

Meeting of a Group of Friends in Drummond¹ 28-30 January 2000

Day 1

Negro commented on and gave a historical account of the zombies in Haiti, among other things. The judicial structure of the times was tribal and family-oriented; if anybody committed an offense against a family, the affected family passed the judgement and effected the punishment. The convicts were kept drugged by giving them a beverage or soup based on a highly toxic fish. They wandered along in a very low level of consciousness and remained at the service of that family until they were set free and slowly pulled out of that state. (They usually sat in the kitchen with towels on their heads.)

In another instance, families wanted to get rid of some relatives. The local witchdoctor drugged them with those drinks until their cardiorespiratory system stopped. Then they were buried and later the witchdoctor revived them. Added commentary on the custom of burying their dead in their courtyard and when they moved to another dwelling they take their dead with them. .

He returned to the subject of the image's dual function--as carrier of charges and tracer of actions in the world, which concludes in behaviors.

The color and the extension of the image are (mutually) dependent.

The consciousness, when working with images and according to the level of work in which it finds itself, structures permanently within the relational act-object system. The acts of consciousness refer to objects. Objects are linked to acts. If I describe an object, I can see the act corresponding to it. I can also go to the past or to the future. As an example, I can see a glass in front of me, then close my eyes and represent it and the act of my consciousness now refers to the past. I can also go to the future, even transform or deform in moment 2 the object perceived in moment 1.

The acts of consciousness in the vigil level should refer to the objects of that level. It is ideal that the acts correspond with the objects in a level. Otherwise there is an invasion of contents from other planes or levels.

Allegories are often formed with elements from memory. For example: If I imagine a gargoyle, it may have elements from books, movies and memory. I make them real even though they do not exist.

Examples from experiences with the "chamber of silence." A person saw a giant butterfly flapping its wings before him, but when he held his breath, the butterfly stopped flapping. In reality, such butterfly corresponds to a translation of impulses inside the body, (in this case, the lungs) translated into an allegorized image (the butterfly) which is projected outside oneself. The allegorized image has a very strong suggestive power.

Act-Object

Negro mentioned that an internal map could be drawn about these experiences. If I put a brooch in one ear, such and such happens; if I eat too much salt, such and such happens, and so on and so forth.

The common images are also related to formation landscape of people from different cultures. In severe cases of anoxia (close to death) the tunnel and the light that appear correspond to a conformation of the anoxia, common to all. But not the image of Christ or Buddha; these images correspond to formation landscapes; they are repeated cultural representations and images from the memory.

The subjects of consciousness, images and associative chains or reveries form a package for the comprehension of the psychism.

In everyday life as well as in the levels of sleep, there is also a flavor close to hallucination, usually linked to certain imaginary chains, to certain reveries. For example, in the case of falling in love, the space and the object's location are altered. We perceive the person we are in love with, floating somehow above the ground, and, when represented, we see it above the middle line of the eye. We are facing a perceptual translocation involving all the senses. "My sweet love, you are so soft, bright and tender." A particular sensation is transformed, translated and ends up in another sense. This is typical of the phenomena of sleep and semi-sleep, and of emotionally compromising situations in everyday life. (That person is "acid or sharp", etc.) These are strongly amplified phenomena. These phenomena overtake people; these phenomena pertain to an altered consciousness. These kinds of phenomena also occur in states of hypnosis. The person is in a generalized state; the charge does not depend on the images.

What is interesting about all this is that the phenomena we are talking about alter you in everyday life but actually they do not exist. It would be very interesting if we would draw a list of the charges objects have on us.

People usually move in the world in a very hallucinatory way. Reality becomes deformed. And so, we should not be too severe with people. This hallucinatory state is also not so serious. What is serious, in

¹ *Handwritten notes, not revised by the author.*

these days, is that these hallucinatory states drive people to states of depression and loss of meaning. It is a way of seeing the world within the associative chains we are talking about. (Because of this, it is interesting to study our own dreams.)

In "pre-sleep" we will also try to see depressive states and unjustified fears. We can track trains of repeating images related to reveries, which lead me toward a particular action or get me away from it. These images are tracers of behaviors, chains of images with their plots, which direct the psychism. Let's look for those constants in pre-sleep. We should do this work without forcing, otherwise there will be a pendulum swing.

On the other hand, in sleep with images detected by REM (rapid eye movement) there appear trains of images with different plots at different stages. There is not just one plot in the entire sleep. Trains of images superimpose on the previous sequence; thus, a hotchpotch is usually retrieved.

It is important to retrieve the pre-oneiric² reveries, and their constant is what interests us—what repeats. It is what is transferred to and works in daily life and leads to the hallucinatory states. There are chains of reveries that determine moods and behaviors. These trains of images allow us to observe tendencies toward a particular direction or another.

Relating that with the previous theme of freedom-among-conditions, everyday life does not condition depression and other moods. It is in the formation of these conditions where an immense freedom lies if one laid his hands on it. People dream they suffer.

Any idea you have about transcendence has a lot of cultural dragging. First, we have to consider our moods and aspirations. We have to do something more calmly, without tuggings or compulsions. We have to know ourselves minimally to address these themes.

There is a way of positioning oneself, of detaching myself from this phenomenon, these things I believed in so strongly, these hallucinatory things. It is a different way of positioning the head. The door for detaching oneself from these moods is to do something with the reveries, not to change one's life. One can be do this within the demands of everyday life. Let us catch moods in vigil. It is not easy to catch trains of images in daily life, but it is easy to catch moods. It is my behavior in daily life that is related to the system of reveries. The point is to place a different image in the control tower of reveries.

At this time, Hector joined the retreat and Pancho explained based on his notes. Negro continued and synthesized what was seen earlier, as well as the rest of the meeting, as follows:

Negro:... then we were talking about what took place in the chamber of silence. Many things appear. This is interesting if we relate it to the work levels of the consciousness. Because if we are talking about coenesthesia in the states of semisleep or sleep, where images acquire their maximum suggestive power, much more than in vigil, since images do not acquire the suggestive power from those other levels, suggestive power in the sense that they impose themselves in an almost hallucinatory way on the consciousness. As we go down the different levels of consciousness, these images begin to take control of the consciousness. This is one of our main interests. In dreams, things are clear. We gave an example: In vigil I can imagine this hose I use to water the garden transforming into a snake. Okay, I can imagine that in vigil. If the conversion of that image takes place when I am dreaming, it seems to me that the suggestive power will be greater. I will get scared, things will start happening, I will have tachycardia, my pulse will speed up, etc., just by having this snake in my hands, which I am not imagining in a vigil but in a deep sleep level. In other words, according to the level in which images are working, their suggestive power either increases or diminishes, imposing themselves or not on the focus of attention, the focus of the consciousness. This is very important.

