

## Talks with friends in "Drummond", Mendoza, December 4, 5 and 6/12/99

Day 1

### Synthesis of conversations with Negro

The idea before this gathering took place was to treat mainly the theme of transcendence, and not avoiding themes such as death and suffering. Everybody would express themselves, put their internal situation on the table. When we met we realized that it was impossible to deal with the "thereafter" without first examining the "now" and from the present moment. The common elements we saw were:

There is certain urgency and a need to trace our own path and our "doing" in the world, based on our own beliefs.

There exists a situation or a "previous something" to our presence in this life, as if we came from something previous.

Each one of us arrives to this moment with a baggage of experience. Almost as if the doctrine was reflected on some of its points, incorporating registers such as the search for the transcendent. We found, we are interlinked with others in that search. We understand that each one of us must fulfill a certain direction in the world.

Each of us understood that in a greater or smaller degree, we had accumulated experience throughout life and that accumulated experiences put us in the situation of action but we lack elements of comprehension to fulfill this task. The need to make internal review (internal dig) (arqueo) of our present situation was expressed, in order to proceed towards the sought out action (unloading ourselves of all feelings of guilt for unfulfilled tasks, present disorientation, or similar types of charges).

Once this part of the work was done, Negro started to talk about space technology (among other things) saying that in the present moment it is neglecting important aspects. He specifically referred to the mission to Mars with a module touching down on the planet. He spoke about the failures of the mission and the lack of budget that made NASA have difficulties to fulfill its project, no matter how interesting it might be. He commented that after watching a video and talking with the doctor of the Russian astronauts, the latter had pointed out the lack of communication that occurred between himself and the astronauts with regard to internal experiences, which due to the "chamber of silence" effect, must have taken place. He also expressed concern with offering them psychological protection. Later on, through personal and informal conversations he learned more in depth the experiences they had and that they did not dare tell, for fear of being considered "unreliable". This way the doctor was able to understand the relation they had with transcendence. In this regard, Negro explained that people in general and in every culture (not only astronauts) saw strange things, flying saucers, heavens and things of the kind (and not only at the end of a millennium). He explained how the astronauts saw the Earth as a ball in space, and configured a sort of system of representation in the high spaces, and how this system in previous epochs was represented differently. He said that people in different cultures rather not talk about these things, but that in Brazil they speak more openly about them. He mentioned several examples such as the "Portuguese Skies", etc. He explained that in the past the Mediaeval and Baroque skies were charged with contents of the times. With respect to the question of how would the contemporary skies would be represented, he pointed out that it would be less sensorial, less attached to the body, and placed higher and more abstract.

About the psychological registers, he referred to the need of not forcing the search for a register, to treat ourselves kindly, he said it was good to be compassionate with others and with oneself. He commented on the usefulness of doing an examination of our situation, a kind of an internal review (arqueo). He pointed out how for Meister Erhhart saw the difference between that which came from heaven and hell based on internal registers. This indicator allows one to distinguish between that which produces internal growth or internal violence - the base for valid action. That which characterized the devil came from below and the celestial came from above. The validity of a register cannot be pointed out from the outside or by another person. Each person has to search for his or her registers. I do things for others because it does me good, I want to do them. Valid action does not demand compensation.

During the first day speaking on religions he mentioned Bon shamanism in Tibet, the arrival of Buddhism and their subsequent fission. He commented on how after the 19th century the West atheists and leftists started to convert to Buddhism very easily. They did not see any problem integrating Buddhism. He also said Islam is the greatest living religion in expansion. In Christianity he referred to the total renewal, the "New Man", which started with St. Paul, and its later transformation.

In relation to death he referred to the registers that are produced in the proximity of death. He mentioned the tunnel and the image of Buddha or Christ - pointing out that the register of the tunnel and the light were common to all but the images at the end of the tunnel vary according to the culture. In the experiences of the astronauts - the centrifugal gyroscope produced experiences from the lack of oxygen to the brain. Similar (to death?) phenomena were produced. And by raising or lowering the speed they could repeat them or retain them in their memory.

