that Ormuz keeps giving him and that are collected in the Zend Avesta.

Question: So what Zarathustra was writing was the translation of Ormuz's message?

In fact the *Yasna* are the translations that Zarathustra makes of Ormuz's message.

The translation of the profound signals comes from the inspired consciousness, which is a structure of consciousness, and whose function is to connect the two worlds and to translate the signals that come from that profound space, covering them in poetic garb.

If you read the Koran you will see that poetic garb. If you read any of the four gospels you will see it, for example read the gospel of Saint John. Read any of the books of Deuteronomy and you will see it. (The books of Deuteronomy are legends originating from different peoples, and they were grouped as if they were from one single people and as if they were written by Moses.) *Moses is the prophet of Yahweh, or in other words, of the god of Akhenaton.*

Question: What is the story with message and messengers, where sometimes the message is from god, as in Judaism and Islam, and other times it's the message of the messenger, as in the case of Buddhism?

The message comes from the profound, the messenger is the translator. What you have to observe is whether in the profound the messenger sees gods; the prophets of the Bible saw one god, so they spoke of the message of god; Mohammed saw one god and so he talked about the message of god.

Buddha said "the gods are so far away from men that talking of the gods has no meaning"; but even so Buddha spoke of a message from the profound, a message that told him how to teach people to let go of the beliefs and mental conditioning that were making them believe in illusions that were generating suffering and keeping them from reaching nirvana. Buddha does not deny God, he is preoccupied with the

profound and with or without god he tries to reach man, to teach him to overcome suffering and reach nirvana. So we see that Buddha's message came down in history not as the message of a god, but as **the message of the Buddha**. In reality the message is an interpretation by the translator, the message is from the translator.

Question: How can one connect with the profound?

People can connect with the profound in different ways, even accidentally. For example unexpectedly having experiences of *ecstasy, rapture and recognition*. When they occur accidentally, in general, people have nowhere to situate them in their lives and these experiences are not integrated.

The myth contributes the framework where people can begin putting these experiences and where they can begin to get an answer to their need for orientation and reference.

Psychology 4 deals with the subject of the profound and the translations of the profound and the structures of consciousness that have to do with that connection.

Psychology 4 explains the phenomena of connection; it neither describes nor explains the imagery that there is in relation to the other world. It explains the mechanisms that are activated when there is a connection between different planes.

It is the psychology of that which transcends the every-day, it talks about what happens when you make contact - outside the I and the time and space of the I - with the profound. It does not describe the profound or its imagery, it describes what happens in the psychism when there is contact.

Question: What determines the historic moment that corresponds to the rise of a myth?

The collapse of cultures. It is that collapse that determines the outcry of human beings and it is the outcry of the people that makes possible the emergence of the transcendental world into the historic process and with that the rise of the myth.

Question: I can understand a little about the collapse of western culture, but that's not the only culture there is on the planet, there are others as well, much older and also more powerful. Why are they going to be in crisis?

Through the connection that exists between cultures, they drag each other down and nihilism gains more ground.

Question: This global crisis is affecting China?

In China there is a repressive system in control where nothing arises from within the human being and if it arises they persecute it and they burn their literature and they accuse them of being an antisocial sect. Today the Chinese declare that their worst enemy is neither capitalism nor the counter-revolution; it is those who believe in something other than what the government dictates.

All the cultures are going toward general crisis all around the world for the first time. There is no culture, country or place that can escape it, this is the epoch of planetarization.

All the cultures in this moment of planetarization are collapsing, it is the collapse of the world; a collapse of values, considerations, life-directions... this always happened before the fall of empires or of the structures that were trying to become empires.

Question: In this epoch of planetarization where everything is collapsing and a profound and sincere outcry is being generated among human beings all around the world, is the system of signals that exists in all human beings of this epoch going to become active?

Yes, that is happening.

Question: If the mental frequency of the human being of the epoch corresponds to planetarization; if the crisis is getting more and more acute and with it the outcry of the people is growing; if the systems of signals that exist in every human being are becoming active and if the universal myth is beginning to take shape; will modern communications technology contribute to the multiple diffusion of all this?

That's correct.