Then we pass on to a second subject of great interest to us--the subject of reveries, understanding by reverie not just atomic images, isolated images, but "trains of images" chained within certain plot. Thus, the images that appear almost individually are different from the images chained to each other and directing the consciousness. In reality, that is the important point for us in this part of the conversation. It is important for us to comprehend how the reveries work, these images chained in a set direction. Images that appear, of course, at the level of deep sleep, semisleep and vigil; although in vigil they cannot be seen as easily as they can in sleep or semisleep.

However, since the function of images is to carry charges, to orient the body, to orient the general activity of the subject's psychical economy, to orient it toward a direction; since this is one of the most important functions of the image, to carry charges; then, the fact that there exist images chained in a plot as reverie has a tremendous importance, because it allows us to explain the direction toward which the subject is launched, although it does not relate at all with what he reasonably thinks. This, for us, is an important point. An so we speak of images and understand that they are of different kinds and that they allows us to register certain inner operations, and their charges differ according to the levels of consciousness we are in. In turn, if we understand all these well, we can comprehend work not only the of individual images but also these "trains of chained images" constituting a sequence of reveries, the reveries that set directions not only in deep sleep and semisleep but also in vigil. These are the reveries that set the subject's tone--about what he

² Oneiric: *of or relating to dreams or dreaming*

does or does not want; what he rejects or yearns for, where he is going to, and everything he is escaping from--all these are expressed in these trains of images that are real bursts of reveries constantly occurring in our consciousness. Understanding these bursts of images is one of the points of interest to us.

The study of dreams helps us to comprehend certain reverie nuclei, certain chained images that are working in a deep level, while the person is disconnected from the external environment and so on. These reveries also appear from memory and due to a system of registers. It is interesting because by tracing and tracking what is constant in dreams, one can find many things. But one of the best methods of discovering the daily reveries in vigil is to track them out not in deep sleep but in "pre-sleep," that is, that semisleep state we get into when we are about to sleep. When we are about to sleep, we find different images and reveries with their own sequence. Nothing will happen with those reveries if today they are of a type and tomorrow of another type. However, if we become experts in tracking those pre-sleep reveries, we will find the existence of true "plots" that repeat and repeat themselves through time. Every time I go to sleep, for example, I imagine myself in a locked room, lacking air and light; or I imagine a very oppressive situation where everything will go wrong. Gentlemen, in exploring what occurs in "pre-sleep" we have a beautiful indicator, a beautiful indicator of what would really be happening to us in vigil. We can track all those fears, those searches, those ambitions, those worries, all those jumbles in the pre-sleep level before entering deep sleep.

Another recourse we saw this afternoon, which may be used to track all these, is in "post-sleep"--when we are waking up, going toward vigil, little by little we are leaving sleep, passing semi-sleep and arriving at vigil. And still in bed with sheets and pillows sticking on our heads (laughter,) we have a vision of what we have to do, what we neglected to do, and what we would like to do or what we have to do, etc. We could track these kinds of things. The technical defect of this kind of tracking is the amount of dragging from the sleep you've just come from, because often you don't remember the different "trains" of dreams, for during the whole night you don't have just one big dream; no, you have dreams; later there is a vegetative dream, then other dreams that overlap with the previous one and cover it, and there we go. When you leave deep sleep and go into semi-sleep and into more vigil levels, a lot of material is dragged, and this sometimes disturbs the correct interpretation of the determining reverie in your life.

[...awake, well more or less.] You are ready to go to sleep and these reveries which have been navigating in your head during the day start to amplify as if you were looking at them through a magnifying glass. These reveries which have been working all day, the whole time, start to become reality. This is an excellent opportunity to capture in the pre-sleep the sequences of images that are expressed as reveries. This is a good system.

And how about the rebound when you are about to sleep?

...Here you are not getting into sleep. What interests us is to see that there are images that are constant, and that on different days and occasions you see repetitions, which shows you a tendency of psychism; it shows you a direction, which clearly appears here. And in psychopathological cases there appear depressions, powerful deceptions, strong fears and a lot of things that are very interesting to investigate, which you don't see clearly when you're in full vigil. In full vigil you limit yourself to having the register of such "mood", but you don't understand which images are with their trains and the whole system of ideation with its sequence of images which you are not able to perceive during the day, during vigil. You perceive the register of the mood, a sensation that something is not right, that something is going to happen, a sensation that I am looking for something, because these images are difficult to investigate during vigil. They are easier to track in pre-sleep, and even easier when dreaming profoundly, only that the dream brings with it other material and stuff. That's what we are talking about, something we have been talking about many times before--the importance of understanding the question of these images, different from perceptions, because we get a register of the "internal state" on the basis of images, and not perceptions. These images, moreover, are not free but enchained with an argument, which we call "reverie." And these images with an argument, these reveries are what determines and indicates the process and the action of every person.

Each person processes these reveries in his daily life, reveries which in a certain moment of life become something very important and in a subsequent moment begin to wane and no longer have the interest they had for you in a previous moment. Reveries have a process, a duration. There are momentary reveries which are not so interesting to us. We are interested in the big processes of the reveries that determine action, because some of these actions may not be at all satisfactory for our projects and for the things we want to do with a certain degree of freedom; they can impose themselves on our consciousness, and through their tremendous compulsive force they work against what we would wish to do. We simply want to understand this mechanism. We do not even want to modify anything, worry about it, or dramatize it. We simply like to know, to understand how these mechanisms work--this is already a step ahead, regarding the things we have been talking about.

We have reduced the field, and from this odd and complicated mishmash we are arriving at things that are simpler, rather basic things about the image and its function, about the suggestive power of the image according to the levels of consciousness one is in, about the enchained images which take on the characteristics of reveries, reveries which have their process, which in some moments are at their highest splendor and in other moments start to decline and decay, and are replaced by other reveries, by the search

for reveries. It is not so easy to see one's reveries in daily life and in vigil. But one can quite easily see images which appear on the screen in everyday life and in vigil. For example, we are talking right now and I am remembering something else which has nothing to do with this. On my screen some images flash; I can see this in vigil. While we are talking I can see things crossing each other, they flash there as on a fluorescent-like screen, and remain there. What I cannot recognize as easily is a sequence of images in a reverie. I cannot see it as easily because my consciousness is occupied with other operations proper to vigil, while between one "cut" and another "cut" other images can flash. But to interrupt the chain of thoughts I am developing right now, to understand the whole chain of reveries, would produce an interruption that does not go with the daily economy of psychism. And so it is not so easy to catch the sequence of reveries in everyday life, it is much easier to catch loose, single images. We can catch these loose images, right now while we are talking, but we cannot catch the reverie of my life or my great ambitions, or my great fears. I cannot see them that easily. But I can see them in other areas of my investigation, such as in pre-sleep; I can also investigate them in sleep, in dreams, sure.