He commented about the essay he is writing about Columbus, the “Chilamblam” of the Mayans, and Ray Bradbury’s Martian Chronicles in which he explains how the projection of an image of the future modifies reality - beyond the factor of time and how the interrelation of cultures and time act upon each other, in positive and negative ways. He also spoke about dreams and significant events, indicating that the register and interpretation should be done by those who experience them and not by others. He touched upon the common elements in dreams. The “bull” of the Spaniard in the present stage, which was a common factor in the dreams of many. It would be interesting to research the common elements in the dreams of diverse persons who dream simultaneously. He suggested writing down dreams as soon as you wake up. Not to wait, otherwise we introduce elements from other levels. We have to respect the actions of each level.

### **About the internal review (internal dig) (arqueo)**

So far, what has been useful to me in the doctrine in order to learn to surpass suffering? It is the valid actions that have allowed me to advance. Also, the memory of my own self (self-awareness) served me as a pillar. Removing the “fish bowl” is not easy. The “re-booting” of my consciousness is like a previous act. There is the little seed that shows up every so often which allows me to recover the register of the consciousness, which I later lose again, but which I always get back. There are certain registers which allow me to keep going. Like an atom. We have to give dimension to our life from this moment of process – looking at life from this point of view allows me to modify my present and also my vision of the past. Looking from the present I have the freedom to know the conditions of my future. I can also comprehend that what I believe about my past can be very different. This observation allows me to modify my present. He finished the day by saying that, as an experience, there is a different way of being in the world which has to do with the “no longer believing” in the contents of my own consciousness and no longer wanting to incorporate new beliefs. There arises a sentiment with the taste of remembrance which is like a connecting thread that has to do with the search for meaning and that throughout my life has allowed me to comprehend, here and now, that there is a different way of being in the world. This gives me meaning and reaffirms to me that transcendence is real. It allows me to have an attitude toward the world that is new and every act that is launched from it will carry that force. He concluded that we have to put ourselves in the right internal disposition. We concluded that we had this disposition. We feel as if we are naked and wanted to get rid of our own selves. We are exhausted with our internal noise and are aware of our own situation. From this situation arises a profound need: a true call for help, for orientation, something that will allow us to fulfill our aspiration.

We outlined:

- The reinforcement of the register as a guide for (valid) action
- Reflecting on our actions in order to gain maturity and comprehension
- The need for a different look that places us in a new way in the world
- Clarified ourselves in the direction of that which is essential
- The register of boredom with the mechanical noise of our consciousness
- The necessity to divest ourselves of our body of beliefs
- To simply observe in a new and freer way
- The register of freedom, of going back home, the register of protection
- The need for help in order to advance in the direction of the essential

Day 2

### **The Religions**

He said that at the base of all great religions there is a strong experience. For example: the case of the Soma of the Brahmans of the Vedic period and some breathing practices of Islam. All this experience is lost in time and end up becoming empty rituals. But the common element is the proximity to a strong experience. This experience is what becomes contagious, producing an initial disorder. The energy that is freed can be so great that the consequences or direction it takes are not predictable. It can bring things toward obscurantism as it has already happened in history. The effects produced by the initial experience (the base for a new religion) can last a long time - 2 or 3 thousand years and then they die off. This happened with the Brahmans, the Christians, with Islam and Buddhism. Perhaps it would be interesting to do a comparative research of the religions from the point of view of this initial phenomenon at their origin.

Today there is a strong search that tends toward that kind of experience. But it is still very peripheral. The psychedelic phenomena pointed in that direction. It’s not that it altered perception but rather allowed people to brush a different way of structuring the world. The problem is that those types of experiences are not integrating. You can see symptoms of a strong psychosocial mess around. People are very de-stabilized. We find ourselves in the midst of a pre-religious epoch.

In the case of Christianity its gestation period started approximately 200 years before its appearance. The Essences and some manuscripts prepared the way. There are no historic documents by the chroniclers of

that epoch that support the existence of Jesus. Furthermore, the cities (as described in the gospel and other scriptures) visited by Jesus did not exist in that epoch. Why all this fabrication? It was done for the people living in that current moment.

