

ANNEX TO THE THEME ASCESIS

Silo's talks in School meetings (2006-2010) on topics directly or indirectly related to the Ascesis.

The Acts and Notes of School contain talks and commentaries related to the theme of the Ascesis. It was our intention to organize these talks and thus facilitate their reading to those interested in this topic. This complements the first contribution called Ascesis.

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Notes and Actas of School 2006-2010

Hominids

At one point the oven appeared, but we do not know when the jump occurs.

There is no guarantee that the hominid structure is the same and if you pass to Nirvana, you cease to be so.

The reflection, the opposition to reflexes, is in the team, although there are many common things with animals.

These "turn on oneself" occur in the hominid.

Historicity has nothing to do with equipment, but deep structure does not advance.

Disciplines have been given in other times because the structure was there, but it was not because of history, the equipment was already there.

... now there is a deep earthquake, there is a search...

What happened 3,000,000 years ago that the "homo" appears?

Commentaries on the Disciplines

Another thing that should be added is that the 4 Disciplinary pathways, no doubt that many other pathways are possible, but we focus on the organization of disciplines known to us.

We don't put it in a closed universe, but as a sampling for us it is minimally satisfactory.

We can see the people of Mount Athos, the different yoga systems, the bakti, in short there are several variants. No doubt there are more possible angles. Perhaps it is possible to organize a devotional discipline clearly, elements that are transformed from one to another. But it has to be developed. We are interested in seeing how a process can be done. We should start talking about this topic, we do not see it as closed.

All these works are an interesting base in the psychological work. We would have a breakthrough if people dropped the blindfold and got into those works. They are available to people, we comply, but we cannot force anything. It has to do with other assessments, whether they use them or not. The importance of how these jobs are endowed, the consequences do not leave from the work itself, they leave from a social perspective, from how people value the disciplines. If you are educated in a type of culture there are things that not perceived and you cannot penetrate. All this comes from the social valuation and the codes that one brings. It has to do with an acting memory, what you remember, the objects; all this is a way of seeing the world. Landscape of formation. It will be good to study a little bit to get closer to these deeper topics. But we cannot endow the subject with interest. It will depend on the historical moment in which one is.

When we talk about deep transformations we make a sort of substitution of the landscape of formation, which pushes and comes from behind, we replace it with something more conscious.

One is not aware of the world in which one was formed and acts consequently. But when we replace it, we replace that world to move with the purposes that we form. This long work of formation of purposes, that have to do with values, affective tones and searches.

It is a serious thing, to get out of the given training landscape and enter another one build by oneself. To create a purpose is to build a landscape of different formation. With a certain affective tone, without that affective power those purposes are seen from the outside and not from inside. They can decide activities that are far beyond one. Those are landscapes that have to do with the purpose. There are also large modifications of landscape of formation due to social accidents. You change and a whole position with respect to the world comes down, suddenly a different landscape appears that collides with the given moment and you have to see the transformations that take place, it is an extreme case like the irruption of the religions, today there is the change in

the theme of landscapes. You change by intentional action or by accident. There is a mess of what one remembers with what one experiences.

There is a big difference and that is the affective charges, without affective charge nothing changes as it is deeply cenesthetic and works on the deep senses and their representations are profound.

Comments on the annex to the book of the Message: "Silo's Message Inspires a deep religiosity."

The Path: are phrases to meditate upon.

The Message: it does not come from above, nor from below, but from the internal, from the profound.

Geometrically speaking comes from the coordinate "z" (depth).

From the dot you cannot see the line, nor from the surface, the three-dimensionality.

This Message has meanings that transcend time and space, because in that Internal space the world of meanings is given (they are not words, it is not epochal) where does not exist the "I"

The Message comes from the "world of meanings".

The Sacred: it is not the register of the divine, without affirming or denying the divine. There is talk of the sacred, not of the Gods, when speaking of the interiority of the human spirit. This is almost a metaphor.

It is possible to register the Sacred, when one enters the realm of the Profound.

You can make something very strong burst into everyday life, which is the Force, an experience. With that we are not disqualifying the Gods. It is not the issue. As the Buddha said very well: "They are too far away for you to worry about them".

The Force puts us in the line of the Profound. We do not need faith for the Force.

Spiritual birth is possible, but something must be done to produce that birth. The Valid Action orients to the "spiritual birth".

The more people the better, human groups enable the flow that comes from the profound. The Force increases when there is a close knit, with the same direction and with very strong relationships.

If it were a people in those conditions, it would be the very essence of this matter, it would be the true expression of the Profound and could turn like a glove the life of all people.

Today the people does not resonate as a people on the subject of the Profound. In general, It is resonating in peripheral, superficial, secondary things, in the little things, typical of "I". It uniforms in fashion, trends or situational expressions.

Deep spaces are common, but they are so far apart that you do not experience that common contact. Each one attends to the requirements of each "I".

What is found in the sacred spaces are objective truths, such as example "the triangle", it will be the same for anyone, we are talking about the same triangle, It does not change over time and has nothing epochal. They are objective meanings and not dependent on the requirements of each "I".

The Universe and Life

It exposes a "genesis" of this universe. The *Evolutionary Intention* is pre-time. It gives rise to the birth of time and the opportunity for it to manifest.

Hegel (200 years ago), defined time as an abstraction of consuming. The soup that

is consumed, the man who dies, etc. In this way the "idea of time" is formed. It is not time as it is experienced, that is the paradox.

Then comes Husserl (about 100 years ago, in 1930) and returns to St. Augustine (Confessions, 1600 years ago): "When I think about time, I stop it and I cannot experience it. When I experience time, I cannot think it."

In "Phenomenology of the consciousness of immanent time", Husserl studies the time of the consciousness.

Human intentions are directions of processes. What is an intention? It is a direction.

Things can go in one direction, without being someone thinking about it.

Before the birth of Cronos (The Time), the events went in different directions: towards the future, towards the past, etc.

When Cronos is born and orders the times, the events are arranged in processes of a direction they go in an arrow (Prigogine). The moment, in which the phenomenon is, it is previous to other moments that will come.

Heidegger asks: "Why does time run into the future, because it goes in one direction and not in another? "Because there is a direction (it is a law), otherwise they would go in another direction.

Before the creation of the world, there are conditions for the creation of the world, so that can occur, there is a direction, a previous intention.

Time (in another consciousness) does not work in yesterday-today-tomorrow, which is proper to the "I".

With the birth of time begins the experimentation of time by consciousness.

It is the birth of the consciousness that sees the world.

... In the nothingness there was a lotus and there Brahma floated.

When Brahma sleeps, he dreams and creates the universes (which are the illusions of Brahma's dream). Everything appeared or disappeared depending on the consciousness of Brahma (it is the surrealism of the Hindus).

When Brahma awoke, there was emptiness and when he dreamed the worlds appeared.

The concern was not about what things were made of, whether mud, ceramics, etc, but rather about how things were.

People will be realizing that evolutionary direction.

The previous Intention is an evolutionary interaction; it means that it processes, progresses, it becomes more complex, it perfects. The direction is detected everywhere. The materialists, Idealists, agnostics and atheists discover their directions in their cosmogonies. Time appears when an evolutionary intention manifests itself.

If "evolution" is a direction of nature, it corresponds to a direction and therefore to an intention. (You cannot be materialistic and then not be consistent). Matter is not going just to any place, like a bag of potatoes in a car, but instead goes with a direction, a line of growth that everyone detect.

The Pythagoreans or Platonists, speak of the fall of light. They see a scale that goes from Mathematics, (which has no materiality) to material things. From the pure essences that they call Cosmos Noetos (Ideas -archetypes) and that corresponds to the mathematical world, without physical reality, up to the material density, called Cosmos Koetos (Thingsdensity) and that corresponds to the formation of worlds.

For example: a bridge to be able to work will have certain mathematics, they will have to work in symmetry with the world of ideas.

Plato discovers the triangle and studies it. He has some intuition and prepares his return to ancient homeland from which it comes, that of pure essences.

When a human being is born, comes from that essential homeland, is densified and sometimes by sparks recalls some essence and discovers for example "the triangle", the world of pure essences. Thus, with the "reminiscences" he recalls his "homeland" and when he dies they return to the world of essences. If he has been discovering those worlds, he will go back where he has to go. The metempsychosis, the reincarnations, etc., come from that idea.

You do not see the triangle on the street, it does not smell like lemon. How do I relate to the world of the pure essences? How am I able to capture that concept that does not come from the external or internal senses? What is that Cosmos Eisetos, how can I perceive it? Some relationship I have with that world, with the world of pure ideas.

This world has such an existence, that you can even establish hypotheses, demonstrate a thesis and agree on that rational demonstration. Being different heads, it happens. The human being has that ability, to see those different entities.

The world of ideas, concepts, images, has a direction. To work, all the the mental world has to have a direction. The conscience will be able to move thanks to the intentionality and everything moves based on the intention and is where it seen supremely in consciousness, more than in things, although one detects it in other phenomena: as in the tides, the cycles, etc.

You can experiment in certain situations and then you can recognize the Evolutionary Intent.

Consciousness works based on the clashes of time, always lives at some moment (past, present or future). The moments of consciousness are the interweaving of those times. For example:

Thanks to the decision to go out into the garden, you summon your spirits from the past (you search in your memories setting in motion a huge system of mechanisms because you remember how to walk, how to open the door etc.) to turn the knob and open the door, but at the same time you go to the future Another example: I will think about when I was 10 years old and what I wanted to do at 50. (Future-past-present). You search in the past and you put in the present.

Your future project hits in the current moment and makes you behave in a way different in the present. You set in motion a process towards the future in a way that is normal and you create a huge mess. At all times there is the "where are you going" project and there the times of the consciousness move.

The grammar is formed based on that mess and gives a very good account of those times. Grammar studies the times of events, not the times of consciousness.

In this time and space there are truths according to this time-space and if you move 100 years or 1,000 years the truths are relativized. They change over time, but they adapt to those other Truths. They have direction and cannot move in any way but according to universal laws. The regressive, for example, produces pain and suffering.

The truths that are not of this time and space, do not correspond to this space-time. Therefore, do not look for the Fundamental Truths here.

The mess has already been fixed with having given the direction towards the future, before it was not like that, so that despite the limitations it is oriented according to the Universal Evolution. You can separate that epochal language and see it in those "truths" of this time and this space. Also in myths (in language and systems of tensions) it is easy to see what is epochal of different ages or epochs of history. And always with many messes and many frictions. It is the evolutionary "tempered", the "human tempered".

Energy, Matter and Life

In inorganic matter, as in crystals, there is nutrition (when grouped) and reproduction of the forms. In them are these tendencies.

The living structure has a field that is the sum of the cells, the organs, those organizations that have a direction, a plan of the organism. Sometimes they leave the evolutionary process, for example, cells that go in another direction, leaving the evolutionary plan then the process returns.

Life has some elements different from inorganic matter. Said elements might take a more evolved form.

Matter generates an energy field, the energetic summation organized in one direction, trying to preserve, perpetuate that energetic system, which is the soul. The soul is the anima, animates that body that has movement of its own.

Living beings are beings with anima, who move with their own impulses, with its own energy for reproduction, locomotion and nutrition. There is a plan, a constant regeneration of the tissues that are destroyed and there is a reproduction of the beings.

Inert beings, are moved by others, lightning for example.

The soul, that energy is within the being and around the being. Internally acts around vital centers and moves from center to center. The field of cells that reproduce contribute to the organization of this new being, according to a plan. The energy fields, pass from one to another in reproduction, becoming independent. Without that field, the life of beings could not be organized.

The sensations:

The chemical senses are:

Smell - corpuscles (molecules)

Taste - corpuscles (molecules). It is also a physical sense.

Touch - corpuscles, chemical and radiant

The radiant senses are:

Ear - vibrations of air layers (radiant)

Vista - perception of light (radiant)

Cenesthesia and kinesthesia are always operating, they are involuntary senses and they are full of receivers, baroreceptors, thermoceptors, etc.

The ultraviolet and Infrared, are not perceived, they are a zone of silence.

The fraction that the senses capture is quite reduced.

The world of phenomena is very broad, so through that peephole we see what we call "reality", although there are devices that expand the senses.

The "energetic double", nourished with sensations of different potential, remains based on Impressions (things you see, hear, feel, through external and internal senses). That body of impressions are ultimately feelings, thoughts, sensations, all which is not the physical body.

By stopping the functions of the physical body, the energetic body separates. The energy of the double comes from the world of sensations and if it lacks sensations it dissolves.

What is decisive is the death of the brain, not so much clinical death, which occurs before. That's why, if someone dies, do not scare him, do not bother him and do not say silly things, until the cerebral death is final, which is when the double is separated, which retains some of its memory. In brain death emotions and representations are paralyzed. Since the double can no longer use that organized energy, it cannot receive impressions anymore, but the energetic body

retains memory (remembrances) as a recording of what was, is the most that it can keep. It is a repetitive memory, it is not a dynamic memory. If the double it is fixated to a place, moving the furniture around would dissolve the double.

The ceremonies of the dead are intuitions about the double, so as to "nourish" it with impressions, it's not that it's going to eat the food that family members or friends leave, but that the double needs "sensations" not to dissolve.

The whole issue of conservation of body, mummification, meals, talismans, had to do, for the Egyptians, with Ka (the soul or double) being maintained, to give it possibilities and give it time so that in turn it generates something else, a higher blow, so it can become a higher, more subtle organism, the spirit, the Ba.

The books of the dead, are not only read, but are also written in the tombs so that the doubles can "read" and orient themselves creating the Ba, if the Ka has not already dissolved.

So the Ba (coming out of the Ka) is a thinking spiritual body that can go up to the "Boat of the Sun" to go to another place.

So it is not that they respect the body, but that they respect another principle, the double.

There's a lot of issues with the treatment of the dead.

For example:

The Persians (Parsis), say that the flesh, the body, should not touch the soil, and the crows eat it (*towers of silence*), and the bones fall to the center of the tower.

The Tibetans, add the crushing of the bones and in the end the dust is blown away by the wind.

The Hindus burn it because they also consider that the bodies are impure and they make it disappear.

Other peoples, like the Indians, put the bodies on the trees, out of reach of the animals.

The relics of the saints are also given importance and are sometimes preserved.

Death depends on each one, if you want you can generate the spirit. The work that needs to be done in life is to go eliminating contradictions. You have to do your part of the process.

Overcoming contradictions, makes the "field" cohesive and then the "spirit" is formed.

Everything has to be organized in the same direction, when the human being goes in a univocal direction, is doing something.

Valid actions are the nourishment.

When one contributes to the issue, it is part of the matter, goes to those regions and becomes a god (according to the Greeks).

Instead the others go to the shadows-world in that kind of hell, and those who go

to look for them find those confused shadows that are dissolving and only

remains the memory of the living (Greek myths). Others are more drastic, they are more sadistic with hells, purgatories, cruel treatment, they are very problematic.

The human being is in transit and change.