After all we are trying to leave the idea very clear that this entire economy of the consciousness work with images, and that thanks to these images I have a register of what is happening, that, moreover, there are different types of images, that the images have different degrees of suggestive power according to the level of consciousness one is in. Finally, and this is the most important point, that the images linked to each other by a plot represent what we call reveries, and that they have the tremendous potential to orient the lives of people, that what guides the activities of people in a certain direction is something quite irrational. And don't think that one goes after only one reverie. No, there are plenty of reveries with plots which in some cases clash against each other—contradictions, yes. The guy says that sometimes he has big contradictions; he registers them, and if you investigate closely you will see that those contradictions are between two equivalent reveries. In other words, the reality is that he is struggling between being the most attractive man in the world, the greatest Don Juan, or the greatest capitalist on earth who runs the international stock exchanges. That tremendous struggle is taking place in your head. He's fighting between two absurdities. He experiences this fight as a contradiction, a contradiction between reveries, between things that are not happening to him. He is neither the greatest capitalist managing the biggest stock exchange nor the sexiest man with half the planet at his feet. No, none of the two. They are two reveries.

Well, so now he's in doubt, he does not know which to choose, one side or the other. Actually he's an idiot... (laughter) In reality he is struggling between reveries. I am putting it very dramatically, taking it to the extreme degree; everybody does it, but taking it to the minimum degree... (laughter). Well, everybody does this. Often the contradictions that are registered do not take place in so-called daily life. They are contradictions between images, between reveries. One fights to choose between one thing or another, things that are opposed within oneself and which exist nowhere, only in one's head. What happens is extraordinary, it's nothing serious, that's life. As you know, life is not serious, it is rather ridiculous... (laughter).

I believe this topic about reveries deserves a brief reflection. For a better knowledge of oneself, a small reflection is never too much. These reveries of everyday life which we mistake for reality itself are not reality itself; they are things coming out of our heads. After all, reality itself is a controversial question. We were just investigating this when our friend was levitating so elegantly through the stratosphere... (laughter). It is like a reverie. We were getting into these points. We were quite interested in understanding these reveries, all this mess, and not because we wanted to change or twist it. No, we only want to be a little bit more aware of the horizon within which we act. Otherwise one starts to say strange things like saying that this is reality itself and the like. But no, that's not reality (laughter).

One of the points we were considering at the beginning of this study about reveries and the like is that in the state of vigil, it is not easy to recount one's own reveries, but it is possible to describe the mood accompanying the reverie. So then our man gets depressed, everything appears boring and gloomy to him, everything is on the same level, better to jump out the window and see whether one feels something, maybe a blow or something... (laughter).

This mood is linked to a system of ideation, to an enormous train of images in process, one cannot see that in everyday life, but one experiences the state of mind, and I put in a dramatic way: only 17 % of the population fall sporadically into depression, for the time being only 17 %... (laughter), because there is also a percentage of others, of manic depressives, of paranoids. In the end there are plenty of strange guys, things that are floating around out there.

But what I want to say, we're taking an example, is that these moods or emotional states are not only measured by depressions, but that these moods refer to many things, don't they? But in reality all moods reflect what is happening in the mechanics of reveries. This is important because a very enthusiastic person interested in transcendence, in deeper questions and all that, can become completely immobilized, unable to fly further if his mood is depressive, sinking. With what intensity, what force will he aspire to steps of another kind? It is better to understand these moods or states of mind and get away from them as much as possible, because if these states of mind occupy your consciousness in vigil, how will you be able to surpass your daily difficulties? In order to get away from these states of mind which you might consider permanent and negative, you need to understand what reveries are at work, because they are the origin of these states of mind. Which reveries are at work, reveries about things I want to obtain, things I won't be able to obtain,

reveries I lost all hopes of reaching. At the base of these negative states of mind are compensatory reveries, or yearnings we could call negative. This is important for our psychical economy, for our psychical readiness--the understanding of the states of mind which stop us, cheat us, inhibit us, put us in a closed circle; the understanding of these mood states that depend on reveries which I cannot recognize although they govern me. We then say things like the superstitious of the past who thought they were possessed by spirits and gods, or by external entities, which in reality is a way of having one's consciousness invaded not by external entities, not by gods, but by reveries taking over the "control tower"... (laughter). From up there they run the "Matzinger", from the top of the control tower, the reveries take over, reveries which weaken and then are replaced by others that come and elbow them to the side, push them away, get rid of them, and then comes the second shift arrives to take over the control tower.

These chains of images which govern our everyday life do not govern it completely but in some very important, very relevant aspects of everyday life. They are important and must be understood, from them derive all kinds of mood states. There are people who have excellent moods; nonetheless they work with reveries. We all work with reveries, but the advantage of these people with excellent moods is that they do not stay inside a closed circle, under pressure. It is necessary to free ourselves from these negative states, otherwise we cannot jump to lighter and more interesting things. Yes, I believe any of us can do it, specially thanks to the knowledge we have gained over the years. In fact we are explaining things we have known for a long time, on the one hand, and on the other I believe that at this point one has the means, the tools to discover one's daily reveries, and the moods which in reality derive from certain daily reveries. I think any of us can register his own mood. How can we ignore our daily mood states? We can recognize them especially in certain situations. I think we know ourselves, we know how we respond to certain situations of pressure, what the idiots call "stress." Those things pressure us in certain situations. We know what we register of these situations: we register immobility, the syndrome of flight from difficult situations. We know the state of mind we have in situations of everyday pressure, when we must face certain everyday trivialities. I think we recognize how this behavior is linked to a system of reveries.

Now you are placed in a situation where it is evident that you won't make it, and well, a catastrophe is going to take shape in your head. It is the reverie that must be understood.