The dispersion of Christianity resulted from the Jews who used to travel to Galias (?), Spain, etc. where they had relatives who observed the Jewish rites. These first Christians introduced their doctrine in those ambits. It is interesting how the first apostles, especially Paul, organized the religion in the beginning. Paul made it clear that his doctrine was not a heresy. He said that the Jewish tradition did not have to be continued, and finally that the orders of the Church of Jerusalem should not be followed. He exhorted others to preach the doctrine to the Gentiles and not to Jews. At that point things became anchored and the myth of Christianity was configured. Later on they saw the need for support for their diffusion and that's how the gospels were born. In reality they are four different versions by four evangelists which talk about the same thing in their own words. These became official. There were many others like the Apocryphal (?). Years later the New Revelations and the Epistles were added. This configured the New Testament. They saw it would be convenient to attach the Old Testament to the other manuscripts (the Old Testament was not altogether Jewish since part of the manuscripts came from other peoples and cultures.) This was how the Bible was configured. Manicheanism corresponded to the Persian wise men that said Mass. Later the Christians appropriated this rite. Jesus' birth was visited by the three wise men (Persian priests) which was easy to assimilate by the Christians. But it was Constantine 400 years later with the Nicene Creed who took the definite step of the configuration of the new Christian religion.

A digression is made - things that are halfway done are interesting, are more human. Spontaneity is at the base of things that are not done well. A whole science could be developed out of this. There has to be common codes and something that is not done well for things to be human.

Christianity has started to lose gas. Good examples of this are the internal divisions throughout history, the beginning of Protestantism etc. The religions have gone down to the people and god has been lost. The idea of god and the gods is not democratic. The theist religions do not work within a bourgeois, democratic scheme. In Shaman based religions this principle is different.

The representations of heaven vary in different religions - the geography of eternity changes a lot from religion to religion. For example in the case of the Persians, the religion of Zoraster, hell was freezing. Heaven reflected the good side of things, the good things of the place, hell was the worst, the negative. The heaven of Persia was rather abstract with Ormuz and Ariman. This interaction tended toward universal entropy (the struggle between good and bad). Even the Big Bang can be inferred from this.

Another inspired one who produced a strong impact was Akenatan in ancient Egypt. He had real existence according to the historians of the epoch. He produced a profound transformation in the political, religious, and social systems. Later the priest caste turned against him. The exodus of the Jews occurred during that epoch, which was not the way they tell us, with flashy things and opening seas, etc.

In history great religious currents have come from the Middle East, Persia, and India. Europe and America have nothing significant, or of much expanding force. The West does not have much psychological weight. It has a weak psychology compared to the East. A question was asked whether the new religion could come from America. He answered that in the U.S. there could be a mystical wave because there is a mixture, a pot of different cultural codes. Such phenomena could have a worldwide character. In Byzantine Russia there could also be a mystical phenomena. We are clearly in a pre-religious epoch, where certain mysticism is being initiated. Every civilization is born out of the codes of a religion. The next one will be universal. Certain symptoms such as New Age, Shamanism, etc. clearly show a diffuse, universal religiosity. What happens when religions extinguish? Religiosity is lost and the non-believers try to answer themselves – what should they do with their lives. One example is the schools of Decadence or Schools of Moral at the end of the Greco-Roman period: The Epicureans, the Stoics, and the Cynics.

Epicureans were very advanced philosophically. They attempted to live life as harmoniously as possible. Beauty was identified with goodness. Contact with beauty gave balance to people. They had a non-violent attitude.

For Stoics things were more complicated. This was a current closer to Buddhism. Suffering did exist and the objective was to reach ataxia, which was really dauntlessness. The Gods did not participate in these schools. They did not get excited with success or failure. If things did not go well they could always resort to suicide to get out of their situation.

The Cynics were anarchists. They lived without rules and did not believe in institutions or customs, but they did value knowledge. In that epoch some pre-Christian manuscripts began to circulate - above all among the Stoics. This is where Christianity takes body. These are "sandwich moments" where there is nothing behind and nothing in front. Followers of the Schools of Decadence think well about the meaning of life. They have a morality but no laws and are atheists. God is very far away at that historic moment. Nowadays, we find many people who take on the postures of these Schools of Moral of the Decadence. They try to give life a meaning and a direction. But there is no religious sentiment there. The new religiosity has not yet been born.