Not only the minerals, the plants, the animals, the human being will not be like now, it will be better. By incorporating social experience it can take a pace similar to creation, accelerating the transition.

In other words, it can get out of the dictates of nature and modify its physical body in recondite, essential and profound aspects (genes), and also produce modifications deep in its mind (true mutations), generating an accelerated change as species. Mutation is possible in this species. The spirit is the new principle of the human being, it is a mutation of the consciousness. When the double comes back on itself, it reflects and forms a center of new energy, capable of radiating.

The evolution of the human being has not ended.

Some think that the new human being is going to eat them, remembering what was done to them Neanderthals, Cro-Magnons, etc. What will the superman be? :

Someone who comes to eat you better! (laughs).

The human being is going to change for the better and in the human being of today is giving rise to the human being of tomorrow. Depending on the kind of life that it has:

If it is centrifugal, it will have an elementary conformation without development.

If it is centripetal, the spirit will evolve without limit and you will achieve whatever you want.

The social conscience plays in this, helping others, there is an important social component. The transmission of the spirit of one another through the teachings, giving instruments of liberation, in religions, socially. That social experience matters a lot since it is where new beings are formed.

"The divinization" of the human being is a direction towards the creation of the spirit in its social component.

The continuation of the intentions from one to another, can help the mutation of human being.

When globalized, the phenomenon of human development can reach dimensions of "Human Nation".

What are energy conglomerates?

Beings that are traditionally located between minerals and vegetables (spirits of places), undines, gnomes, elves, are accumulations of acts, of askings, repeated intentions of many people who have charged places energetically.

There are also places of misfortune, where there have been disasters, very bad places.

The Spirit

The Spirit is more vibrational and more conscious than the "double".

Every living being has an energy field.

In the cellulites there is already the "double", all living beings have it.

There are electrical phenomena of certain bugs, insects, fish (luciferazas), which take the oxygen and turn it into "luciferines". Mechanisms of conversion of chemical substances (luciferaza) and luminescent production.

Phosphorescent bugs, electric fields and magnetic fields. Electrical transformations are produced

The human brain also has waves that correspond to the loading and unloading of brain cells.

According to the moment there are delta waves, gamma, alpha, etc, that have to do with the electrical charges registered in the encephalogram.

The movement of the muscles is done by electrical movements.

When we talk about the "double" we say that it is a tracing of the body, but of lower density, it is an electric field phenomenon.

It would be the "Ka" of the Egyptians. They considered the "Ka" as a field of memory. The storage of the information of the facts is recorded in the "Ka", in the "double".

Therefore, many believe that by acting in the "Ka", the mess is restored in the field, to reset what is failing. It's a little strange medicine.

As the vital functions cease, the double separates from the body.

So how does it survive if there is no energy source that nourishes it, if it has disappeared the phenomenon that gave rise to it?

The lightning, the electric plasma, electric balls that break off and go through a fence.

That ball has separated from the cloud, hits the walls and goes out the window.

Also the fires of San Telmo and the fires in the poles of the boats. They are phenomena of electric plasma that continue to work.

With those similes of the radio wave, if you turn it off, the music goes off, in the case of electric plasma continues to work.

The same would happen with the "doubles" (energy body) but that is no longer linked to the body. This is the story of sorcerers, but they do not accompany it with electrical explanations or plasmas.

When the plasma emitter disappears, the plasma does not stop.

There are other phenomena, the bad lights, gray or gas from the swamps, the lights of the graveyards, they have to do with phosphorescence phenomena.

With rains, winds, bones deteriorate and a layer of phosphorus remains and when you go in the field you can see lights that appear and then disappear.

The "double" is a field of memory, continues to work autonomously for a while longer.

There is a physiological memory, that although the nerve cell deteriorates, the memory regenerates.

That "double" is not a deliberative phenomenon, but an energetic phenomenon.

The "double" is the soul (anima), what animates the body, what gives the body what it needs to work.

The Spirit is a more deliberative phenomenon, more vibratile, less dense than the anima.

The animate beings, are the beings that have soul (anima).

Human beings have spirit or are those who aspire to that.

The spirit does not manifest.

It is very mysterious because of a long process of forced concealment.

These things are very mysterious in religions, they never agree and it is a long cultural process very clandestine and not admitted by the official religions because no it does not fit with their things.

The problem with the witches is because they do not coincide with the official religions, that is why it is very mysterious It is not within reach. These guys made a profession of secrecy, quiet for thousands of years.

"Daring, knowing and shut up"

To dare is to be encouraged to do things.

Knowing means to know things.

The sibyls, with their eyes open and keeping silence, are an expression of this, they are Guild of the Mysteries.

The occult can be done because the Spirit is not evident, because there are no clear registers In the human being.

For the common man there are no obvious registers or indicators.

It is not something so perishable, it does not seem to have space-time limits and of existence. Since is not hooked with the body, it does not have its limitations either.

The sacred spaces are the dwelling place of the Spirit.

It could be a Purpose to reach these sacred spaces.

Suddenly Western occultism is being rejuvenated by currents from Persia, Babylon, they beat in Blavatski, Gurdieff, giving experimentation, there are dances, exercises that come from the East.

The various "bodies" are of different weight, different density, from the Pythagoreans, Platonists, occultists, ending in the "cards readers".

There is that occultism that works in Asia and the West. They have great appeal today.

All these speak of the body, soul and spirit.

Religions speak of body and soul, they do not have to prove anything, they do not have to give

intellectual responses.

As for the Spirit, the explanation is done through the scales and levels, it is more complicated and always has a demonstrative tone.

Most religions do not agree on what they say, because they do not know or hide.

The occultists make a salad and you have to be careful, because certain ideas do not come easily and then, with time, they do.

If you present them crudely, you make a resistance field in people and human processes.

We have to be careful not to create reactions due to lack of preparation in the people, for lack of adequacy of people, soon will be acceptable to people, but now it is more difficult. It is not convenient to take things to unnecessary discussions, which do not help.

The thing goes beyond that, for the Spirit.

In the Message, many things are said in a few words, very compressed but they say many things, although they are not developed to avoid falling into Byzantine discussions. People will get it with time.

The Message is an important synthesis of these things.

The Annex, has many things, but the experience is primary.

In another historical moment not too far away you can talk about this.

The Spirit is because it comes from the "factory", but it has to be deployed.

How to get to those sacred spaces, there will have to be important commotions to get there, I think big commotions are going to happen.

The Spirit is there but if there is no experience it is as if it did not exist.

Today they have no direct experience of the Sacred, of the Spirit, not yet.

The experience of the Spirit is not displayed, it is as if it were not there, until there is no truth of experience.

It takes thorough experience and all the people are equipped for it, it's part of the human being.

We are talking about the Spirit, in those spaces you cannot talk about individual spirits.

You have to have direct experiences, not to speak for what another says.

The phenomena of conversion are mimics of that spiritual manifestation.

The occultists call Asnamuses the evil conscious, which go against the human process, we do not have to talk about them, because they are troublesome.

When people die, they keep evolving, evolving in mental spaces.

They are within the growing trend. How do they continue, if the double dissolves...?

It's mysterious, the mental processes are mysterious because you keep imagining them with their bodies ...

One imagines them as people and not as mental phenomena, since they do not have representation of that other way.

They keep in touch with the plan of life...

When people die, they can keep in touch helping if they have unfinished things.

For example, the image of Pentecost that manifests itself to Christians and guides them.

The theme of the "final judgment" is a mess that comes from Egypt with the weight of the actions, a legal theme.

Who has done so many bad things what less than to dissolve them?

They leave chains of disturbances even after death.

It is a matter of legal background, as in Hamurabi, it is a code of justice to restore balance.

That Mesopotamian thing, of everyday legal code, is applied to other issues, to those others

spaces with sanctions and messes, leaves the social organization, he who lives by the sword, will die by the sword, and if it can't be resolved here continues in the afterlife.

As if there had to be a justice for actions, an eternal justice!

It is not easy to explain the enchainment of the actions.

We will not move with hell or heavens, it will be according to what each one does or does not do.

Divine Justice. If people would organize these subjects in the sacred space it probably would be a copy of what happens here.

In general people do not have big messes, they are just situational problems, they are not great evils. Even if they provoke a tragedy, most of them do not even know what they are doing.

They would have to compensate with valid actions.

It is convenient that the one who has done something wrong, restores the good circulation of energy, and there we all benefit, for example repairing it two times as a compensation.

It is not blaming oneself or with repentance that it is repaired, but it must be a compensation useful for all (double repair). *Instead of blaming yourself, you see how the compensation will be.*

Maybe these thoughts generate a new moral code. That mental posture, it would be beneficial for everyone.

The idea of reincarnation

The belief in transmigration or reincarnation, has originated in the fact that it was not known how reproduction worked. Then when the maidens who jumped from stone in stone, crossing the river and one of them got pregnant, it was interpreted as the souls of the dead were incarnated, it was the ancestors who took possession of the maidens. While there was a general "sexual intercourse" of all with all, it had not been associated the sexual act with reproduction, since not all sexual acts were producing children, so they did not relate it. The belief of transmigration is generated in that ancient age of matriarchal societies. "Love" is cultural, since a few hundred years ago.

So that tradition appears in the askings to the gods to have children and their later gratitude with sacrifices.

It has the evocation that they were the spirits and they incarnated in girls or boys, therefore the children were the ancestors, since it was not known what could happen to those who died.

They were always the same souls that incarnated again, meaning that reincarnation comes from here, in its genesis, to think that those who are born have to do with those who have died.

In that cultural horizon they can think like this, transmigration as an idea is imposed.

To escape the painful rebirth, in Buddha's time, the way to break free was to enter Nirvana. Although Buddha spoke of previous lives, he never affirmed reincarnation. The Nirvana was the ultimate goal of the human being of the past, the present and the future. To break the wheel of pain and suffering to move into Nirvana, it is already a new stage of cultural time, another horizon.

While today's Buddhists can affirm it (reincarnation), because they are very foolish, they are Pierre Cardin, office workers.

The Buddha is the story that is being perfected in him.

Nirvana is the end of the story, it is emptiness.

This will be the human being of the future. So with the Buddha, the repetitions of the reincarnations are broken, so he did not propose it (reincarnation), but instead he justly breaks it.

The old, reincarnated, remembering past lives is an epochal issue. At present it has no foundation.

In previous moments it was comforting to think that when people died they returned to be reborn in others and this was reasonable at the time. The gods were also reborn in many religions. The idea that the god is born from the woman is in many religions, and its root is matriarchal. This conception appears, for example, in Mary who conceives of the "holy spirit". In Zeus, Dionysus (the twice-born) is born from the leg of Zeus, a kind of graft, like the vines. Although it is born of a mortal woman, it is a vegetal myth, because it belongs to an agricultural culture.

The plant myth (Dionysus) comes from Phrygia, as does the Cybele (or Sibyl) with its panthers / lions, are transhumant societies, formerly troglodytes and matriarchal. Those "Turks" (Turquestán) of Semitic root are those that bring these matriarchal cults. They are not Indo-European, nor Slavic. The same Semele (Semitic), the Babylonians, Chaldeans, Assyrians and perhaps the Sumerians are of Semite root. The Semites come from South Central Asia and are very numerous. Semites (Central Asia below) collide with Indo-Europeans in Persia (Central Asia above) and it becomes problematic..

The change from matriarchy to patriarchy is a kind of global catastrophe, where the situation is reorganized. The characteristics of these Semites, were transhumant, nomadic and before may have been troglodytes, that is, they lived in caverns. The Semitic thing is very broad. The pressure of the ice (4th Glaciation), distributed them to different places in America (Bering, 20,000 years ago), and Europe. Dionysus, with its diadem of grapes, comes from the middle-east areas. The Indo-Europeans and Semites have been clashing for a long time.

There are curious phenomena with the Mongols. In the epoch of hunger they expand and become Islamized (Mughal culture in India) with roots shamanic. The same happens in China. It is curious that, despite being militarily dominant, they adapt and absorb other cultures, without imposing their shamanism. They absorb culture and make it more dynamic. The "hordes" (that's the image that has been left), they have very important military strategists (Gengis Khan, Tamerlan, ...). They are the most populated places and historically tend to expand to Europe, India, China and Persia. The peoples of Africa are not Semites, they are Japhetic (Negroid) and their best productions are Egypt and Nubia (Ethiopia). For example: Nefertiti, is black, like Akhenaten.

Transubstantiation and Transmutation

Since the beginning of the domestication of plants and animals, about 10,000 ago years ago the human being was discovering properties in animals and plants in a way very elaborated following the accumulation of experience during thousands and thousands of years. While with the domestication of animals the peoples could still be nomads, with the domestication of plants began the first urban settlements, also develops language and an externally more developed type of communication.

Between Asia Minor and Egypt, very intense poles of cultural tension are forming, and in

the middle a central place that has communication with both, Crete. In Asia Minor the "tectonic" cults of the earth are developed, where appears Cibeles, in Phrygia. This cult to the earth, to the plants and especially to the cereals reaches a great development since it is the food sustenance.

In the development of this experience, the attributes of the plants are captured as if internally inhabited beings, forces, gods that give food to the human being.

So what happens when eating bread, is that those internal forces of food enter the inside of the human being in the ingestion. The same will happen with the vine cults, Dionysus cults, in which that god is supposed to inhabit and produces that "drunkenness", those "visions" So it is the "ergot rye", it is the "fermentation" of the must (grape juice) are the beings that animate in those that produce those experiences. These cults travel through the eastern Mediterranean, where Orpheus (black) also appears which probably comes from Egypt, Nubia or Ethiopia.

This Orpheus through music, also raises passions and human beings feel that Orfeo inhabits music, as does Cibeles, Ceres or Dionysus, they live in bread and wine. So in certain ceremonies that were done in the Mysteries of Eleusis, Delphi and others, very secret, they tested those substances in a special state of their "maturation" and time of year. For example, a woman appeared, in front of everyone and it showed some spikes, then it showed the loaves that they had previously made and in a guided experience mode, she gave it to everyone to test the inner strength of those products. It is easy to see the appearance of the theater in these experiences, where once the substances were eaten, the lights went out, they stayed in a dark area and were appearing "figures", "characters", that "guided" people in those experiences...

There Pluto appeared in Hades in representations that had been prepared. There it appeared Persephone, Ceres, Orpheus, descending to the underworld, etc., and were showing by way of guided experiences, those internal worlds and so the "experience" produced by the "Ingestion" of the god, could be digested and integrated, giving mental direction to people's contents.

These phenomena of substances (bread, wine) that carried "other" substances (body and blood of the gods) was called "Transubstantiation".

That is, one substance after another, are different substances, as overlapping.

The same phenomenon occurred in the Indian "soma" or in the Mexican "peyote", where it was the Mr. Mescalito who appeared and produced the experience, it was not a chemical composition or an acidity, but a being, a spirit or a force what became embodied in certain occasions. There is the confusion of identifying Transubstantiation with Transmutation which is different.

Transubstantiation: one substance after another.

Transmutation: change or transformation of one substance into another.