I believe it is not difficult to find the register of mood states in given situations, the key to the whole question. And if we talk about disagreeable mood states which give us difficulties and put us in a closed circle, if we talk about these mood states, there's nothing better than to get rid of them. We must understand the reveries which are at their base. And if you won't change them, you won't change your moods--it's funny. If you want to change a mood you consider negative, you must work on your reveries. Do something with your reveries. But will I change my life? There's no need to dramatize. You don't need to change your life. We are asking you for something more ethereal. Don't change anything in your life, don't change home, don't change your disguises, don't change anything essential in your life (laughter), don't touch the essential (laughter), just touch these vaporous reveries. They have to change although it's not that easy. Change them, unless you have a devotional respect for your reveries. But if you want to modify those negative states of mind which disturb you and which cause you in reality more problems than solutions, you will have to do something about these ethereal reveries.

I think one could do a little reflection about these reveries that can be traced indirectly as in pre-sleep or the study of reveries, and one could also succeed in finding one's everyday reveries through the register of one's moods which accompany different situations of everyday life.

We should be talking about the demands of our everyday life, where our climates show up. The demands of our everyday life are what interest us most.

Some people cannot face certain demands of everyday life, their reveries and self-image. They are not ready to change what they cannot achieve with their self-image. We were talking about negative images and all that, which we are not ready to let go of. It's strange but it works that way.

If one believes one is controlled by external entities, as in certain shamanic cults where one believes that this and that happens because there are entities controlling you, then one must also call other entities in order to get out of this catastrophic life. For example you must invoke the Holy Spirit or a medicine stronger than the others' medicine (laughter). But if you are really aware of the psychological mechanisms, you need not invoke the Holy Spirit. You only need to understand that there is a reverie that determines the direction of your life. You will see whether or not to change it, but to invoke the Holy Spirit doesn't seem very adequate in the present epoch. But strong believers even in this epoch make contact with the Holy Spirit and change their lives. Whether or not this is possible depends on who is controlling the control tower. There are people who place the Holy Spirit there or the dead Correa, if you like (laughter), or anybody else you like to invoke for these things, or the great Chogyam Rimpoche (laughter). But note that we are always talking of placing a different image in the control tower, not the image of one's reverie that has been controlling things and is associated to a mood state. In fact those in the control tower and giving direction are guiding images that serve as a reference points. They work like the reveries--they give direction and are at the origin of the moods. If these guiding images get practically articulated in your reveries, you are making a substitution, you are replacing your natural reveries which were built through your biography, through problems, through clashes with reality, through frustrations. You are replacing them scientifically with another tracing system,

which are images, which are articulated reveries with their own argument, depending on the guiding images you fabricate and which religions do very naively although they control the direction of conscious life. Is this intentional? No, it just happens, it happens in religion, it happens. They say, "Let Christ guide your way, pray to him and he will save you." And the others exert an effort, and they exert an effort, and something happens--they see lights and all that, and they say, "Christ touched me. Now I've stopped drinking. I don't beat my wife anymore and I go with my children preaching the word of the lord, all these nice things about well-formed families." (laughter).

Our conversation will understand this. It is leading to this point, but it is not about a "fireball" falling from the stratosphere but about the comprehension of these mechanisms. And here we are talking a lot and we are not getting down to work. Actually what we want is to understand what we are talking about and not to get down to work on it.

Let's take a break and have some coffee.

...What can be done is to comprehend the reverie in your daily life, not make the images disappear. To want to get rid of mood states is a very good aspiration if there are mood states that are fucking your life.

There are states of mind—let's not lie to ourselves--which complicate your life, which get you into trouble, and you don't know how to get out of it. There are people who are luckier, who have resolved their difficulties and they aren't caught up in any of those mood states, and they can take off faster in this direction. But among us there are some who are stuck with some mood states.

I tell you, we give it as an example, but among the most problematic mood states in daily life are those states known by those who play psychologist as states of depression, which are growing. Depression has installed itself in our society as a social phenomenon and there is no way out unless the people change the direction and orientation of their lives. But how? If they don't know how their directions move, they don't know a shit about that the reveries, to which certain states of mood are associated, have something to do with those directions. How will they work on that? Who? The psychoanalysts? They are young people, who studied medicine. They have no idea, and people start to take medicines and obviously this has a lot of consequences, not only with the illegal but also with the official drugs. Society is becoming a chemical civilisation, subjected to chemical manipulation. And they are fucked up and the poor guys feel so bad that they visit one of those health killers, who gives them a shitty soup and what will these poor guys do? So, there we are, fabricating zombies with this soup we talked about in the afternoon (laughter). Go and gather firewood and take it to the psychiatrist (laughter).

First the paediatrician, then Daddy, Mummy, the guy in the kiosk, everybody is giving pills to everyone. They are headed for what we already know--the explosion. So, it will be necessary to talk to the people at the right moment, because psychologically the thing is not going well. We are talking about social and political problems, and not about the big military conflicts all over the world. We are simply talking about what is going to happen in the little control tower of societies. A mess. Maybe they think that just because there are different economic systems, not everybody is equally crazy. They are taking Prozac in mainland China, the kind of substances taken in Brezhnev's Soviet Union, in the USA and in other fascist countries. They are in a mental chaos, which will not be fixed with a change from one system to another. What do I care if a politician is liberal, conservative, anarchist, if all of them take pills produced by the European pharmaceuticals? They are all completely crazy. It's very interesting to see this entire issue. (laughter) Be happy and fuck yourselves.

That won't work. It will get more complicated and very quickly the people's state of mind touches bottom, and they try to solve all that with pills. It doesn't work, what do you think! What will happen in the big capitals with this pill consumption, which is reaching down to the new generations. And I am even telling you about the other kind of help people get. Okay, once is not a problem, but we know that people have a problem with these states of mind. All right, we know that here we are dramatising because we got into a particular case, the case of depression. We should recognise that there is a vast range of states of mind a person can go through. We are interested in not just depression, but also those states of mind which impede us from doing things, that complicate us. These mood states are connected to those reveries that block us from making big jumps. We can give our consciousness an acceptable direction, in the sense of going in a direction that allows us to progress, to jump over a number of limitations that the environment imposes on us within our current life situation. If we can give our lives an interesting direction and if we can study minimally a few obstacles before us, then it isn't so serious or dramatic. Remember what we said a while ago about these guiding images, about these reveries, which take over the direction of the small control tower and which aren't seen clearly, but which act over everyday life and from which states of mind, which are not very interesting for us, derive. Let's remember that these states of mood can be modified to the extent that the reveries that are the guiding images are modified. And remember that just as some reveries can replace others, likewise we one can voluntarily introduce guiding images that are comforting, interesting to us, that give a direction towards where we want to go. To use the same mechanics that empirically occurs, but this f imprinting the direction that is of interest to us seems to us an important thing. You understand the theme, don't you?

