

MENDOZA, 26 NOV. 2006
CONVERSATION BETWEEN SILO AND ENRIQUE NASSAR

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 mystic 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, Mystic 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

ACTIVITIES

THE IDEAL FUTURE

Equality among all people

Find a solution for all needs

The new human being

The emancipation of all the oppressed

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.

QUESTIONS: 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 an 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's head, like Athena... 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.