So it's not just a psychic load associated with the objects, it's also about phenomena that occur with objects as if in them inhabit forces or beings. The phenomenon of transubstantiation is near the conversion phenomenon, but it is different from the transmutation.

So Christians are going to say that "transubstantiation" is a mystery by which bread and wine become the body and blood of Christ, however it is not that it is a mystery, but that those operations derive from the Mysteries that were the practices of that area of the Mediterranean and later they diluted by the lack of practice and because the Christians were taking the aspects that were most convenient for their own development, obscuring the derivation of these practices with mere repetitions without meaning and without knowledge (to the purest pragmatic style).

School Meeting 03-01-2008

We intend to have as Center of Gravity of our activities an internal point of view with one self, different from the usual, that in other times has been considered as a different level of consciousness. It creates problems the word, is a different state of consciousness that is not produced by the fact that we are different. On the contrary, it gives the impression that the equipment available to the human being is the same. The issue is that sometimes connects or does not connect. It is in accordance with the situation that one is passing, historical, biographical, to groups, according to the ideology that people have, in reality it is how one behaves towards the world.

So all this is part of our thing, but sometimes we see that we connect in an unusual way. We can have by reference a written Psychology IV, the last chapters, *Inspired Consciousness*. They are frequent states, they are in the equipment but some have a greater permanence or a greater depth and others pretend to have control over those inspirations. Different are musicians or poets who seek certain inspirations, sometimes they arrive sometimes they do not, but they look for that. In artists we see it, in scientists, science, art, connection to a way of seeing things that is not the habitual. If you did not look for different angles, many things would not come out.

When the phenomenon of inspiration occurs, they come to formulate laws or interpretations. We are talking about this topic that we mentioned about the Inspired Consciousness, in religions we also find that and they try with its procedures, the same as the artists, with alcohol and drugs, to get in a rare vital situation, in religions they seek to connect, translations to connect with that world including God and the universe. In them is the theme of connecting, extraordinary procedures. The rituals serve to connect. The prayers are to enter that level. The most exaggerated have a more approximate idea. The mystics. They escape to the official thing they are inscribed in a religion but their way of connecting with God is usually very different from the religions. Mysticism escapes from religions.

Whoever is on this topic should investigate more of the states of inspiration, those raptures lead us to interpretations that may be very far from reality. In the mysticism of religions it connects with that level but the interpretations are very far from what happened, they are translations. Highly inspired people that say very inspired things. The contributions of mystics are very important. With a lot of interpretation and deformation, with translations. In short, always it is far from the phenomenon. What ends up aggravating this situation is that when it connects what happens is that there is an annulment of the daily activities of consciousness. The one who has been there has no way of explaining. It is the paradox of those states because when we enter we block the usual mechanisms, if in a small way you do not realize that the teeth are not pearl and lips are not ruby, to explain it you have to block the usual vision. If you cannot block that you cannot enter into the poetic situation and if you get into that you cannot explain it through the usual way. It is the first problem.

The second problem is that you cannot connect well because it remains in a very diffuse memory, and you usually fill it with memories and images, so one always stays distanced from it. But for everyone this is possible, it is more, all have experienced this. For us, that is the subject of interest, altered states of consciousness. As far as possible, have that kind of consciousness as the center of gravity. That leads to numerous problems. We aim for that. We have always worried about the way to enter.

We need to understand the procedures to enter. We will find in our studies about religions, about altered states of consciousness, people from different latitudes, testimonies; we look for things that explain us, the ways in which people enter those works. **So we are interested**

not only in the understanding of those states, but also in the way of entering and making them available, not that they occur as a stone that falls on one's head. It is not a genetic thing, they are inspired and that's it. For whatever reason they could enter easier. As you go deeper into that study we see the same mechanics in everyone.

The world is not an inspired world, it is an everyday world. So you do not see what the advantage of this can be in the immediate, it is not interesting as a response to the world, but it is interesting about what can happen to human groups. In everyday life is not of much interest. It does not work to pay for the bakery. You can't respond with the work of inspired conscience. You can say that it awakens certain ideas, but it's a very long lap. So the understanding and the approach to that phenomenon of that state of consciousness, **the comprehension of these mechanisms that connect with this state is for us a priority**. To comprehend how these phenomena exist, and how it is done to reach them, and it is not because we can get it out of our heads but because there are elements that allow us to comprehend how those do to enter.

We care about the information, because the interpretations are very varied and absurd.

We work in the direction of connecting with those states and a lot of understanding and research. Then, information plus inspiration. We foster an investigative mentality, we are extremely curious about all these phenomena of which we can have a testimony. And if it is a whole culture, so much the better, as if many people had synchronized with that inspired direction. To comprehend that there was something in those cultures, those are issues for us. It is not by the development of the everyday that one is connected with that, it is by blocking that "I" that it can be accessed.

The "I"

The conditioning of the inevitable "I" (Fichte, said that the "I", was formed with the "non-I", the "I" was formed after birth, then the child began to distinguish the body from the world and configured the "I", for example the child tries to touch the moon in the same way as if he were going to touch his mother, everything mixed.

When that "I" was configured, all the aggregates of things started, the data was not current (memory). The current data plus memory is the center of gravity and a reference of relationship with the world. This constitutes the "I".

This is what the Buddha explains, saying that it is an aggregate of different elements that "I" that deforms reality and creates the illusion on the falsity of the world.

The world sifted by the "I" distorts reality, "it is not".

I only have a register of my "I" (image in the mirror, photos, ID, name, I recognize myself, etc.)

The subject of the "I" is important. That "I" works with time and space.

It is not the same for a normal person, as for a philosopher, but the two are linked to the "I".

What you think of reality is linked to the "I". If there were another reality I could not work with that space and that time that is related by that "I".

I coincide with others in this space-time with others. So you cannot do without the "I" because you cannot do anything without it.

You cannot dispense of the "I", it is something very interesting for things to work.

Although it is not useful to perceive transcendental things... But for the illusory reality we need the "I".

Then I will have to have advances of that thing and I will have a problem, because it does not correspond with my usual registers.

All Ascetic work there, to move to another reality I need to pass through the door and if

I connect with God I will be in another time and in another space. In sacred space and time. I will not be able to perceive it here (daily).

It is no tragedy the emergence or extinction if I am in that other reality.

The dissolution of my "I" is not a tragedy. But one could say if they spike you, you get scared and if you get scared is because they scare you animally, by the registers, the animal reflex, but do not confuse this with the deep register. The animal register is not equal to the profound register.

... Since the man said "I am". They started with articulated language. That is, very early. So that leveling has been useful because everything has been "flattened". And there it was and it remained.

And now that? You go to 1950 and you are in the same situation today. How can it be? All the same.

From the point of view of the Meaning, everything is the same. Because it has no possibility of moving forward. A wall. A wall.

Then others try to look for another way. And one comes out and says: "I know and it is evident to me and it is certainly so for me that I think and I am". And the other says: "What me? The yesterday or the today?, The feverish?"

Now it is the clerk who with his gaze replaced the gaze of God. It is the background of the "I". Anyone who wants, and put their heads in a certain way will find a reality that is independent of subjectivity. That is a transcendental I that transcends the everyday "I". The transcendental I is of a nature very different from my "I", your "I" and the other "I" and that is why you can talk about that other I. That is a very interesting effort that has been made in this matter. The transcendental I that is not the "I want", "I opine". It is an I that has certain characteristics that configure all possible Selves. Be a Burmese, a Panamanian, etc.

To be a transcendent I, it has to have certain characteristics. It is the one that gives meaning to the particular "I".

And if God existed, well, first it is in doubt if he exists, his I would have to have certain characteristics.

And that, it is non-psychological in nature, it is transcendental.

It is an advance that takes place in the West in 1927. While everything is falling down, someone is there in a articulated, complete, round thinking: Husserl. Let's talk about the fundamental characteristics of the "I", he said. It started with the "I think", but what "I"? And how is it possible for all of the "I" to communicate? He begins to be suspicious of this and the articulation of language. He in turn takes things from others. There is Descartes. Brentano, that talks about the essential characteristics of Consciousness. To be Consciousness it will have to be Consciousness of ... It is intentional. It needs to be completed. Brentano takes out the idea of intentionality from Thomas Aquinas, in the 13th century. Brentano in the 19th century, and Husserl already in the 20th century. That line goes while everything else is a mess.

The most alarming thing is that in another culture the Buddha is in the theme 2500 years ago talking about the conditions of the consciousness. It is very amazing. And of the transcendental I with the addition that the I must be overcome because it has limits, even if it is transcendental. So the solution is for that "I" to disappear because that "I" does not exist, it is a compound. We modify the perception or memories and the "I" is impaired, it is altered. Get that trash out of your head. The "I" is redundant. The "I" does not exist. So nothing about "I". Then, if nothing about "I", nothing about nothing, and a great void appears. And they start to move things in another direction, to where "there is not".

The issue is how I do to get rid of the "I" if I feel everything from me. How do I do to

take out that? I do a strange thing: I start to take the layers of the onion: not this, not this, not this. But then if you fly your "I", you get impaired because you cannot manage without the "I". The "I" regulates your relationships with the world. So if you suppress it, how do you do it? You cannot. It's the control tower. So how can you eliminate the illusory field that has been formed since you were little? That "I" has been articulated. If you want to get out of there, how do you do? So the Buddha, what does he do? He placed himself under a tree and reaches enlightenment. What is that? A myth? What is it? Before he has done a whole thing, he has been asking and practicing in half of India to see what one said, what the other said, discarding, discarding and there he put himself under the tree. He got bored of the "I". How to get rid of the "I"? For that he was under the tree. And there appeared the contributions of the imagination, of the sensation, everything that is not reliable. So when this one appears in the 20th century with this, it also recognizes that there in other parts of the world things that are also very interesting. If we find these things in different places, that's interesting. In different cultures, epochs, latitudes, we find fundamental questions. That is stimulating.

In different places they have been searching. Many of them with very primitive and rare solutions. They have done everything. You can't deny the search, but ... what manners! One tied to a column, others that cut their testicles, each one of those looking for strange ways because everything else is known. Like Buddha, discarding things. You find the remains of some and some others. Very interesting all that mess. In what plane is it? Myth, legend, dream? It's a weird plane that. That interests us, it interests us. We are interested.

Considerations around Consciousness and the "I"

Consciousness' register of identity.

... illusory configuration is the "I" ...

in altered states of consciousness, it is kept awake, but certain impulses that should reach consciousness are blocked and the "I" gets altered, the notion of the "I" is altered and modified, and "hallucinations" appear, and as there is no self-criticism and the mechanisms of reversibility are lost, de-contextualized phenomena appear and surpass the "I" in its usual state.

... the "I" is located in some point, in certain "zones", of the space of representation.

In vigil, the "I" appears in the exteriority of the space of representation, coinciding with the limits of external touch (where the external senses are located). It is a bi-concave film.

"I": limit of the bi-concave space. The film dilates or contracts, modifying the external and internal objects (bifocal camera). The attention is directed more or less intentionally in vigil and loses direction in semi-sleep or sleep and in the vigil of altered states.

Therefore in the constitution of the "I" also is an influence the position of attention in the space of representation.

The "I" is an epiphenomenon of consciousness.

The "I" does not have substantiality; it depends on the other phenomena of consciousness.

Therefore, the "I" coordinates the activities of consciousness and of the external world.

The "I" is a metaphor that ends by becoming independent of this structure, and in the existence of the "I" appears as time, as historicity and as we take out the metaphor of the "I" we go to the base of the mental (the archeology of consciousness). There we can talk about the transcendental, once we publish this.

There, as time does not run, we can see the base, the fundamentals. The equipment is in all human beings, what there is is historicity...

The super-structures are epochal, like historicity.

Consciousness in the broadest sense is more than the individual...

**Center of Studies - Punta de Vacas,
April 10 and 11, 2009.**

Informal School Meeting

Whether it is general or partial meetings, it would be very good if we use the same format, that is to take a day or two and a part of the day destined for internal work issues and the other for groups or joint meetings, conversations and discussions. In the joint meetings we put the topics and in the others the subjects are discussed. That format would be very good to use in our future meetings.

In today's meeting, the internal work could be done in the Sala.

Next, we read and commented on the Nicephorus text, the text that is in Notebooks of School.

Nicephorus the loner, the ageorita. (It is recommended to have the text at hand to follow it).

Patristics is the only interesting source of the Christians, the first epoch, when they had to profile themselves before others. The most serious and most important for any internal work is emotional tension, more than distractions, environmental conditions, etc.

In other words, with a very strong interest. What predisposes the body, the soul, is enough affective tension. If you do not have that, I do not know, dedicate yourself to something else.

From our point of view, there is a precise technique to enter in theme. Having power you can obviate the other conditions.

... Receiving in the heart. There's the mess, the cardiac plexus. Cardiac plexus, sex and head are the only management points. The cardiac plexus, and it is done thanks to breathing.

... Soberness: state of the soul in which one is in theme, entering into oneself. They are drawn from selections of the lives of the holy fathers, the precise subject of entering into oneself.

..... Attention and prayer. They did it with that, prayer, and there are different forms of prayer. Is the technique they use, they look for the best registers.

.....Attention is the serenity of the mind: that is good.

In the question to Nicephorus: what is the attention of the mind and how to train it?

You have to see how they search for the theme of deep attention. In his response: attention to the preservation of the mind, what cares for you, what preserves the mind. Others also mention it as the protection of the heart. Others, "awakening" have called it. Attention is the signal of true repentance. The image that the soul can have of itself. Attention is the beginning of contemplation, is its necessary condition. It is to stay undisturbed; it is the serenity of the mind. To the god as refuge and strength. Like the Buddha, who gives refuge, they take refuge in the Buddha. It is a mental fence, a bell and they do not get out of there. He is talking about the conditions of attention. All, properly trained, can have access these works. He uses very modern words. The desert fathers work by inner compulsion and by their faith.

You have to put yourself in a certain disposition, to call, in a constricted manner.

With the explanation they give, of the heart and breathing, that way of putting things is very yogic. It is especially important to force the breath to go to the heart. It's not just inhaling and exhaling, but to force the movement of the air into the heart, trying to keep it there. The intention is to enter with the air and maintain it.

Also, experiencing great loneliness are rare phenomena in this work. Forcing the air, not letting it leave, one ends up having the register of solitude, of black moon.

To be located in a place, in a very special space, that has visual or cenesthetic reference.

Uniting with one's heart with delight and joy; is an extraordinary and interesting register that he describes.

Let the mind take root firmly in the heart even during daily activities. It is not a simply contemplative thing, it's something that needs to be done, which is to constantly repeat the prayer. The issue is how to stay in the heart and not being taken out of there. It is not part of the

technique; it is an aggregate that makes the technique, this about not being taken away by the divagations.

The internal talking depends on the chest, that dialogue that one has with himself. And with the lips closed (*so and so*, I say to myself). Give the prayer to the chest and force it. It's related to the mantra. The internal conversation is closed with prayer (*so and so*), and in that way I close it. Force it to have only the prayer inside.