It is about the use of the most adequate technology for this, the “how-to,” with a more or less adequate technique. But it isn’t a problem of practice, it’s a question of finding those image that can serve as a reference in our daily life. It’s interesting to talk about this. Today we talked a lot about some things which we already knew in a way. I think it’s better if we compress them. It’s good to compact some things we have already learned.

If you tell me that because of strong emotional blows, strong commotions of consciousness, certain images may take over the control of the direction of life, displacing those other empirical reveries that were already installed; if you tell me that this can be produced by a strong blow of images, I tell you: “You are right, sure, this is what is happening. It is known as phenomena of conversion. Today, all these weird things are in fashion. Today a lot of these phenomena, which take over the direction of people, are occurring: God or saint. This has been reached through states of inner conversion, through states induced by limit situation, where a certain proposal or image produces this change. Yes, this is what is happening today. There are numerous conversions that change the lives of people--very interesting in and of itself. Likewise so many disasters are happening, problems with chemical substances, drugs, suicides, madness of all kinds. Just as these disturbances in the collective consciousness are occurring, big changes are also happening, whose symptoms are given by those conversions that are today working vehemently, thanks to the action of religious groups. Whether this is for good or for ill, I can’t say. I am simply noting “scientifically” that there are a lot of phenomena being produced in the collective consciousness, and not only do these phenomena are related with the dislocations of the consciousness--this unhappy consciousness, which day to day is growing—but changes are also taking place in the orientation of people’s lives, important and more or less abrupt psychological changes through the phenomena of religious conversion. And they are taking place all over the world at this very moment. This is a highly interesting historical phenomenon. Something is changing in the collective consciousness. Many things are changing for the worse, but there are other phenomena, which we don’t know whether they are for the better or for the worse, but there are changes. And in effect, as those fat ladies say, “My husband hit me when he came home at night because he was drunk, (laughter), but he went over to brother Lalo’s house and there he received the gift of God, and now he goes out with the kids every Sunday to preach the gospel to the neighborhood!” (laughter) I don’t know if it is for the better or for the worse, but a change has taken place, that’s how it is, more or less, and it is happening. And not because of TV, because the gossip mongers and the opinion makers don’t give it much attention. However, it’s happening very powerfully. My impression is that it will happen more and more.

So things are happening in the people’s head. Maybe consciousness itself is finding a way out when it is in trouble and it starts to generate its own defenses against so many problems and so much mess. Sure, these defences somewhat “suck.” (laughter) But still they are defences. The consciousness also creates defences in its own way, as the body does; a lot of it has to do with that. If you have information from your friends, you will see that these aren’t isolated things; these are important things that have a great weight. We are talking of millions of persons affected by one type of phenomenon or another that is taking place at this moment. We are talking of millions of persons affected by these things. No doubt this will impact on the social structure. If we were talking about one guy here and one guy there, all right, this will be absorbed within the large population masses. But if we are talking about millions of people who in different parts of the world are producing a change in the direction of their lives, we will note that impact on the social structure, we will notice it in society.

But this is a discourse that’s leading us in another direction; it takes us out of the subject we are discussing.

This entire afternoon we have talked about

the theme of images, about images linked together in reveries, in the different levels of consciousness and the perception of those reveries;

the theme of the difficulty of perceiving these reveries during daily life, and how it is easier to perceive them through other systems of registers, such as the mood states;

the theme of inquiring into these images by entering into these of semi-vigil states;

the topic of inquiring as well through dreams, and the theme of the comprehending all this, the deeper questions.

That is, what orients people’s lives, produced in an empirically through the installed images, reveries that develop and find great expression, then after a long time, they decline, each substituted by another, or through more or less sudden phenomena that substitute these reveries with other things and then that person direction in life changes. That person is going, with his reveries and things, with their accompanying climates, in a certain direction, and suddenly a new system of images with a new system of ideation is installed. And, of course, as it always happens with images and daydreams, which guide our lives, a new system of images is installed and changes our lives.

That’s it. There is nothing extraordinary about it if you know the function they fulfil. And it happens suddenly and not just by an empirical accumulation of situations, but suddenly, with this kind of shocks, which we call phenomena of conversion.

We know how everything works. And we think it is interesting to be able to orient an internal change in a positive and empowering sense. In the sense of enabling one to do more things, instead of becoming

enclosed within concentric circles. This is in fact a rather simple conversion. Later we will look into the proper technique to apply, but that is another thing. This is all.

Day 2

Negro: The direction, which has to do with experiences, this direction can be clarified and reinforced. It is understood that we are talking about a direction that pull upwards, and that we are looking not for a direction that sucks but for things that can clarify and strengthen a certain direction--in my opinion, things like a good mood state, which one can achieve through a few works with the Force and the like. That is a good support, provided those things are done well. They (the works with the Force) are useful as a reserve, which one can take along and evoke in another type of situation. Of course, if this is badly recorded, you are closing a door. If this type of activities will just be recorded badly, better not do it.

Another thing of the same genre is the configuration of either an ideal of life, an image, or something one can aspire to, having charged it with many characteristics that are "precious" for oneself, and loved. Let's see how we can do this work. These guiding images do not necessarily have to be persons; they can be very harmonic and very expansive landscapes or situations where one sees oneself. They are not images of persons. They are guiding images of situations that one would want to reach. We are not talking about peripheral, external situations one would want to reach; this ends badly. One cannot rest the weight of one's life on peripheral and secondary images, rather on situations that have more to do with the imponderables than with the ponderables. How can I go about leading a certain type of life with a direction, with some imponderables to which I am aspiring, and where I see myself in those conditions, where I can visualise myself in those conditions, or where I can register myself? If I am not affected by visual images, how can go about charge this image of the future?

I repeat: If I simply imagine myself in external conditions, this won't lead me anywhere, because the external conditions are very specific. What will work is the loading of situations I should find myself in, in the future, but situations of imponderables, not situations of things. How will I see myself in the future? I will see myself in a certain thing, in a certain place, and this is what we aren't suggesting.

It's a little bit more abstract. It's like, how will I feel in the future? How will I be? Wiser? More balanced? Or detained in a process, in something almost eternal, which doesn't move, or in a thing which is growing, which is changing, growing in wisdom, in knowledge or in sensibility, or in what, how will I be? I am referring to these imponderables, not to things. Of course, one sees oneself in places, or wearing clothes, always the same ones (laughter), the costumes, and the places. Let's see if we can put it differently...