.....

The group was in agreement. The register of a sentiment that tastes of remembrance, of something that is searched for, a lost paradise, like going back home. This register is searched for in the future. It is like something that comes from behind us. Something that gives us impulse toward the future in this search for a re-encounter. It is like a mission. In general terms - it is like a register of nostalgia - of a lost ideal state that is searched for in the future and is associated with the meaning of life. The register of this sentiment of the lost paradise is developed in Plato's Myth of the Cavern. In this myth people existed in an ideal state. They later incarnated in the human being and forgot their origin. They lived inside a cavern with their backs to reality. They perceived the shadows reflected on the wall and saw them as reality. One of them saw where the light was coming in and went to the entrance of the cavern where he saw the real world for the first time. Now they understood that the world of shadows was but a reflection of reality. When the human being died and was reborn he brought the impressions of the world of ideas. Upon incarnating in the body he would forget that world of ideas. He was a kind of fallen god who had lost its memory but there were glimpses of a life he had known. Within this amnesia were memories that connected him with the real world, with the ideas of reality (Platonic realism). Good people could get close to the goodness of the real world. Ideas are real and one must ascend to the ideas. It's a world of reason - human beings possess intelligence. This was lost and the Human being descends toward the animals and reptiles. From this world of ideas mathematics was born as a way to explain reality. They reduce structure to the minimum expression which is the triangle. At the base of Plato's myths we can detect a mystic and the concept of the sacred.

### **Commentaries, Recommendations, Suggestions**

To review significant events through the registers and experiences of one's life. Look at one's life, unloading weights, but with a different look. It is interesting to speak about one's own significant registers, it is the only valid thing. It is good if these registers are of unity and clarity.

We should lean on our registers. Make an internal review (arqueo) and aim toward the future.

Paranormal phenomena do not contribute to the subject we're treating. It's not much more than a branch. It can produce significant registers but it is a branch and not the trunk.

Some describe experience with the Force as a phenomena that is independent of one's own consciousness - like something that comes from the outside and goes through you - that it is not directed (intentional) by one's own consciousness.

Unloading the noise that is registered as mental exhaustion, as if one's head were immersed in a fish bowl. A register of boredom with the noise of one's own contents (beliefs, divagations, reveries, etc.). A search for a state of simple observation and good, pleasurable registers. From these registers we can infer that there is a different way of being in the world and structuring it. These registers are of a different level and do not come from exercises or practices but are a product of maturity and comprehension of one's own process.

This theme has to do with resolving meanings and moving toward the fundamental.

From the above we can conclude that once our experiences are clear, we will have to clarify what we intend to do (an individual work of review and about the conditions).

We are witnessing a neo-romanticism that believes that everything can be managed (or controlled) - even one's consciousness (Faustian spirit). We can ascend towards more interesting levels of consciousness but not through particular practices. These practices help but are not the way to go. This Faustian spirit will even produce pharmaceuticals that can alter brain chemistry. This is part of the Faustian way of thinking. This is the West that has no exit and appeals to all kinds of practices, but does not go to the core of the matter. We have to process things in a calmer way not by forcing through practices. Practices are in the category of particularities but there are no practices for the essential. Like "do this practice and you will transcend, or take this pill and you will..." This is not how things are.

For example we have the case of Master Nicephorous (Philokalia). It is not by practicing the prayer of the heart that he reaches a particular level. On the contrary, it is through the direction of his own process toward the essential (when he locks himself in Mt. Athos) that he produces the prayer of the heart. That which is essential has to do with a process and not with practices. Practices do not give you a definite direction. The meaning of life is not solved with a practice. Our conversation goes in the direction of the essential. Experience with internal weight. Practices are things you acquire but in the end they do not give you meaning. Reflection on our actions is what generates maturity to clarify meaning. This reflection is not a technique, it is an attitude. The profound change comes from reflecting on one's own process. It is a way of clearing our path and taking weight off oneself.