... then with time ..., Nicephorus insists on the vision of process, as if the way to the heart would be blocked. School notebooks, number 6. That's where all this comes from.

It's about having to attend to very few things, and that you do not leave as there are many requests from the enemy to get you out.

Comments of the School Act number 1. (It is recommended to have it on hand to follow the comments)

The apatheia.

Introduce your spirit in the nose and take it to the heart ...

Get used with your spirit to not rush out. It's like with the asking that I can or cannot be in a instant.

The monk must have the memory of god by the breathing.

With the one we have more affinity is with Nicephorus. Test, try and there you will understand...

Then there is attention as a key and a whole method to keep that attention impassive. A very precise method in their language, then the first indication is do not breathe completely. If you breathe peacefully you cannot do what you want. And nobody minds the exhalation. If you do it fast, you start tetany, you start to see lights. But we speak that it is because of inhalation, that this is what interests us, needs not to be comfortable. And nobody dies, because if you do it too much the worst that can happen is that you faint.

The lying down lion, do the Tibetans with those who are about to die. Through the compression of arteries, they stop the irrigation, it is always obstructing irrigation channels.

Others do it with substances that are blocking oxygenation.

In Nicephorus, it is not of complex systems but of things reduced to the control of respiration and fixation of attention and some small requirements, based on prayer (secondary seasoning).

He is the most pedagogical and he goes answering questions.

Altered States of Consciousness (Antecedents of the 4 Disciplines)

From very old procedures have been used to raise the level of consciousness with experiences, to go beyond the usual system of work of the consciousness, to try to raise the level and achieve unusual experiences, of exceptional things. This is the start of the discourse on the 4 Disciplines, because they just go in that direction. Those 4 lines that we have put together, of the 4 Disciplines, go to the level of consciousness that can be acquired. If that's understood, we are ahead already. We are considering that subject in this new stage. As a new layer of the archeology of the development of consciousness in different epochs, by layers, there are things in consciousness that did not exist 100,000 years ago, these more recent layers have to do with the discovery of new experiences. They have been taking root in people.

The point of the School is that these levels or states of consciousness can be pushed in a direction of development that works. In the same way as that of the evolution of plants and animals and the biological, evolutionary transformation of the human being. That in consciousness works. It is the participation of someone in his/her own process that has nothing to do with the simple historical development already mentioned.

It is an intervention and directing of the subject in the development of his/her own process.

That has reached the base of the different religious practices. Religions and priestly castes could be shown and developed thanks to the expression of these phenomena and they made people have access to those experiences. They did it with substances or hallucinogenic practices, with everything that religions do. That is why it is interesting to see the study of the archeology of religions where more people were processing. We always find ourselves there with practices that lead to exceptional states. That is pre-religious, they are practices of the oldest religiosity which is shamanism, there you can see the practices already. Be it through drugs, rituals, etc. all that is present.

Tracing in the archeology of religions, the oldest moments of it. For example, in the Christians, the use of substances. Transubstantiation, from human persons to divine, from ordinary man to son of God, the substance is changed. The new man, the son of god. Saint Paul said this. The new man and how to get rid of the old man. The notion of the new man that reaches our days.

One of the great aids for the practices, was the theophagy (as communion), for that to produce an important change. The communion of saints, eating God to produce important changes. The transubstantiation, which later in the Middle Ages was called transmutation, the matter assumes different qualities. Then, that matter changes not by the passage of time but instantaneously. It is an exceptional experience. The thing of the religions works on the fundamental experience that has characteristics of doing transformation practices. Take a look and see that this practice with substances has the ability to modify states of consciousness. You will be able to find, everywhere and with very different practices, the use of hallucinatory substances. It will be enough to have one experience and it will last a long time. Take the case of the hippies. A single experience and it was already clear that the reality was different. The strength of that experience serves the rest of people's lives. Whenever there is doubt, people appeal to that moment when that happened to them, that they made a contact. Thus begins the writing of the 4 Disciplines.

Even the altered states showed similarities with madness or drunkenness, but it is not that they are that.

They are associated with people or animals... The god was invoked or you were "taken" by it. In primitive shamanism it appears very clear, there is always an interpreter that explains where that human group comes from, it is seen in a tribe and to reach the beaver it has been passed through many other animals previously, bison, panthers, etc. It's a kind of history, in totemism are the sorcerers, the connoisseurs who tell what happened, it's a kind of archaeological deposit and they can always ascend to those places and bring from there healings, etc. They are the living historians of the tribe, who can go to the deposit at any time and also have healing abilities; all this comes from the deposit. And if people have problems obstructing the energetic passage, it is necessary to move aside the soul to restore the correct functioning of the body. Move it aside and get inside the subject, to displace, make a transfer within the subject, who is in treatment, almost fainted and from there manage, compose everything that is chaotic. And there the soul or the double return to the body already restored. They displace the soul, not the I. It explains how the healer goes and leaves the other in a state of lethargy. The other one is off. That thing is in the primitive procedures of all the religions, that very old thing is also in the very modern religions.

The Aryan religion began to decay when the Brahman caste stopped knowing the substances that could put people on another level of experience. The soma. It worked for a long time but they refreshed the memory of the people. But the soma had already been lost, as the experience was not alive then it decays. It is that experience that keeps a religion alive. Over the centuries, if you cannot repeat that experience, it declines.

It is what happens with Christians and transubstantiation. It is now all a symbolic reference but they have no reality. Imagine what heaven and hell were like in detail, purgatories, were not symbolic forms were experiential realities.

The landscapes are different. It would be a mistake to do a thick thing to think that the altered states were not exactly drunkenness, dementia, but they did have points in common. Religious experience and alterations, there is something in common. And the experiences with substances is a capital fact in religions.

The altered states were not the phenomena sought, it was the experience.

In the last stage of religions that fundamental experience no longer exists, but before, they would put a "bomb" and they went to the true landscapes. Different drugs produce different landscapes. Also the hells in some cases are frozen, as in the Mazdaists, the first monotheistic religion of mankind, the snows in the high mountains of Persia, on the other hand the fire is purifying for them.

It depends on the everyday landscapes in which people move. Landscapes with a camel and desert or multiplicative jungle like india where you see little arms, lotuses, etc. There are practices that have to do with some landscapes or with others. This is how imagery is formed, that structures histories, procedures, searches.

..... .. special mental landscapes: theories have been made, interpretation of the world. For ex. reincarnation, which comes from the Vedic and pre-Vedic, they took it from a thing that could be proven.

Suddenly certain women were "taken" and the new human being was born. And how did it work? for copulation? no, that is more recent, it was that they passed through certain rivers, from stone to stone, they opened their legs and those spirits that had died and lived again in those virgins entered them. Until it was known that the men and women had relations, but first it was a general copulation and it was not known.

Then mythologies emerge, the Trauco who is like a damn dwarf of Mapuche mythology and leaves them pregnant. In other cultures, the reincarnation gets in. For example, today you have a law of karma and those things, a whole theology. Buddha finds all of this when he enters the scene. And if we see how the religious thing was processing, we see how the experience of the Buddha was told, how he tried to move things with different experiences and until he went further and found that it was not what was getting into people's heads. He went very far with that thing of illusion, of the deformations of the perception of the internal world.

The most abstract people like the Buddha have always worked with the theme of experience, of the transformation of the consciousness.

..... ..which at first were out of control You cannot do anything, until more recent moments where you can handle those altered states of consciousness ..

..... their access roads to the profound ... And I understand the profound as those internal spaces where all the prodigies and the powers of conscience are. The religions had that access, which is much more recent, before that, with the shamanic.

What matters is the experience and the access to the experience. How to guide it, how to direct it. This is a most recent phenomenon that was previously covered by religions and before even by shamanism.

..... ..the material culture, monuments and buildings, what people tell each other There are very advanced things for the time, in comparison with the material culture of that same time, because the technology to handle the phenomena of consciousness is reflected in the material culture, they were very

Advanced steps of development, which are not simply by natural evolution but because they have done certain things.

Text No. 1

Small biographical note:

"Our Holy Father Nicéforos lived a life of intense spiritual work on the sacred Mount Athos, dying shortly after the year 1340. He was a teacher and guide of Gregory of Thessaloniki (Balamas), in the study of the training method for obtaining the highest wisdom according to testimony of his own disciple.

"In silent meditation undisturbed by mundane problems and keeping your attention exclusively in himself, he reached the indescribable inner union with the Eternal God, receiving in his heart the blessed illumination of the Divine Grace. Exalted by this divine gift he is like a father guiding us with his writings through the same path. He selected from the books and lives of the Holy fathers, passages related to sobriety, attention, and prayer, finally adding advice derived from his own experience and inviting us all to rise towards the most perfect communion with the Lord through the prayer of the mind and heart."

Thus begins the translation of the first theme or chapter of the book "Philokalia" - Direct translation of the Russian text. By Nicéforos himself.

QUESTION (to Nicéforos): *"We have learned from the previous evidences that the work practiced by the holy fathers were pleasing to God; and that there is a certain work that quickly liberates the soul from the passions and that out of love unites it to God. Practice that is indispensable to anyone who feels moved by these things. All our doubts are now clear and we are firmly convinced of this.*

But we beg you to teach us what is the attention of the mind and how to train to acquire it, because such work is absolutely unknown to us "

RESPONSE (from Nicéforos): *In the name of our Lord Jesus Christ Who said: "without me you will not you can do nothing "(John, XV, 5). Having invoked him to help me, I will try as far as possible, show you what attention is and how, God willing, you can succeed in acquiring it. Some of the saints have called attention to the preservation of the mind, others, to the protection of the heart, and still others, to wake up they have called it, and so many similar names. But all these names mean the same thing. Exactly like about bread one can say: a slice, a piece, or a loaf, so you must understand all these expressions. Regarding attention itself and its characteristic features, we will study it below.*

Attention is a sign of sincere repentance.

Attention is the image or appearance that the soul can have of itself, rejecting the world and ascending towards God.

Attention is the renunciation of sin and the acquisition of virtue.

Attention is the undoubted certainty of the forgiveness of sins.

Attention is the beginning of contemplation or, rather, its necessary condition: because through it, God approaches and reveals himself to the mind.

Attention is the serenity of the mind or, in other words, it is to remain undisturbed, without divagation in the gift of divine mercy.

Attention means stopping thoughts, it is the dwelling place of the remembrance of God and the treasure house where lies the power to resist all that may come.

Therefore, attention is also the origin of faith, hope and love; because whoever lacks faith cannot resist all the afflictions coming from the world and he who does not suffer them voluntarily, neither can say: "He is my refuge and my strength" (Psalms, X, VI, 2), and he who does not have the Almighty as his refuge, he cannot be truly sincere in his love for Him. This work, the greatest of all the great works, can be done by many and even by all, if they are properly trained. Few men receive this gift directly from God, without needing a

teaching, and work by inner compulsion and the warmth of their faith. But what is exception is not the law.

So it is necessary to look for a teacher who is not himself in error, follow his instructions and learn to distinguish, in terms of attention, defects and excesses of the right and left, those that arise through diabolical suggestions.

From his own experience about temptations, he will explain to us what is necessary to do and will correctly show us the mental path with fewer impediments that we should then follow.

If there is no such teacher at your disposal, you should look for it, regardless of efforts. But if, despite such a search, it is not found, then, in a contrite spirit, invoking God and praying to him assiduously and with humility, work as I will explain.

You know that our breathing is the inhalation and exhalation of air. The organs that do this work are the lungs that surround the heart, so that the air that circulates through them envelops the heart.

This breathing is, therefore, the natural path to the heart. So, having gathered your minds within yourselves (which is also attention), lead it to the respiratory channel through which the air reaches the heart and, with the inhaled air, force the mind to descend into the heart and keep it there.

Get used to it, brothers, do not get out of your heart too soon, although at the beginning you experience great loneliness in such isolation and seclusion. But when you get used to it, you will begin, on the contrary, to dislike the nonsense of the external events, so that it will not become unpleasant or tedious to stay inside.

Just like a man who has been away from home when he returns, he is invaded with joy when he sees his children and his wife, and he hugs them and everything he tells them won't be enough, in the same way, joining his own heart is experienced with inexpressible joy and delight.

Then one sees that the kingdom of heaven is truly within us; and seeing it now in itself, one struggles and strives with pure prayer to maintain and strengthen it there, understanding that everything external is not important and completely unattractive.

When you enter the place of the heart, as I have indicated, give thanks to God and, requesting his mercy, always keep this work and he will teach you things that by no other means could you never learn. Moreover, you should know that as the mind is firmly established in the heart, it should not be left there in silence and idleness, but constantly repeat the prayer: "Lord, Jesus Christ, Son of God, have mercy on me" and do not stop doing it. For this practice, taking away the dreams of the mind, makes it evasive and impenetrable to enemy suggestions and leads it more and more every day to vehemently love and desire God.

If, however, and despite all your efforts you do not manage to enter into the kingdom of the heart as I have described, do what I will tell you now and, with the help of God, you will find what you are seeking.

You know that in every human being, talking to oneself internally depends on the chest. So, despite being our lips silent, it is in the chest where we converse and talk to ourselves, we pray, we sing psalms and we do many other things of greater inconvenience. Then, having chased away all thoughts of this internal conversation (what can be done if desired), give the following short prayer to the breast: "Lord, Jesus Christ, Son of God, have mercy on me" - and force it, despite of any other thought, to have only this sound inside.

If you work in this way with permanence and with all attention, then eventually this will open the way to the heart that I have already described. It is not possible to doubt this, because we have proven in ourselves by experience.

If you work in this way with a strong desire and with great attention, full of sweetness, a

full range of virtues will come: love, joy, peace and others, through which, any request you make will be answered in the name of Jesus Christ, our Lord, to Whom, with the Father and the Holy Spirit, be given honor and glory, power and adoration now and forever and forever and ever. Amen".

Historical concomitance

The appearance of extraordinary characters, as "founders", in a very narrow time frame (between 700 and 500 years BC), is striking: Buddha, Lao Tzu, Confucius, Zarathustra and Pythagoras (who receives the influence of Egypt, of the Cretan society, with its group of disciples), it is not clear why. The fact is striking, because they are very different cultural contexts, and in different historical moments. They are also different civil situations:

In the Buddha area are the principalities.

In the area of Zoroaster is an empire.

In the case of Pythagoras, are the island-cities.

It seems more like a rarity of human consciousness.

It's not really about religions, none of them were founders of a religion,

but they are from the guild, they are "founders" of currents.

The phenomena of the Americas are more in this era.

The explanation that seems most possible is that in moments of great need and given the conditions, these phenomena occur or these characters appear whose influence

reach until today. The response that emerges in crisis situations is of similar characteristics, no matter the geographical place or the cultural moment that is present.

Pythagoreanism is a very important influence despite being a small school.

All of them continue in their influence until today.

Christianity and Islam, already had a notion of these ancients, both have a clear Pythagorean influence.

The Gospel of Saint John is totally Neoplatonic: In the beginning was the Light and everything derives from it.