Apart from recognising one's face and the disguises and all that, you can, with a little effort, recognise in yourself a state of happiness or something like that, which you have experienced at one point in your life. You have been more or less happy. Now we will separate these inner states from the objective situation and remain with just the mood state or always be referred to the place. Can you recognise those states? Do you believe you can do this work? Because you felt these states in situations, where you saw people and all these things. There was a place and you were there at a certain time. What we are interested in is the mood state and not the place. You have to make an abstraction and keep only the mood state, this mood is always given in....

What we are interested in is focusing on a mood state, a register of oneself in the future. It could also be an accumulation of states from different moments.

Would it be possible to do a work of configuration of an ideal situation with different states? A kind of mood state we aspire to. And going back and connecting with our conversations yesterday, it is obvious that these trains of images are connected in a dream. They are also aspirations, searches and all that, and they are orienting behaviours although they refer to things in the future, which I will obtain or which will happen to me. They are orienting behaviours although they refer to things in the future, which I will obtain or which I will do one way or another. They are orienting presently existing behaviours; although they are images that can be seen in the future. Empirically this is happening in all of us.

There are a lot of images that are disturbing. There are people moved by reveries that cannot be realised, that are very negative, and this is causing them a lot of problems; it is making them configure a very disintegrated present. Now, anyway, as far as what we want is concerned, we aren't inventing anything. We are learning from what is happening in daily life with one's reveries. What happens is that these reveries are going in any direction, that they can bring problems, but we aren't inventing anything of this kind. In this level of daily reveries we want to put a type of image, a certain perception of the future, that from the future our behaviour "is dragged", from which our actual present is dragged. It's very funny. It's like throwing a cord and climbing with it, except that it's a future time. The future suction, it works like this, it's weird. This can be experienced, this is how it is. So, it depends on how one does it, which is what we have sometimes developed in a more psychological level, talking about projects, about the projects that are decisive for the present moment. Well, it follows the same tracks, but nothing has been invented. In any event, the invention lies in the configuration of this mood state or these guiding images one wants to activate; but there is no invention as far as mechanism is concerned. It works that way, in favour of one thing or another, it works

despite oneself. It's the mechanism itself of the consciousness. By futurizing we are conditioning our present. And this is what is weird. Yes, this is what is weird, which even creates grammatical problems (laughter). By futurizing we configure the present, that is the mess.

The biography, the formation landscapes and all that which configures one from the past are very good; they have their value. And one is marked by a biography, a style, and an apparatus of beliefs. All this comes from the past. However, I don't stay there, receiving the impact of what is pushing me from the past, but of the images of the future, of the projects, that have led me in one direction or another. And right now, when I get up, I go to the swimming pool or to the refrigerator, according to the image that pulls me to it as soon as I get up. My body is already disposed to go in one direction or another, independently of or thanks to my biography. I have decided to go in one of those two directions, but that is the image that is pulling me to it now at this very moment.

The point is that if you move through life with these images, surely they are conditioning your present. These images and these reveries were have been arising from you in that manner; but they are determining your present moment. That is the force of these images of future, those reveries. They are determining your present: a lot of images of escaping oppressive situations. Imagine: your entire present situation explained by the manoeuvre you are doing in order to escape from an oppressive situation, because you are afraid that a certain catastrophe may happen, because you are escaping from it. But it is your past that is pushing you through those images of situations in the future, which are unpleasant for you; however, they are pulling at you in a compensatory way, however if you want to look at it, but they are pulling at you.

Whether it is one thing or another, the direction of your life changes, your present changes, utopia or not. Your life is changing. There is a science in the assembly of the image of the future and we aren't yet talking about a guiding image of persons, which have an enormous strength. .

...meaning each one creates their own heaven? (laughter) Yes, something like that.

The elements to consider for the moment are to understand how this operates. Here there is a question related to the image of the future, which is, more than a visual or audibly registered image, an internal register one aspires to. It's the aspiration of how I want to feel in the future, as my maximum aspiration. It can have been registered, or it can have different elements from different situations that I can combine.

Can the state produced by experiences or images of a mystical-religious type be used? For example, the well-known hidden city you will find when you pass on to another state. I don't know how the phrases go. This hidden city has within it all those attributes. The aspiration to reach a kind of hidden city, crystalline, transparent, with waters of a thousand colours and all that. All this mess. This city, which is in some place, what place is it? Is it a place in the atmosphere? Is it a place on another planet? Is it a mental place? Or what? Its location isn't that important, but it is a place that allows us to be charged with the best attributes. I should be there, in that city, sooner or later. I must aspire to reach this city, and find myself with all those attributes I wish to have. So, then, what are you aiming at? Yours is a reverie. It doesn't exist. In fact, we know that science about these guided reveries. Indeed, we know that science, that dragging. A case we have at hand for seeing what we are talking about is the case of the hidden city with all its movement of images, of attributes, but, above all, the inner state corresponding to this city. You will derive the best attributes from those moments when this has been happening to you in your life, but the best attributes are what have to be there, in concentrated form, what you aspire to in your life.

If you refer your life to ponderables, to perceptible objects, you will have to talk about bank accounts or places where you live or about I-don't-know-what, right? At the first step you take, they will vary completely. But if on the other hand you create a place with the best attributes in concentrated form, then it will be an absolute source of inspiration.

There are experiences for getting close to that kind of hidden city. There is a plane, there are roads, there is a guide for orienting oneself in that direction, and you can try to travel the road many times, it will always be different, it will always be richer, it will always give you, from the future, the energy you need, the inspiration you need.

This is a story with a lot of magic, with our medicine for the white man (laughter), with a lot of magic.

All this will arrive of its own accord to people, not so much because one concerns oneself so much with persons.

Lina: I register some doubt whether the direction I'm taking is the correct one.

Negro: Surely you don't have an image configured.

Lina: No, the thing is I have an image of the road, and on the road there are two possibilities: either I continue on the road I see or I stay sheltered in a cave. And there I sometimes stay in the cave; sometimes I stride out. But it has nothing to do with contradictions on the road--I have relatively resolved some daily problems, but it doesn't resolve the problem of launching myself into the world. When I was young I felt more drive. Now the cave sometimes takes too much of my time.