Day 3

### **Liberty within Conditions**

There requires a need for help, orientation, and clarification in order to advance in the direction of the fundamental. We underline a register of urgency, of perceiving that our time is limited, of feeling our

temporality. There is a difference between an 18 year old who perceives the finality of life in the more external layers of the space of representation and someone who is older and for whom this finitude has become more internalized.

Practices are for specific matters in order to resolve, identify, or work punctual matters. But they don't help in fundamental themes, such as the meaning of life and all that.

The transformation of the consciousness' process does not have to do with practices. These are themes of a different level and there are no practices or exercises for them. It is only by advancing in maturity and comprehension.

Attitudes are important and essential attitudes are the most important. They are the ones we want to address. They indicate that we go toward the essential and not toward the secondary aspects of things. Direction goes before everything else – the wanting to do it. The how to do it comes later. The life of the Buddha is a good example. After a long journey through India and after practices and encounters with fakirs he put everything aside and sat under the Bodhi tree and experienced enlightenment. This means that after his process he was in the exact conditions for this experience to occur.

We have to clarify ourselves well – very clear as to where one wants to go and attend to the conditions those affect us. At this moment there is a big profusion of gurus, systems of self-help, all kinds of therapeutic proposals etc., which make people who have been looking for a long time become more serious and their search become more interesting. We are talking about the step to be taken, about help, about a fundamental direction. That which we want to do must be devoid of fantasies. We clarify our register.

We have to see the primary and its permanence and how this sometimes changes. That which was once most important and primary becomes secondary and tertiary when circumstances change.

For example I need to eat in order to live. This is a condition. Or if the dollar loses value it is a psychological reality, which operates as a condition. We have a psychological and physical register of the conditions.

I want to do something with **liberty -between- conditions**. I must keep this permanently into account so conditions won't perturb me. We have to understand the conditions in which we live and leave us with little operational freedom to take on a strong and permanent direction in our life strategy. We have to be aware how things are doing with us; we have to be aware that any project must be tested under the conditions in which we're living.

We have to know the conditions in our daily life: economic, family, friends, psychological, social life, work, etc. These conditions generate a field of resistance that prevent us from advancing. We have to know them and see the cracks in them that allow us to operate. Freedom is within these conditions - the twists and turns through which we operate. It's not a matter of changing the conditions, of fixing situations, but rather of knowing them. I can be absorbed by these conditions or fly over them, observing them. This is similar to vocation, it is like a strong creative force. For example we have painters like Van Gogh and Gaughin who had a direction and force over the conditions in which they lived. This is creative force. This is verified at the beginning of all religions. With or without conditions (or leaving them aside) you can verify in the precursors of religions the generation of a strong experience at the base of the doctrines.

We have to observe where our field of liberty is within the conditions. Then we can say this is a structure. There is no absolute liberty but rather **liberty- within -conditions**.

We have to become wiser about this and use all the elements that will help us to understand our situation, understand the conditions in which I live. It would be interesting to see the detectors we need in order to leap over the conditions. We're talking about taking one more measure and take the elements that will help us gain a better comprehension of our planning. This is not a theme about a better way of life but rather what has to do with oneself.

We can see in our tendencies and habits (biography) conditions that exert pressure on our present situation. We are talking about decisive things, big things. We have to know the weight of each thing in ourselves, in our present situation. For example in your biography, if you have been an alcoholic this will pressure your present situation - it is a condition. The intention is to surpass one's own biography. We have to organize, structure and give things the weight they deserve.

We have to know our limitations. We have to understand our conditions and everything else which generates a field of resistance which prevents us from looking at everything that bothers us until it becomes clear and not until it is resolved. We have some clear registers, certain perceptions, but our conditions of life are not clear. We have talked about sensations and registers but that is not a clear direction. So this little work will be on the conditions, the dependencies, on seeing what is it that could prevent you from doing something. So we will take all December for this work to be completed individually - to keep moving ahead. This is a chart of situations. Take several days. Distance yourself and contemplate your important situations.