Zoroaster

At first, light and darkness were mixed. There is the Light, which is creative and generates the good, and the distancing of the Light, which is evil. In the maximum separation it produces such tension between both that a tremendous struggle begins. In that moment of maximum tension they become aware of good and evil.

The Zend-Avesta is the sacred book of the Zoroastrians in which the plan of Ahura Mazda is embodied. Zoroaster is the prophet of Ahura Mazda (very ancient God of the Persians) and it is a little earlier than the Buddha, Confucius, Lao Tzu, between 700 to 600 BC. The Zend-Avesta gives an account of the human being as such, and also in the context of the Universe, in the sense that the actions of the human being have cosmic consequences or in other words, the actions are very important because of the consequences they have on the context of the Universe.

The human being has to commit to one of the Forces:

Light or Darkness. The book begins with the cry of Kiné (the soul of the flocks), for the sufferings that human beings produce. The Persian impact is going to hit very hard in the Greeks.

Zarathustra retires to a cave, eats cheese (which is endless) and sometimes honey and dew. There he receives Ahura Mazda's teaching, and then goes out to preach it to the others.

Later and much more recently is the appearance of Manes, who exaggerates dualism and gives place to Manichaeism.

Long before Christianity, some predecessors were ahead of their time, as Plato, Pythagoras, Zoroaster, Confucius, Lao Tsé, Buddha, and they animated the ancient world, contributing solutions before the fall of that world, as if they sensed the crisis that was going to come much later.

ENTRANCE

Supports that facilitate the entrance

If we take a "sound" without problems for our landscape.

The issue is not to take a sound, but how to put it in the "point".

For example: Breathing and getting the sound to the heart.

Or take it inside as a representation.

"Put it" in the heart, it is to put it inside, and as I feel the heart inside, in turn the heart does not feel, but one perceives it as inside.

Swallow saliva and there are tactile registers (internal registers), pressure, tension, temperature.

Arrive with a word, by breathing, to the register of the heart even if you do not feel it.

You can get to feel nervous impulses that reach the heart.

Normally you do not feel the breath, but if you pay attention you will feel it.

If you repeat your breathing, you feel the register of the lungs.

They are body registers. Internal registers are very important in the Ascesis.

Should there be or not images? Muslims do not discuss kinesthetic images, auditory images.

Christians use the altar.

With their imagery, with their idols, they use references that hit inside, without knowing what they are doing. Maybe some word is inspiring but they do not know what they are doing.

The Ascetes, are the entrance to the deep spaces and the entrance is by the cenesthetic register.

We are using the image and object so that it sticks in a point of the body.

This has been accumulated by tradition to achieve that clarity.

The Theme is, how to enter there.

What will be the entrance, the door, that gives me the register of a different reality?

To enter those profound spaces and profound times that transcend the known, is the work of the different Ascetes.

The depth that can transcend the connection with the world.

(Example: Nicephorus, gain experience and go deepening it)

Mantras are words. It is about using a sound to enter.

How do we fit it in? What are we going to use?

Word (loaded) "Lord". (Complex co-presence, with significance), that I can take it inwards, that connects to the cenesthesia, it is not in the ear, but in the cenesthesia of the "heart" towards the inside my spaces of representation.

I start with the ear (representation), by the memory of the ear: "Lord".

We enter the register of the word. I tie it to the cenesthesia, I press it inwards.

It is affected by emotions, the heart, breathing, which correspond to emotions.

They have to appear those concomitances, breathing and cardiac, we are in the level of representation and we have done it with systems of intense cenesthetic representation.

It becomes central, "Lord" (eliminate all distraction)

"We remove everything we know to see the appearance of the central register."

Catch the rhythm to be in it, and not allow to enter external elements that distract us, and in a moment you pass to another internal space-time.

We are in the technology of the entrance, and the repetition acts to be able to pass that door to another space-time.

We have to find the rhythm of the metronome, in some cases it can be breathing.

The theme is that nothing else enters from this world ...

Tracing other experiences

It has been worked with techniques of the most varied: repetition, external elements, sounds (shamans). For example sorcerers, also enter by the songs, dances, etc.

The shamans are the most extended, to enter other spaces. They have entered with a certain sacred word in those sacred space-times and have made contact with it.

Repetition plays a very important role!

If you do not enter these spaces you cannot operate with projections and other realities.

A powerfully charged image can serve as entrance.

We use the organs that we have, "the spirit is made with the body" (Walt Whitman)

The Sri-Yantra (the "Lord Yantra") is a sacred figure.

The repetition of the image can help by repeating the form to enter through the rhythm and centering of the image.

In this morphological figure, with the intersection of unspoken tacit lines.

(Figure of six concentric squares, like a mandala.)

When you reach the central square, if it has emotional charge you can also pass the "door" and take it inside.

It has to be an image that has charge, an image that gives you a rhythm.

One has to charge the form so that it has an emotional charge.

In summary:

1. Meaningful figure
2. Place it in a field, with adequate lighting to center it.
3. Bring it towards you, incorporate it.

It will have to hit on you.

Once you enter, you can do other operations, but first you have to learn to enter.

Mantra is a word. It affects the ear

Yantra is an image. It affects sight

Mudra is a gesture (with hands, head, etc.) It affects Kinesthesia.

Dorge: lightning, light that arrives quickly (illumination).

It has 5 points, united: the good ones are yin, the bad ones are yang.

It has 8 truths and 0 the pearl in the center (Taoists)

Enlightenment is achieved if one passes to another world, to unconditioned reality.

Unconditioned enlightenment, nirvana, mental state with the extinction of sensations, of memories, of the "I". There cannot be enlightenment with the "I".

You have to move the "I", to enter another space and time, it will be in the space of representation, but in other areas, the profound ones and not the peripheral ones.

It has to have meaning, internal commotion to enter.

The Dorge, moves to the Lamaist bells with the upper part of the Dorge.

Prayer wheels, with a chain of lead, and the axis displaces the ball (in the time of the Ming emperor). The emperor appears and in one hand he carries the dorge and in the other the rotating cylinder. Everyone begins with om, om, om, because it is the divinity that arrives and the prayer begins to rise until everyone "gets placed".

They end up putting that on the wind vanes as a reminder of the sacred spaces. The monks ask in the houses and the people give them rice and askings they want to be fulfilled (small pieces of paper). The monks arrive at the monastery or temple and do the askings, they load the cylinders with the askings. The ovens work with firewood and the prayers (papers) of the parishioners are put inside the cylinders so that the askings are fulfilled.

There is the nuclear power plant rotating for everyone.

This is the beginning of their day.

They go to the discipline room where they do their works.

On individual tables: rice and tablets.

A sound sounds:

Wing g g, wing g g

One by one they go by.

Wing g g, wing g g

They change the place of the rice.

And there they are doing that thing, everything organized and articulated in their system.

The monastic units are places for disaster situations, a kind of arks, that when the "storm" passes, they test the land.

Invocations: accompanied by gestures, with emotional charge that one interiorizes to enter.

The Disciplines, work with continuous steps, we are "centering" and in that centering we are making discoveries.

You advance and advance towards the internal spaces, reiterating.

That's why Ascend, that staircase, you do not repeat the same, but you go into your thing.

They are not little things, they are "heavy" things.

The Salamander is not an abstraction, it is an allegory of fire.

The Sphere is the theme of the Pythagoreans, the Being of Parmenides (the sphere).

These are the Disciplines and there could be others.

If we consider the Disciplines as Asceticism, there can be many, they are the Mystic that gives rise to religions. Those, with the Asceticism.

We call the Asceticism mystical because the object to which it tends is a sacred object, towards sacred spaces and times.

For some there are gods, for others there are not.

There may be gods, but they are so far from people that it is as if there were none.

The Mystic, is referred to be placed in the sacred spaces that is another different dimension (space-time).

The Lady (who is in Notre Dame de Paris), is a classic of the medieval alchemists, with stairs, is an Asceticism (speaks of steps of ascent).

So we will take advantage of the sensory thing to enter.

Progress in Asceticism has its registers. The changes in the valuation of the "I" have changes (it diminishes enormously as the "center" emerges). Especially if you access Fundamental Experiences.

In the Disciplines one does a sort of Autotransferential work, trying to clarify a direction, so what we have known in Autoliberation, corresponds to the autotransferences.

There are several ways to do these things and they have a long history.

We did not exhaust the forms, there may be others.

TRANCE

Projecting dreams

Hypnagogic images - hallucinatory - are given and revealed when you wake up and it's out there, you see them.

It is the mechanism of the "aphorisms", it is the mechanism of the "asking", it is an extraordinary force.

The dream does not have vigil handling, but it takes you, so you have to have the image charged, the purpose, the direction you want to give to the dream. That effort to go upwards, but inverse, is the oneiric, the hallucinatory.

Go to sleep with a question, with a problem to solve. You have to charge it beforehand or ask the Guide for inspiration for a situation. In the directed dream there is a direction, that is to say, some mechanisms of reversibility, that do not normally sleep have, are being put in place.

Those are the suggestive levels, those that have other meanings. You can contact another level beyond the vigil, you can also have aptitude to handle the lower levels, since in the Ascesis you go upwards and in it you are making efforts to connect with another plane, but beyond the images and representation, without producing images because it won't work, then also in the low plane you can connect and direct.

So that management between shamanic and spiritist is with the trance, with postures and breathings ("The book of spirits" by Alan Kardec). The mediums specialize in techniques and are intermediaries between the living and the dead, one of which is automatic writing. The doodles that are made when talking on the phone; the words that are released with a rhythm and that come to give messages, and that is interesting, is, mediumistic automatic writing, you do not do it with reversibility.

So it is trained, sooner or later, it happens. Content translations are automatic writing, as is the automatic writing of the typist. They are impulse translation and it is educated. Of oral impulses => it is translated with the writing in an automatic way since one has trained it in school. The issue is that we do it every day, what happens that in the spiritist case, it takes a different direction. For example: See trends in the drawings (to see the situations you are in) -cryptograms. In simultaneous translation, the automatism are similar. The difference is the interpretation: it is not the same if the dead man tells you than the boss.

Translation of impulses

"The language of birds" is a pre-language like gestures, mudras, dances. There are certain verbalizations, bodily attitudes. There is a kinship of things with the automatism of the mediums, with those words of the pythonesses, of the oracles, of the magicians. When you try to induce dreams remember that they are hooked with many other things. The automatism are everywhere, the bloodstream among others (it is a very complex machinery). You have to learn to discover them (half way out of the corner of your eye) and to respect them.

It is very important what one can see of oneself, postures, the things that sprout as if they were from another, that you do not know where they come from. How is that expressed?

Verbalizations, mudras, all that is what is called "language of the birds".

For example: Christians say that at "Pentecost" inspiring "tongues of fire" descended on the apostles inspiring them. They were praying when the "inspiration" came, the "gifts of the holy spirit" and they received the "gift of tongues" going out to spread the gospel message and all understand it. It has to do with the "essential language", it is the "language of the birds, it is the "universal language" and from which all the languages emerged, that language that was confused in Babel.

Getting into the dream leads to learning about oneself.

The most interesting are: "dreams produced", manage dreams and not enter into the hypnogenic thing (hypnosis).

Law of hypnosis: the subject must recognize as true the suggestion that you induce. The hypnotic resource has been used in operations, since anesthesia was not possible.

One must get into the dream and produce the images one wants.

To favor the rescue of dreams, it must be uncomfortable, to carry "up" the "fish" of the dream.

These discomforts (little clothes, no pillow, etc.) make you dream light, you fall asleep and wake up and there you go, in the "duermevela" (light sleep).

The vegetative dream is very deep and you do not remember.

The Duermevela

The "duermevela" is an intermediate state between wakefulness and sleep, in which one is giving more or less direction to the images and in which the powerful power of the images produces physical effects (pains, irritations, pleasure). For example: When I touch some coals in the dream, I move my hand away because it burns me and that sudden movement causes me to even move my arm awakening.

The "directed dream" is a dream in which project-images elaborated while awake operate and which are introduced into the dream through practice.

For example:

The perfumed garden

The polar circle

The desert.

As a hypothesis, we are going to work on the clarification of images in vigil, with respect to the "purpose", trying to take it into the dream and when we wake up we connect with it again, even in the intermediate state of the "duermevela". For example: Entrance into Paradise, like gardens, with winged and luminous beings, flying beyond to the luminous sources in which light transforms into "kindness" (peace, fuerza, joy) being infused by inspiration that accompanies you in the everyday life ("material world").

The potency of the images in the dream and the translation of impulses from the places from which they come, can produce physical modifications, since we are working from a vegetative level, typical of the work of the automatism and the machine.

The changes in the vegetative system are produced according to a plan and psychic assembly proper to the species and the accumulation of vital experience (of our ancestors - living beings). According to needs, the body generates substances to accelerate or stop processes, according to the memory of the species. But if there are maladjustments, sometimes the same system has no memory of how to proceed and new instructions are needed to recuperate from an unwanted imbalance. For example: Degenerative or viral diseases.

In that case, we need to produce (in the internal laboratory-body), appealing to the vegetative system, the substances that counteract the imbalance. So if the diseases produce images of those zones or degenerative processes, the positive images corresponding to the negative images, could reestablish the generative process and balance the system so that it continues its forward dynamics.

This would be a case, in which we worked on the vegetative system itself. Another case would be to work on the vegetative system of another through the image system that in turn gives instructions to the other vegetative system.

Trance

It is like magnets, it is involved in all things.

There are trances of different depths.

In hypnosis, the trance is handled by others, for example: "You are hot or cold."

In that case the "I" is supplanted by an external agent and can cause anesthesia and allergies of some depth without chemical agents, for example for a dental extraction. The sensors are carrying a signal, but where are they going?

There is no notion of that. Suggestions occupy the entire screen of representation; the subject wanders, comes and goes, makes physical operations and is not asleep.

Everything that is critical, self-critical, reversibility, has disappeared; it is a world of hallucinations. For example, if we suggest that this glass is a rabbit, it will see a rabbit.

Another thing is the negative hallucination, for example "you will see everything but that glass".

The subject, when connecting with the everyday world, does not remember what happened, unless it is given clues, otherwise it arrives with a kind of amnesia; it is equally interesting in post-hypnotic suggestions, for example "when you hear the word 'mom' you will open the door" and does so when hearing the word 'mom'. All this is so extraordinary that it was not not believed, but then it was being verified with examples the existence of trance, which produces a displacement of the "I".

The one who has taken the place of the "I" is the hypnotist.

It is an original trance, suggestive and quite severe; it has experimental character, being intense enough to allow knowing some things.

There is a want to 'enter there'.

Approximately 10% of the population is susceptible to hypnosis.

The theme is: who is the "hypnotist".

"Self-hypnosis" can also be produced. Who takes control? The "program" is done before entering. Acts in copresence, there are recorded indications for when in hypnosis.

It is what we, at another level, call Purpose.

The Purpose, operating copresently, does not occupy the attentional focus, but operates in copresence.