Negro: Well, let us continue talking about these marvels. These are things that don't exist anywhere; they don't exist in the sky above, but they exist. It is a place full of attributes capable of modifying the people's lives. It is a different plane, not the psychological plane where we can reduce everything to images, reveries, consciousness states, levels, perceptions, objective realities, realities of the senses. It is a plane we call, in general, the transcendental plane.

LF: But there are different ways of situating oneself. To locate myself as returning is one thing; to locate myself here going toward a dreamt-of place is quite another.

Negro: Sure, it is not the same thing. You can evoke the memory and the reminiscence that you are walking on that road, but you are moving forward.

LF: Yes, I go forward but I am returning because I belong to....

Negro: Sure, you can return to that homeland but you have to walk forward.

LF: Yes, but the register is different

Negro: Sure.

LF: I am from there, I am not a foreigner who's exploring.

Negro: No, in fact you have a vision of what you want to reach--there you will find this, that, such and such other thing. How will you find all that if you don't know it? You got it from somewhere, you got it from your past, you got it from your best times, you re-cognize them. It is not a door you open and aaahhh! comes a monster. It is not a door of a completely unknown thing. You are aspiring for something you re-cognize. But you are not there. You are aspiring to be there, you recognize it. It has something to do with you. It is yours in the future. You are not there yet. But you will recognize it in the future. You will recognize it through that cultural obligation of being recognized in the future, far from the world and the mad life with a handful of dust in your mouth (*laughter*). You will recognize it in that kind of future.

This won't take off until a sign from those planes comes. It will be an important aspiration. But it won't be enough. Besides the memory of good moments, an experience is required....

Marta: Something more....

Negro: Very uncertain, with hassles.... (*laughter*)

Marta: Indeed, like here (*laughter*). Well, but let's see, this is not a discussion or anything. It's not that. That life, death is a step--no, it is not a step. From the point of view of time, sure; well, one dies and later, I don't know what happens. But the reality is, if there is no death, that what is later would be now, nothing more than what I don't perceive.

Negro: Don't get stuck....

Marta: It doesn't matter, but I take everything, since I am not getting ready to pass and take a leap. Otherwise, how would I do it? The kingdom of heaven lies within you. How's that?

Negro: Those are Christian. The kingdom of heaven lies within--this is shit....

Marta: Well, you do not want me to understand what I am saying. Let's take it out because it belongs to the Christians. It's somewhat like what Jorge says of the ashram, isn't it?

Negro: What does Jorge say of the Ashram?

Martha: He says, well, one enters and it is resolved.

Negro: In that case, everything is also resolved when you die.

Jorge: There is an element that was not mentioned there. There is an important question that is not mentioned--that for this to live, ritualization done within the environment has meaning, because without ritual is the same as nothing, that is, what does one do in an ashram if there is no entire system of internal organization that allows you, so to speak, to work diverse things internally with their rituals and so on.

Without ritual it is useless, that is, one is in a very nice environment but one is a fool, like a zombie within. I believe that therein lies the crux of the matter.

Martha: That one becomes a zombie in this life, hoping to die to pass to another--such is clear.

Pedro: Negro, tell us more why what we are does not lie in the field of fiction.

Negro: Look, Pedro (*clasp ing his hand; laughter*). Step by step, I tell you, Pedro. We are still not in the conditions to say what we consider should be said correctly. I am telling you that we will say what, it seems to us, should be said correctly. We believe that those times are not very far. But I tell you that what we are speaking of is going towards this direction. It will be stated much more simply, more obviously, more for the people's use--we think, we think, time will tell. More for the people's use. But it will be said in the simplest way, perceptually and possibly more experiential, above all, possibly more experiential. We will do it and we will say it soon. To be specific we will say it in the year 2001, ordinary and day-to-day that we know of. If we are in the year 2000, we will say it in 2001. Meanwhile, while we are moving there, things will go on changing, things continue to pass, and soon we will be in condition to speak of these things clearly. If you press me, I tell you (*laughter*). No, but well, no, no, Pedro says it well. The conditions have been prepared since way back, Pedro, for such. These are not of today. For a long time conditions have been prepared for that leap to be taken. It may probably be an important thing. Perhaps not. Or perhaps not, Lina. We will go toward that direction. It will be loaded with a lot of experience and it will be outlined in simple terms, and not in psychological terms, not in psychological terms, not in psychological terms. And, among other things, as Martha says, because all us need to help people and all that, because the people themselves need that. They need a contribution in that plane. They need many things. They need to put an end to hunger. Yes, yes, they need that, but that won't be resolved through everyday means. It will be resolved when they modify the mental structures. They will be modified because the politicians are rightists or leftists, think in one way or another, or the economists do one thing or another, because today's technology is in conditions to put an end to hunger, and the powers that be decide to put an end to hunger--no, no, it won't be that way. Doubtless there are conditions, but nothing will be set in motion unless certain springs in the people's consciousness fly. Doubtless there are technological conditions, but anyway they won't be able to work--although there are technological conditions--in the people's head. Everything is tangled up. The approaching change lies in the people's head. It is basically in the head, with great consequences. Imagine if a person's behavior changes, his or her way of thinking also does, and we have to see the different things he does. We have spoken of those occupying the tower. For such a long time the tower of the social consciousness has been occupied by improper images. For such a long time already. I am telling you, Pedro. Excessively cryptic, exceedingly mysterious. And, well, Pedro, that's how these things are expressed. They have to be a little mysterious, otherwise they are not understood.

Pedro: All's well, Negro.

Negro: ...too sucked up in the future. Quite well but not enough. I don't know how you've thought of it--carry out works or hold regular meetings or do exchanges.

Pedro: It is something we will have that we will now organize.

Negro: Fine, Pedro. It has to be done with the least possible hassle; with everything that creates problem, the least possible problems. That'll be easy. Something that is fitting, as much as possible enjoyable, where all the pieces fit well, very far from the idea of obligation, for instance, these things, yesterday's and today's conversations. Great. They put me in tune. It is not a work of effort. It is not a work with picks and shovels, doing things or being cut up in the loin--nothing like that. They are things in tune with the aim. Why not agree on some encounters in the future, I don't know, months from now, I don't know when. To be in some situations in the future--encounters, things, works. Why not work with those booklets, if it is necessary to come to an agreement on these things. How will it be? Soon.

Kuasar: Yes, by the end of March, we can already do a....

Negro: If that fits well, with schedules, with people moving around, with.... In short, these are things to be discussed somehow, to consider them, with no obligation.

Pedro: Negro, there is liking, there is liking and interest.