The copresence guides in the trance.

What takes control is the spirit ("The book of the mediums"), enters the subject and takes qualities of medium.

The mediums prepare to let themselves go. There is a search for the trance to let the spirits enter.

Culturally they assume the voluntariness so that the spirits arrive and make their contribution. For example, when a shaman is dancing all night (body rhythm and fatigue) he has trained himself since childhood, with a small drum, to receive spirits and travel. That shaman has been expert in how to "heal" in the tribe and travel inside the body of the other. He knows that when he enters that world, he will go to the body of the other.

The direction it has loaded is to go to the body of the other and not to another part.

For example, when those pythonesses wait for the spirit of Apollo, they resist the entrance of the god.

Like the epileptics, who see it come and prepare.

When the god comes, speaks through the mouth of the pythoness, with sounds in other languages, we need translators.

The fortune-teller has been prepared for a long time (the Vestals are the same) and what she manages is the direction in which she has been prepared with different procedures.

There is a Purpose that has been loaded.

If I go into a trance, I have to detach myself from the "I".

For the shaman it is clear, he will go to someone's body or he will go to other spaces to bring knowledge, etc.

There is a strong belief that this is possible, culturally speaking; for example, the Umbanda, the Candomblé, etc., work with a holy stick (hook) in a courtyard, where people make their music and put themselves in theme.

Those who handle the thing have several mediums, but by contagion, in the presence of a medium, others also enter into trance.

If we examine it, that person is involved, wants it to happen, that is, there is prior preparation in the same interest and concern for those issues.

The doctors' thing is the "implicit shamanism".

The shaman can heal the sick.

Actually in the disease there is an energy imbalance and the shaman restores the energy of the other; an energetic double (force field) makes contact with the energy field of the other and restores the energy.

For this it is necessary to fall into a trance, as in paranormal phenomena, which are directed by a purpose.

Paranormal phenomena would also act by the displacement of the "I".

The displacement of the "I" starts from the "I", if it has programmed that in a moment "it is going to fly", that is, a Purpose has been elaborated where the "I" is put in copresence.

The "I" puts in copresence its "fly" and where it wants to go.

The machinery works by itself when I look for something and I do not remember, also when I go to the office, I go automatically.

There are people who have the skills to train that, it is not involuntary, it is voluntary.

For example, waking up at an exact time, is also working with the mechanics of the Purpose.

Those of the dream and the daily life are not trances, but they work with the mechanism of the Purpose.

In the Asking mechanism, there is the same mechanism of the Purpose (repeated acts in one direction).

The copresence is anyway in the double and is that information that do not occupy the central point of consciousness, but that is taken into account.

The language works by copresence, I am thinking and at the same time the speech is released automatically.

If it had to replace the automatisms by voluntary acts it would slow down everything, so the training is by repetition of acts. For example, the "secretaries medium", do not see the keyboard keys (automatisms).

The automatisms work by copresence.

The shamans and pythonesses have variable representations, the level of precision can vary, but they undoubtedly have in common the strength of desire, they put a strong desire to make it work.

In the "Book of Spirits" by Alan Kardec, procedures for the mediums are explained, which are of different types: telekinetic (moving objects), kinesthetic (body movement), receptive (they capture thought).

For each type of medium has a type of training.

In automatic writing, the dissociation between what is written and what is thought is educated, let the hand write (cryptography), as when a person speaks on the phone and makes doodles. They are small internal image suggestions that are released if you train. It does not even go into a trance.

Mechanism of the trance (experiment)

1 month with interruptions

8 times

Letting go in a trance with a set purpose (discover something, willingness to be led)

There was a "rapture" in the revision of the Ascesis, resuming work, was found with input mechanisms, with phonation.

A very strong energy came from behind.

I observe and try not to fall to the ground. Impact, irruption.

I try to go into a trance to deepen that experience.

I put myself in condition with words, repetitions, wobbles.

I return with stupor, with doubt and do not know where you are.

I perceive that the Purpose is not well configured.

With the trance you can get anywhere, but better clarify the Purpose.

In the trance we tend to destabilize the conscience, separating the "I".
We need a lot of power to catapult ourselves into that world of Intuitions.
Rapture, is a great force that takes you, is almost corporal, very intense.
Ecstasy is a full emotionally phenomenon, the point is to be very quiet, contemplating, not comprehending.
Recognition is a phenomenon of total comprehension, recognition of meanings.

ASCESIS

The prayer of the heart

Monastic Organizations: "The monastic organizations in history" (Salvatore). Monastic organizations are not so old in history. Anchorites and isolated types, fakirs, etc., come from far behind. But the monastic life begins in the sixth century before our era, with the Buddhists. The Essenes of the Dead Sea (2nd century BC) form communities, as do the Copts in Egypt (2nd century AD). All are of desert landscape (Essenes, Copts, fathers of the desert). Buddhists and Jains move around lush forests and have their communities in the Sangha. Also the Pythagoreans in Crotona make a kind of monastic unity, but they are more of social action. Pythagoras (6th century BC) travels to Egypt; he has surely brought elements from there to organize his School. The monastic units were already in Egypt and Asia Minor. When they took power the tyrants in Croton, supported by the people, persecuted and killed the Pythagoreans. Then the Academy and the Lyceum are rather schools, where Plato and Aristotle teach. Christianity works a lot with the monastic thing, in the Middle Ages. Not so the Orphics and Dionysians, who are rather groups but cannot be tracked in organizations of this type.

Philocalia (Treaty of beauty) - "La Philocalia" (From the prayer of Jesus). The teachings of the Philocalia are brief. It is about a compilation. The 156 propositions ("brief thoughts") of Evragio are interesting, where he speaks not of divinity with images, but rather of immaterial "something".

Alejandro del Monte de Atos, 4th century, is a father of the desert. He was born in Ipana, in the current Libya in North Africa and contemporary with Agustín (also a citizen of Ipana, Manichaean and Alexandrine).

The technique of sobriety and the heart are the most interesting writings.

Devotional Mysticism

It is also worth highlighting the Sufi practices of work with the "heart" (verbalization in the heart). These Sufi practices (summit of Muslim mysticism) of the prayer of the heart are inspired by the masters of the desert and Mount Atos. They are devotional practices and techniques.

Alejandro del Monte de Atos, 4th century, is a father of the desert. He was born in Ipana, in the current Libya in North Africa and contemporary with Agustín (also a citizen of Ipana, Manichaean and Alexandrine).

They do not constitute a structured Discipline but it is a very complete technique. From the point of view of the Ascesis it is a Batki devotional path. The verbalizations with the reinforcement of the internal pressure of the air in the heart, is a very complete method to hit where it is necessary to hit. In the devotional schools, repetition facilitates, but if it becomes mechanical, it does not work.

... fight with the body, no! ... (We argue with Evragio on that).

If you are abstracting, do not imagine, do not work with images, and do not fight with the body.

The Buddha dispensed with the ascetic teachings: the middle path is the interesting one. Caves at medium temperature, quiet places and that the body does not interfere, since if it does, you cannot advance internally. When you translate "hyletic" data (material, corporal), you're screwed, it's about working "without images", working with the "immaterial" (Evagrius). If you are attentive to the body you cannot "fly", the body cannot be the reference to eliminate. So in the mountains, with the cold, the foxes, you cannot meditate, and in that place, (the hermitage) even less. The translations of the body are bothersome, so we will have to look for the best conditions to "sneak in" inside.

If you go into a trance with image translation you end up anywhere.

For example, the Tibetan shamans. The Buddhists met them and explained things to them, but these Tantric Tibetan Buddhists gave importance to "getting rid of" the dense stimuli. Then they applied this to the moments of death with the practice of the "lion lying down", helping the one who was about to die. They read him the readings of the lights, they put him on his side and squeezing his carotids, they produced "anoxia", to produce fainting, so that the mind would become cloudy and images would not be translated, taking out the representations when he died. That was to help the good dying, so that he did not have images and did not go after the lights, but he "passed" without images (as Evagrius says) on to the other side. "Take out the representations" in those moments to "move" to another place and not go anywhere because of body translations.

Then you are alive and you want to see other things, well no, because you are equipped for everyday life! But by stripping away all the memory data, bypassing the images, you can reach the "other world" as well. Worlds of meanings, not of images.

May your god be preserved immaterial!

With "translations" of images (such as angels) we cannot move forward, you believe in them, you hallucinate, you see them and believe them. The angels are invented by the Persians, then they pass to Babylon and then to the Jews in the captivity of Egypt. From there they pass to the Christians. It reappears in Emmanuel Swedenborg, Joseph Smith and William Blake. Then come the flying saucers, in the pilots, like St. Exupery with the Little Prince and Salvador Seagull and in the recent movies (Fassbinder) angels also appear. Some of Ahura Mazda's representatives are angels, who harvest fruits, also Marduk. Then the gryphons, winged lions, extraordinary winged beings that announce things, are Babylonians. The "wings" are represented by translations of impulses from the body (lungs).

In the silence chamber appear "butterflies", which move when we breathe.

The Buddha recommends to disregard the suggestions (hallucinatory) of Maya, whose characteristic is that they have great credibility, although they have no reality, they are translations, they are a bardo.

The more immaterial, the more you will advance!!

The meanings are cenesthetic registers (internal sense), otherwise, you could not talk about them. They are not visual, auditory, or olfactory, they do not connect with any external sense and they are rescued from memory. (The interpretations are later). They are different to the conceptualization of those registers that are configured as Myths.

How do you know that 2 plus 2 is not equal to 5? You realize the intellectual error (which is abstract) by the internal sense. It is a feedback line, otherwise you could not realize the error. It's just register and then it's interpreted. The register is not the interpretation (which comes immediately). It is bound that it will not be long before the interpretation comes, necessarily.

The register that is given in the Ascesis, is that there is nothing and yet "Something is breathing by its own very nature". You can not confuse the register with the interpretation. That is necessary to be distinguished, it is a fine line. It is an act that remains in suspension.

The times and spaces are given in the "I", so the images tend to disappear to go to "another" place, you remain in the "emptiness" with its own dynamic.

Cenesthetic registers without translation (dynamic void).

Phenomenological epoché, stay in suspension is the point, not so much the interpretation. For the "I" to remain suspended, having a register.

It is a circular logic, a register seeks for interpretation for what lasts little, the interpretations filtered.

The "Popol Vuh" and the "Canticle of the Creation of the Vedas, are examples that correspond to high-level realizations. In the case of the Popol Vuh the psychological comprehension was great, even though they did not know the wheel.

Maestro Evagrio (399 AD)

Contemporaneous with Augustine (urbis et orbis), "*citizens of the senses, return to yourself and ascend by yourself to the thought of God*" (Letter 1).

"... the words of the divine Nile" (Evagrius): "In prayer, do not figure out the divinity, do not let your spirit suffer the imprint of any form, remain instead immaterial before the Immaterial, and you will comprehend" (About prayer, 56).

Reasons why you should hold your breath during prayer.

"Because the measured restraint of breathing torments, compresses and, in addition, makes the heart ache that does not receive the air claimed by its nature. The spirit, on the other hand, thanks to this method, is more easily collected and returns to the heart, for cause, at the same time, of the effort, of the pain of the heart and of the pleasure that is born of that living and ardent memory of God. For God gives pleasure and joy to those who remember him according to the words: "When I remember God, I groan" (Psalm, 76, 4). Aristotle pointed out, on the other hand, that the spirit is located and collected in the organ that experiences the sensation of pain or pleasure."

... "If you wish to know more, read in the book of Saint Philocalia the treatise of Saint Nicephorus, Gregory of Thessalonica's discourse on the Hesychastian saints and the Centuria of Callisto and Ignacio Xanthopoulos."

The cities, urban. Augustine is a Manichean, Alexandrian citizen of Persian influence. Augustine says of the time: "when I think about time, I cannot experience it" and "when I experience time, I cannot think about it". Husserl takes up the theme of time in his "Phenomenology of immanent time".

Brief thoughts of Evagrio:

4. *Moses and the bush, take off their shoes.*

5. *gift of "tears".*

9. *Set aside reflections and disturbances.*

10 *... thoughts that will present as necessary ... or memory will emerge later ...*

All these are like demons.

11. *intellect "deaf and dumb": Pray.*

14. *prayer - sprout of sweetness.*

15. *prayer - fruit of joy.*

16. *prayer - avoids disheartenment.*

17. *pray without distraction*

18. *renounce yourself at every moment through prayer, always stripping the "I".*

20. *Do not sadden any soul.*

31. *May your will be fulfilled in me.*

34. *prayer without distractions.*

38. *justice and the kingdom (gods) is virtue and purifying knowledge.*

40. *pray for feeling not for routine.*

43. *Your intelligence wanders during prayer?*
55. *Apatheia: impassiveness, apathy; Not because of it you pray well!*
56. *God's place is the place of prayer.*
66. *Keep immaterial and you will understand!*
The psalmody, appeases the intemperance of the body (calms the passions)
Psalms: recitation of sentences (mantra): Lord ...!
Reveals the multiform wisdom.
Charisma: unspeakable gift, sensitive signs of holiness, ointments, oils.
105. *requirements of the body (questionable).*
149. *Prayer is attention.*
Heart is the place of prayer. (This approach should not be lost sight of).

Greek Fathers of the Byzantine Church: Nicephorus the lonely or agiorite

(XII century, Italian of origin, Mount Athos). In his "prayer of Jesus or prayer of the heart" (prayer without ceasing) he explains respiratory techniques and the techniques of the treatise of sobriety and the care of the heart. The text of sobriety is a patristic text, which explains science and method of eternal life in the body of the "apatheia".

Prayer of the heart is tradition from 1400-1500 in the monasteries of Sinai and Mount Athos. The primitive prayer form of the heart was the Kyrie Eleison. The neptic saints (nepta = sobriety) say that sobriety is the fasting of the soul, which is attentive to divest itself of its thoughts. From this derives "vigilance", which is the condition of awakening (attention). Attention = care of the spirit = care of the heart = "sobriety".

Verbal prayer or psalmody or verbalization.

"... repeat without ceasing a sentence ..."

Lord have mercy on us!

Kyrie Eleison!

"... a single word has the virtue of collecting the spirit ..." (Monology)

"... adapting the breathing to the heart, the interior is quieted" (the spirit becomes quiet).

1. It is convenient to descend from the brain to the heart.
2. The first effect is enlightenment.

Prayer of the Heart

Method to stop the ramblings of the imagination.

Treaty of sobriety and care of the heart

"Let us go back to ourselves.

Re-enter into ourselves to bind us to the kingdom of heaven that is inside of ourselves.

Our fight is against the rulers of this dark world."

Attention: care of the spirit, sobriety, rest of the spirit.

Properties: sign of penance fulfilled, called from the soul, stripping of the passions, principle of contemplation, is the ataraxia of the spirit, purification of thoughts, the temple of the memory of God.

"May your life be peaceful"

"Prepare the ambit"

"The air of inspiration because of our heart".

"The heart is the beginning of life and the warmth of the body"

"The heart by the expiration guarantees the temperature".

"The lungs are the bellows."

"Collect your spirit and introduce it in your nose"

"It is the path that the breath takes to go to the heart".

"Force it to descend into your heart the breath of the spirit, at the same time as the inspired air".
(They are rare conceptions like that of the tantric with the semen that returns upwards)
It is about the representation of what is produced.

"To put the spirit through the nostrils with the soul of the heart, produces an ineffable joy."

Air + Spirit = heart (spirit + soul come together) = ineffable joy.

"Accustom your spirit to not rush out of the heart."

"While the spirit is with the heart, it has to maintain the" psalmody ".

"The reason of man has its base in the chest, it is in our chest where we speak".

It matters the representation of what they say, not the object thing they say.

It is in the forcing of the image, of the force of representation.

The mobilization of the affective and emotional thing that accompanies it.

Bakti Yoga: "Prayer of the Heart"

If we are talking about that affective path, we need a power that gives you the affective thing, if you have it. To produce the spark and break the lid connecting with another level of consciousness, you will have to make an affective force of the heart work strongly.

The "potency" gives you the "affective" thing, for the "spark". With that "power" the Ascesis is made to enter the other world ...

Annex regarding the Jesus Prayer

"La Prier du Coeur", Abbaye de Bellefontain, Begrolles (Maine-et-Loire), 1977.

Prayer of the heart. It was introduced in Russia towards the middle of the 14th century and Saint Sergius, the founder of Russian monasticism, knew and practiced it, as well as his disciples.

Among them, Nil de la Sora is one of the best known. Another well-known monk, Paisij Velitchkovsky, spread it and popularized it in the 18th century. But, through the Churches of the East, this practice goes back to the tradition of the Greek Fathers of the Byzantine Middle Ages: Gregory Palamas, Simeon the New Theologian, Maximus the Confessor, Diádochus of Fótica; as well as the Fathers of the desert of the first centuries: Macario and Evagrio. Some link it even with the Apostles.

This spiritual tradition had its main focuses of life in the monasteries of Sinai from the fifteenth century, and on Mount Athos, especially in the fourteenth. Since the end of the 18th century it expanded out of the monasteries thanks to a work, the Philocalie published in 1782 by a Greek monk, Nicodemus the Hagiorite and published in Russian, shortly after, by Paisij Velitchkovsky. The primitive form of the Prayer of Jesus, says Meyendorf, seems to be the Kyre Eleison whose constant repetition in the Eastern liturgies goes back also to the Fathers of the desert.

The prolixity in prayer often fills the spirit with images and dissipates it, while often a single word (monology) has the effect of collecting it.

The Holy Spirit is divine Breath (Spiritus, spirare), expiration of love in the heart of the Trinitarian mystery.

Respiratory function, essential for the life of the organism, is linked to the circulation of blood, to the rhythm of the heart, to the deepest fibers of our being. The deep breathing of the Name of Jesus is life for the creature: *"He who gives to all life, breath and all things ... In him we have life, movement and being"* (Acts, 17, 25- 28). *"Instead of breathing the Holy Spirit, says Gregory the Sinaite, we are filled with the breath of evil spirits."*

Adapting the prayer to the breathing rhythm, the spirit calms down, finds rest (repose = hesychia, in Greek, hence the name "hesicasmo" given to this spiritual stream of prayer).

The spirit is freed from the agitation of the external world, abandons multiplicity and dispersion, and purifies itself from the disordered movement of thoughts, images, representations, ideas. It is internalized and unified at the same time that it prays with the body and incarnates itself. In the depth of the heart, the spirit and the body rediscover their original unity; the human being

recovers his "simplicity". The prayer of Jesus, with its aspect of spiritual technique and its breathing rhythm, consists in the descent of the spirit - or intelligence - into the heart. "It is convenient to descend from the brain to the heart. For the moment, says Theophane the Confessor: *"there is nothing in you but totally cerebral reflections about God, but God himself remains outside"* When the Jesus Prayer becomes the Prayer of the heart, its first effect is enlightenment.

Eastern theology met a very lively discussion in the fourteenth century, between Gregory Palamas and someone named Barlaam. The latter, imbued with an alleged Western scholasticism, devoted himself directly to questioning the practice of the Prayer of the heart and its theological foundations, ridiculing, in particular, its respiratory methods and risking thereby discrediting all monastic life.

"The heart is the central organ of the inner senses, the sense of the senses, since it is the root".

33. Archimandrita Spiridon, *Mes missions in Sibirie. Souvenirs d'un moine orthodoxe russe, edition, Cerf. Paris, 1950 (reissued in 1964. collection Foi Vivante), p.19*

Brief news about "The Philokalia"

This work, which appeared thanks to the liberality of a Romanian prince, Juan Mavrocordato, whose identity is not confirmed, was the fruit of the joint work of Mario, Bishop of Corinth (1731-1805) and Nicodemus the Hagiorite (1749-1819).), a monk of the Holy Mountain. The first was responsible for compiling the texts and the second was to assume the wording of the preface and the notes.

It was an in-folio of 16-1207 pages in two columns that began as follows: *"Philokalia of the Néptic Saints collected among the Holy Theophorous Fathers, where one can see how the spirit is purified, illuminated and perfected by the Philocalia of active life and contemplation ..."*

Nicephorus the Solitary

Notes. 1. Nepsis: Sobriety, a term that will return incessantly in these pages. *"Sobriety is the fasting of the soul, attentive to divest itself of its thoughts; the state that results from it, vigilance, is the condition of awakening".*

Evagrio Pontic (+399)

Heir to the great Alexandrians, Clement and Origen, he coined, in the form of the spiritual century, the principles of a resolutely intellectualist mysticism.

The spirit - the nous - must shed its passionate thoughts, then, from the simple thoughts, to the complete nudity of images, concepts and form. Evagrius directs one of the great currents of Byzantine spirituality.

Marco the Hermit (S.V)

First he was Superior of the monastery and later, anchorite. He died in the first half of the fifth century. The Philokalia retained three of his stories: *"The spiritual law"*, *"On those who pretend to be sanctified by works"* and the *"Letter to Nicholas"*. Later on a citation of this last treatise in the Speech of Nicephorus the Solitary was found.

Hesiquio de Batos (VII-VIII centuries)

Nicephorus the Solitary: *"spiritual perfection is absorbed by the attention and prayer of Jesus"*. Without his technique and the contribution palamita on the vision of the taboric light, Nicephorus and the pseudo Simeon would not be more than a pure and simple reissue of Hesiquio.

Nicetas Stethatos (+ 1090)

The Philokalia received its three Practical, Gnostic and Theological Centuries, consecrated to each one of the stages of the spiritual life; active life, contemplation of natures, knowledge of God or theology.

Nicephorus the Solitary (second half of the thirteenth century)

Called Nicephorus the Solitary and also the Hagiorite, it constitutes the first testimony, dated with certainty, of the prayer of Jesus combined with a breathing technique.

According to the testimony of Gregory Palamas, Nicephorus, "Italian" of origin, passes to orthodoxy and embraces the eremitical life on Mount Athos. Adversary of the religious policy of Miguel VIII Palaeologus (1261-1282), he was exiled.

He gathered, always according to the testimony of Palamas, an anthology of patristic texts on *sobriety*. Then, faced with the impotence of many beginners to fix his spirit, he presented a method to stop the vagaries of the imagination.

The first part - and the most extensive - is an exaltation of the hesychastian way, that is, of the state of sobriety and attention. The second, which could have been a kind of independent treatise, concerns the respiratory method.

Some Apothegms of the desert fathers

"Nothing is more powerful than the alliance of hunger and solitude to fight against it. She provides acuity to the vision of the inner eyes."

Evagrio Pontico (+399)

"11. Strive to maintain your intellect, during the prayer, deaf and dumb; so you can pray... "

"14. The prayer is a sprout of sweetness and absence of anger..."

"15 The prayer is a fruit of joy and gratitude..."

"16. Prayer excludes sadness and discouragement..."

"66. Do not imagine the divinity in you as you pray or let your intelligence accept the impression of any form; keep immaterial and you will understand..."

"68. When the demon, jealous, seeks to break the memory during prayer, he does violence to the complexion of the body to awaken in the intelligence some unknown ghost that gives him a form. The intelligence accustomed to remain in concepts is easily subjugated; the one that would have tended towards the immaterial gnosis without form is deceived and takes the smoke by light ..."

"83. The psalmody calms the passions and appeases the intemperance of the body; prayer makes the intelligence exercise its own activity "

"105. Do not attend to the demands of your body during the exercise of prayer; Do not let a bite of a louse, flea, mosquito or fly prevent you from moving forward in prayer..."

"151. The excellence of prayer does not reside simply in quantity but in quality ". Witness the two who went up to the temple (Luke 18, 10 s) and the saying, "In your prayers, do not multiply the words" (Mt 6, 7).

Nicephorus the Solitary (second half of the thirteenth century)

"Come so that I may expose you to the science, the method of eternal life, or better, celestial, which introduces without fatigue or sweat to the one who practices it in the port of Apatheia".

"What is attention, what are its properties?"

"First, let your life be peaceful, clean of all worry and at peace with everyone."

"The air of our breathing, we do not exhale it more than because of our heart".

"Sit down, collect your spirit and introduce it - I mean your spirit - into your nostrils; it is the path that the breath takes to go to the heart. Push it, force it to descend into your heart at the same time as the inhaled air. When it is there, you will see the joy that will follow: you will not have to lament anything.

Accustom then your spirit not to rush to leave.

"You must not shut up or remain idle. But, you must have no other occupation or meditation than the cry of: "Lord Jesus Christ, Son of God, have mercy on me!"

"The reason of man has its seat in the chest".

"Dedicate yourself to scream internally."

This annexation of the whole spiritual life through attention is one of the characteristic features of the hesytic hesychasm.

The Pseudo Simeon, The New Theologian

Method for Holy prayer and attention:

"... as a divine consolation not wanting another worry. Such are the signs of his illusion, because the good that is not well done is not a good.

If, in addition, this man leads a solitary and entirely closed life, he will necessarily lose his head. Assuming he avoids this fate, however, it will be impossible for him to attain possession of the virtues and the apatheia. "

"From what I have just said, the lucid man will notice the benefit of the first attention. I consider that some have escaped such accidents thanks to community life - it is to the anchorites that the aforementioned happens; what is certain is that they will not make the slightest progress in their entire lives. "

The second prayer

"Here, now, the second prayer. The spirit withdraws from sensible objects; it is careful of the external sensations; it prevents his thoughts from walking vainly among the things of this world as it scrutinizes his thoughts and applies his attention to the prayers that his mouth directs to God. The more the imprisoned thoughts pull of him, the more he is subjected by passion, the more violence is done to return to himself. He who fights in this way will never know peace nor will he encircle the crown of the victors."

"Those are the characters of the second sentence. They give the jealous spirit an idea of its inconveniences. This does not prevent the second sentence from being better than the first, in the same way that a full moon night is better than a dark night without stars."

"The liberated spirit can struggle effectively, disperse the enemy's thoughts and deftly expel them while raising the prayer from his purified heart. Those who do not start in this way are crushed without benefit. "

"The beginning of the third prayer is not looking up, reaching out, gathering thoughts and demanding the help of heaven. These are, I have said, the characters of the first illusion. The third sentence does not begin, like the second, fixing the attention of the spirit on the external senses, without distinguishing the enemies of the interior, since this is, we have seen, the best way to receive the blows without being able to return them, to be Inadvertently wounded, being carried away in captivity without resistance ...

If, you also want to learn the way to pray, I will tell you, the best you know, with the help of God. First of all, it is necessary to acquire three things - then you will dedicate yourself to your object -: indifference regarding the reasonable (allowed) and unreasonable (forbidden) things, that is, to be dead to all things; a pure conscience, taking care in your acts of all condemnation of your own conscience; finally, detachment, immobility before any passion that makes you lean towards the present century or towards your own body.

Sit then in a quiet cell, in a secluded corner, and dedicate yourself to the following: close the door and elevate your spirit, over the center of your belly, that is, over your navel; compress the

aspiration of the air that passes through the nose so as not to breathe easily and mentally scrutinize the inside of your bowels looking for the place of the heart, the place that all the powers of the soul like to frequent "

"At first you will only find darkness and a persistent opacity, but if you persevere, if night and day you practice (without ceasing) this exercise, you will find, oh wonder, a happiness without limits. For as soon as your spirit has found the place of the heart, it will see in a single blow all that it has never seen. It will see the air that is inside the heart and it will see itself, entirely luminous and full of discernment. In addition, if any thought comes up, it will not have time to be formed or to become an image, because it will persecute it and reduce it to nothing by invoking Jesus. The spirit, in its resentment against the devil, will excite the anger that nature has given it against the spiritual enemies and it will expel them with great blows. The rest you will learn, with the help of God, practicing the care of the spirit and holding Jesus in your heart. Sit, you have been told, in your cell and she will teach you all things."

Why are the first and second forms of attention incapable of making a complete monk?

Teolepto of Philadelphia (1250-1321)

"When you have suppressed, in the exterior, the distractions; when you have, in the interior, renounced the thoughts, your spirit will awaken to the works and to the spiritual words "

"The monk must have the remembrance of God by breathing"; another one, that "The love of God must pass through our breathing" and Simeon the New Theologian says: "Compress the inhalation of air that passes through the nose so as not to breathe comfortably..."

The Tome Hagiorita

"He who treats of Messalians who consider the brain or the heart as the seat of the spirit, let them know: they attack the saints. Saint Athanasius places the seat of reason in the brain, Macarius, whose radiance is not inferior, places in the heart the operation of the spirit "

Nicodemus the Hagiorite (1749-1809)

"Dionisio the Areopagita, in his passage on the three movements of the soul, calls, to this conversion, the circular movement and without deviation of the spirit. In the same way that the periphery of the circle returns to itself and joins itself, so the spirit, in conversion, returns to itself and becomes one. That is why Dionysius, the most excellent of theologians, has said: The circular movement of the soul consists in its entrance into itself through the detachment of external objects and in the unification of its intellectual powers, which is conferred by its absence of deviation, as in a circle, (Noms divins, chapter 4), on the other hand, the great Basil tells us: The spirit that is not dispersed among external objects nor extended over the world by the senses , returns to itself and rise by itself to the thought of God" (Letter 1)

... the words of the divine Nile (Evagrius): *"In prayer, do not imagine the divinity, do not let your spirit suffer the imprint of any form, remain instead, immaterial before the Immaterial, and you will comprehend "(About prayer, 56).*

Acts of School 2006 - 2010

January 25, 2006

Day 2 - Day 3

Shamanism

It is the most widespread religion in the world and it advances in the cities.

The shaman prepares himself a long time (since he is a child) with adequate food even.

This religion, Eurocentric scholars do not consider it because:

- It has no book.
- It has no priestly caste.
- It has no organized worship.
- It has no fixed place of worship.

The shamans of cities are different in their action.