Negro: With liking, all's well, and then it fits with the people's everyday stuff. Where it is done, how it's done, finally. It is not very difficult to resolve that issue but it is necessary to fix it. Yes. Sure.

Pedro: This work with sucking future image.

Negro: That is an explanation, Pedro, an explanation very high up there, about how it is possible that that one fixes an image in the future with the best attributes, for example, the hidden city, and it is necessary to see how it pulls and how it determines the present. Something like that, but we are not proposing a certain planned work. No, we are not proposing such.

Pedro: The pre-dream, is it a work we will....

Negro: The pre-dream is extremely interesting. That helps you to understand how those dreams work. Some are firing well, others fire like shit. Whether it is a good work. Here is a good dream: some things when this group meets, such as, and I would recommend nothing more than working with the *Inner Look*.

Pedro: With the planes of the guide and that.

Negro: All of that is very amusing, is a lot of fun, but no more than that. Because there one can do many works. One can even discuss it a lot because that it can be seen from one point of view or another. There can be different interpretations,. Discussions can be had on this topic. It is a lot of fun.

Pedro: And, Negro, in this work of different roads and abodes, one can have greater information about the images that drag us down, the emotions that mobilize....

Negro: For that reason, Pedro, why not work on that? Why not work on it--meet sometime, when you can, and work with that: the abodes, the roads, the directions, the appropriate and inappropriate, the works. Why not? Why not understand how those mechanisms of the force, of the experiences of peace, work? All that is in the *Inner Look*. It is a question of giving a different look to the *Inner Look*. (*laughter*). Yes, it must be reconsidered. I think today one has much more experience than in other times, at least much more life experience for reconsidering the entire theme. But let us not complicate ourselves with so much literature, so many works, and so many things. No, no, everything should be simple, and in the *Inner Look* there are many things that are rather cryptic, rather obscure.

Lina: The Black Moon, for example, which is related to the entrance to the city, as I see it....

Negro: Indeed, you can see it thus. You can see it thus.

Héctor: As the conditions for entering.

Negro: You can see it thus. That darkness, that silence, that stillness.

Pedro: But way before that, displacement or deviation, for example, is an abode one has to recognize well to see how internal states....

Negro: It is necessary to recognize them well. Quickly you go down.

Pedro: Intent....

Negro: Yes, indeed.

Pedro: There are transits and states in which one stays.

Negro: Certainly we can recognize it in our own biography--states in which one has stayed for a long time and states in which one remained and fell, that one can remain in certain abodes permanently, but in fact one should pass those places and go to others. One must not stay. It is necessary to pass them by, not to stay in the refuge.

Lina: Which is always high above. I have the Black Moon very clear as an internal experience, that I am not taking the internal roads, nothing. I am doing an experience, I close my eyes and I intend to have an experience of peace. Suddenly the Black Moon and a brilliant city, brilliant because it is lit amidst darkness....

Negro: Sure, sure, but do you see it far?

Lina: Far, and always outside. That gives me.... I don't know if I should enter.

Negro: Gently, we go gently, we go gently. You will enter....

Lina: In the portico of the Notre Dame Cathedral there is an image, a few images like a stairway and a door and a person looking toward the within. Very beautiful and internal, you see that there is like a city. It is not something empty.

Negro: And that portico, that thing inspires you. There you find....

Lina: Sure, because there are thousands of images I notice in them.

Negro: Sure, perfect.

Lina: But there I am.

Negro: There we are. We are where we are, Lina. We are where we are. There is no drama. We are where we are. But I think one can do several rounds on the *Inner Look*. The *Inner Landscape* and the *Human Landscape*--no, no, no. The *Inner Look*, yes, several rounds can be made, and in that *Inner Look*, certain mental postures are proposed, a way of placing oneself, a way of connecting with those inner realities. Those are proposed. Many proposals are made in the *Inner Look*. There is a slew of proposals. You can take a piece of paper and pencil and note the proposals there. They are many.

Pedro: Yes, there is a lot in the *Inner Look*.

Negro: Thus there are not only descriptions, descriptions of inner states, of landscapes of internal states, not only descriptions, but also proposals of actions, in quotation marks. There are ways of behaving--do this, do that, don't do this, don't do that. There are many kinds of recommendations in the *Inner Look*. This writing is a lot of fun. Extracts can be made from the book and the *Inner Look* is placed there. It is a lot of fun. An offprint. So, in future encounters, future meetings, one could, among other things, work with that device, the *Inner Look*. One can work with that, and it's best if done in a relaxed way, that will be great, with a lot of dialogue, a lot of exchange of experiences. There are many things there that can somehow serve as references for exchanging experiences, but not up in the air. Imagine meeting to exchange experiences--this would be endless-- where to shoot. But with a small text in hand, we can focus the exchange well. Interpretations always differ for some and others. So do life experiences; they have different co-presences in some and in others. Therefore, there is a reference text, and the rest is exchange of experiences on the text. If we end up talking about the Black Moon, Lina will say, "Well, I place the Black Moon thus. I imagine it that way. Such a thing happens to me. It has always been interesting to me, things that perhaps have not happened to you, or have not happened to him or someone else." You see. There we have a case--Lina's quick description of the Black Moon. It is a way of exchanging, having a text. Very beautiful. And uncomplicated. We have systems of practices. The less literature on this matter, on the kind of works we are considering, the better. I am not saying that in everyday life one can do without books, writings. No. In this kind of works, you don't put many things. In this kind of work, just a few. Review it and review it and discuss it. There we have someone's point of view, then another, but let's not add more material. Well. Well. Let's go there. In the future you will find, we are talking of a year, you will find these explanations. In these statements, you will definitely find the flavor of the *Inner Look*. You will find that flavor in what is said, what is explained.

Lina: I believe that it is the material that all of us have integrated more.

Negro: Perhaps. Yes. Yes. Perhaps. What happens is that it is a little allegorical. Therefore it creates, it can create differences among people. Different interpretations. Yes. You believe, earlier you were outside while we spoke of that, you believe that everybody has the same perception you have of the Black Moon, the hidden city and all that. Probably not. For that reason, I tell you, that exchange will be interesting. Very interesting. And in the future, Héctor, that duality between those two worlds, which is generating that contradiction, we have to continue overcoming that. That is a mess, it is a dislocation. It must be overcome in the future, hopefully soon. Indeed, until when can they those tensions be tolerated? Until when can they be tolerated? Not any longer. It is a mess. It is a state of unhappy consciousness.

Calendar:

Next encounter: 31 March, 1-2 April.