(Shamanic game: the taba)

The shaman leaves his body and enters another's body to perform some "operations". The shamans find certain animals and plants on their way through the "bardo".

They seek to fix "souls".

It is a part energy work and they also "ingest" something to help.

It is interesting to study the shamanic aspect of the Buddha, to see how he sees animals inside, that getting out of himself and get in touch with plants, animals or humans is very shamanic.

What justifies the shaman is "help", it is to be helpful to his community, in that they train.

Shamans are affected to the "trance" and how to move in there. They are based on an animist ideology.

The shamanic trance

Take care of the tribe, or the people, etc.

Help or cure.

He is dedicated to others.

Spiritism (Allan Kardek) is shamanic, just as there is a strong shamanic component in Taoism (they throw the sticks to visualize the future and listen to the spirits when they consult them).

In the Orphic we had the catharsis that is passed on to Christianity. For Christians, Spiritism is the devil.

All of Africa is animistic and Latin America has a lot of that.

The animistic thing is at the base of all religions.

In animism, everything is full of spirits (plants, animals, fire, water, wind, earth, etc.). The cult of nature is for the spirits it contains, this is even pre shamanic.

When the cities separated from the forests and animals, animism was not recognized, but now that the cities are collapsing, the animism is reborn with the return to the countryside; with reveries of quiet, bucolic places ... It is strong in the heads of the people.

Cults of nature, by the spirit of beings (animate and inanimate).

The druids, elves, undines, goblins, gnomes, are spirits, they are shamanic, and they form personified characteristics.

They are the souls, what "animates", what radiates, nothing is still for animists.

With the neurosis of health, hypochondriacs and ecologists, it tends towards the animist, the shamanic. Now that nothing is working, it emerges again, advancing towards that form, where the world is no longer the same. It is not that it recedes, but that a new stage arises.

Superstition = what survives, what lasts over time...

The shaman of today is not the same as the ancient shaman.

It is the time of the shamans!

Animism is the basis of shamanism and Spiritism. It is mounted on the deep, kinesthetic register that the soul can move. In your dreams you travel to other places even if you do not manage it, and when we are "awake", we are asleep, we are "blind" to those places and worlds.

At the base of these religions is animism, the theme of the "double" that leaves the body.

That tendency is in the people.

Ours people are in the "archeology" of religions, they are at the base, since the world is illusory and they are willing to discover a new world.

They know that there is a common thing that is "approaching", powerful, great, something "mysterious".

The wave is growing and the membrane that separates spaces is thinner.

The technological and magical worlds are relatives.

But magical practices do not act on things but on the consciences of people.

Technological practices act on things and not on people.

Magicians are not religious; they are operators on things and people.

The magician with his yantra (talisman) acts upon objects, upon the world. It is very similar to technology. The world is becoming very magical.

Technology is going to accelerate and social institutions receive the impact of what "it cannot be", however technology does not receive that impact.

Ceremonies can be seen like this, as elements of transformation, at their base they have this concept. For about 3,000,000 years it has been acting in this way.

The "archeology" of the hominid has antiquity, until they get it right and they start to handle the fire and very close to the other animals, burying the dead, doing strange ceremonies, with taboo places, the people with powers were already acting before the fire discovery.

The structure of consciousness is the same.

The basic equipment is the same and is ancient...

The historical process develops in the measure that it fusion with the equipment (Foucault, postmodern) that move with "paradigms", that is to say something that is in the head but that does not exist, it is said that paradigms are like artifices to move, but a post-modern cannot accept that.

They do not deny history, they just say that they are constructions that we do to understand it, but that they did not exist.

The psycho-social background is not the equipment.

The background is a product of the equipment, like translation of impulses.

Electrochemical functioning is the same, but it is in the psychosocial background that disturbances occur, history.

The "double" is part of the equipment, which is already in animals, plants, although not as developed as in humans.

The "field" is in the cell and in the tissues and it is in the complexity of the human being that it takes another character, another possibility.

Hypnosis

It starts with Braid (the mind can act in the body) XVIII centuries... This introduces the concept of physical alterations, produced by the mind, with hypnosis. They can also cause anesthesia.

Thus we have examples: ... the mystics that produce the stigmata, the sores of the "lord" that bleed.

They are images that act on the body, burning needles that do not burn, thermometers that change due to changes in the body due to the images.

Diseases are from the soul and we move towards animism.

The issue we want to highlight is the influence of the mental thing on physical registers.

Reflection, the spirit, is the potential of returning to oneself, it is the basis of the spirit.

It is like the functioning of consciousness.

The ability to return to oneself

It has the ability to record the return of energy and can achieve the independence on oneself and move forward.

It is the return on oneself that allows entering the profound spaces.

The Anima tends to dissociate, unless is acting on itself, with the human being, the ability for reflection and not just reflex.

Reflection on oneself! (human characteristic)

You use a potential that you did not use, even though if you had that possibility.

"Valid actions" do not hit as when you get to the "sacred spaces."

The Contact with the Profound (is) given in the structure of the human base and not (is) given in the biography.

It (is) given in the hominid structure that contact with the Profound.

The historical thing moves on the surface.

Postmodernists have a neo-romantic background. They say that things are done by people by genetics, and that that drives them.

In the psychoanalysts, school of Vienna, they said it was the subconscious.

All of them grasp that the conscience rests on something deeper, an "archaeological" base.

Pyramids were "resurrection machines", "transforming ovens".

(The remains that stayed "accompanying" were images, the Ka had to orient itself and continue "feeding" to make the Ba. It is the Ba that we assimilate to the spirit.)

The biconcave crystal is the structure of the Mind, unlike the structure of consciousness, which has more to do with devices.

Alexandrines

They already spoke of the "anima mundi", it was a different organism that was in everything, composed of different souls...

The humanists had that Alexandrian vision in the Renaissance. Profound spaces are not individual, you elude the "I". When you get in, you do not remember, the "I" has virtual register but in those spaces you do not have "I", you enter them without "I".

We are going towards what "does not exist" ... in the Profound Spaces you cannot control.

Phenomenologists speak of being-in-the-world, referring to the "I", it is a whole structure. The illusion of the "I" is necessary, but to fall into trance you have to train yourself.

When you want more, it is not enough to enter into "trance", you have to find the entrance. At a certain moment you enter and come back loaded with a backpack.

The Disciplines try to internalize more and more until you enter and bring the backpack with weird stuff.

Buddha, the passage from the illusory consciousness to nirvana, passes through Mara (dance around you), seeks to reach the Nothingness, Nirvana, Profound Spaces, is a mental state in which you cannot remain because your body calls you ... The Nirvana of the Buddha is an equivalent to the entrance to profound spaces.

But the "I" is enriched and begins to realize, grows ... and the energy is applied to more interesting things.

That Nirvana is operated in copresence, in the presence of God ... as others do in the "presence of themselves" (consciousness-of-self).

Reflective action: something is done knowing what is being done or is about being in the Center and you have to be aware and not get lost, always vigilant, do not get lost. Being in the "center" is vigilant awareness.

That is the Liberation, how to get out of the cycle of reincarnations.

The trance is the door; with different procedures ... it is convenient to manage it.

At the base of trance is to move the "I". We are interested in procedures; one procedure is not the same as another.

The Purpose is the key to this matter.

You have to charge the copresence and it works alone, like a wheel that "prays alone"
... "the mountain prays alone"...

The practice in one direction is to charge the Purpose, the Buddhists would say.

Let be automatic! When you have elaborated the Purpose it will work automatically.

With the practice of the direction and the charge of that direction.

All this you do with the "I".

So when you leave the "I", something will guide you.

We must avoid the "powers", so "I" linked. Someone seeking "powers" cannot get involved in these matters, because in this case will be posed from the "I"...

It will have powers as a consequence and you cannot put it as Purpose.

We load the Direction and not the landscape with the "I".

The shamans seek to be kind, to do good things for the community.

But it is not the Buddhist thing of the Nirvana.

The Purpose is the same: Nirvana without time or space.

Wherever you enter, we go to the same point of entry.

In the work with things, you recognize something in you.

But there may be other forms of entry.

When we speak of the Ascesis, at the end of the Discipline, there we come to the common Hall.

The purpose for all will be the same, to enter Nirvana, to the profound spaces.

To build your Ascesis you will have to see where you enter. You have to go through the trance to enter, this is law.

... if your head is like a nut, you cannot go into a trance ...

... we do not need the vigilant "I" ... we have to connect with the range. (Even in drunks, there is a tendency to go up and say interesting things, try to avoid the "I").

We look with sympathy at the mystique of religions, which seek to connect with that "place".

That the thing be massive depends on the history, of certain moments.

On the Ascesis

From an exchange with Nicole:

Negro explains how it is done: First with an entry. The Purpose, the affective thing. The day you are in situation to move is when the Purpose triggers by itself. If it does not triggers by itself, and you have to mobilize something and it's not like that. The Purpose is not just an image, a clear idea, it is something very dear. Do you have those requirements equipped? What you do with that Purpose? you move it before entering the Ascesis. You put yourself, you put yourself with all the force of the case and you enter. How do you enter? With step 1. The call and the greeting.

Negro asks her if she has worked the differences between projection and introjection. It seems that your Purpose is more on the side of introjection.

Nicole: The Purpose has to do with others...

Negro: well, then you have a projective thing.

So we are talking about non-occasional Purposes. And how is it that you have been changing this lately, regarding its formulation. The experience has been deepened.

What difficulty do you find? Nicole explains that it is the point of reaching that state of tranquility. And keep going to that other place.

Silo explains that the nature of that phenomenon, the experience you get in the Ascesis, you cannot capture. The nature of that experience prevents you from visualizing it, your head cannot be placed there, you have to let go, it's more, you do not know where you are standing. You cannot put that "I" there if it's precisely about moving it.

Nicole explains that she gets out because she cannot breathe and Negro explains that this is the way it is, that your body takes out or some noise or something else and you go back to the dense

life and you do not know how to explain what happened. It's a pretty miserable thing; you have no note or recording of that. But there is a kind of growth in this. A type of deepening in that experience, from one time to another, you notice that is more suggestive, new things occur to you, you have a flurry of comprehension. It is not a voice that tells you I do not know what, you cannot catch it, or you take out the "I" or you do not take it out. And do not complain if you do not find out what happens. So do not have any idea about this. We do not look for translations of anything; you're going to get involved in landscapes.

All this is becoming suggestive and entering is gratifying. And you come back inspired. Do not get involved on the translation side. One can love that. San Juan de La Cruz or Swedenborg, they were not crazy and their translations are very curious but we do not want to go out there. The indicator tells you that you notice that you are growing.

The Ascesis has nothing to do with the routines. You motivate yourself, you like it and you advance in the Ascesis. But it is this issue, the tragedy of the matter, the failure to remember this subject.

And that which is common to the other Disciplines. The entrance and the Purpose. So what is interesting is a shot inward and then comes the expulsion, you come out, you leaned badly, that your back, and what follows is that you do not know what happened. You do not know if it happened or not. The feeling of having touched something or having reached a special inspiration, and the translations that have appeared in some cases, does not go there, on the side of translations.

And what we do know is that you cannot be moving the Purpose that has been chosen. Do not be moving Purposes.

Silo asks if any experience of Projection has been done. Yes, in the case of impositions. And he asks if has arise in anyone the case of helping others? Some examples are given.

He explains that for all these issues that we are speaking about, the Center of Gravity has to be inside, in a thing of internal growth, even when there are comings and goings.

If you are going to help others from the Ascesis, you cannot produce that ostensibly, at all costs, because you will have a social problem, why this one and not this other one? Those things must be more demure. If not, it is going to be a mess, for sure.

Of what we speak there is a trace. It is told in mythology, that even Jesus, when he cures a blind man, afterwards he says to him, "Now go and do not mention it". Then watch out, otherwise you'll have a string of guys behind, begging for cures.

So that's the mess; that you do not know what happened, but yes we know that it's not a routine, it's not once a week or once a month. It's very good what Nicole explains and the advances, of that strong inspiration, yes, it is okay with that.

There were people who worried about supports with the body, to handle their breathing for example. All of Philokalia and Yoga are full of those gossips. Where breathing is being concomitant with moods and you enter in a strong emotional state, breathing will be changing. What they do is worry about breathing. Breathing is high to be able to get into and with the lungs full and then let it out gently, do not leave it to the spontaneity of the mechanisms; otherwise the breathing will take you out. They took much care to educate the breathing to enter. Others have worried about the body posture, without going any further, Mariana made a chair to support herself and thus she forgets the body.

Breathing is more important; you come out because the breathing has not been educated. I fill up my lungs and let it out slowly, or so many inspirations and so many expirations. It is an automatism to inspire well, hold a little and let it out smoothly. That in order to become automatism has to be practiced a lot. And the other point is that of the postures. Will have to see. If the matter of what expels you is the body. And it is not psychological concern but concern with the body.

The clearer and more delimited the Purpose is, the better, if your Purpose is very broad and a little vague, it will not be easily released at that moment. But having to do with the social, it is also possible and even desirable.

That experiment of occasional projections. It can be done with meals and other things.

Karen comments on her experience with the fasting retreat. There is an experiment that is the fasting retreat. It is a projection of the mechanisms of consciousness, a strongly configured Purpose of projecting out of the mechanisms. You work with big forces, food and drink, with hunger and thirst. The experiment is with food. You plan to go for three days, first load a Purpose to achieve with that projection of the mechanisms, leave myself and structure outside of my body. You go to a place where there is nobody, a kitchen and a bed. Prepare food that has a lot of flavor, with smells. And you are also charging the summit with that Purpose a few weeks before. You prepare everything on a small table in front of the bed. You prepare a wonderful lunch, you impregnate yourself with the food, you try a little, you enter two to three times a day in an asceticism to charge the Purpose; you make gestures to take a morsel of what you have prepared to your mouth. Then you throw away the food. Again you make another meal the next day. One continues working the Purpose and the food is present. In one moment I began to see how my conscience became obsessed with one type of food. The obsession was key. I went to bed, I was reading, I was on the bed, and the mechanism was released. Like floating just above the soup. The register is very clear, from a torpor I go to the soup. It is an experimental hallucination, you produce it.

N: We are studying the mechanism of experimental projection. It is occasional, leaving the mechanisms themselves, an occasional hallucinatory projection. So then to be potent it has to have an obsessive character.

Many things can be done to refine this. We try to strongly motivate this impulse in the case of our Purpose, without becoming obsessive. They are great desires, with great affective charge. And the daily life phenomena that have to do with this are all cases of inspired consciousness.

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Then the Asceticism is dynamic and the limits of the Asceticism must be overcome. It has to change as you find it insufficient. Like the skin of the snake, divest yourself of the technology used.

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So, we are on the subject of Asceticism, Comprehend the Asceticism and develop it is each one's job. And the great struggle you will have is the drag of your landscape of formation that you bring from the discipline. Try to understand those fundamental experiences, which are as a possibility in all human beings. We are made like this, hitting in certain points and working in certain ways we can hit the same in all human beings.

To develop the Asceticism, how one takes the Asceticism, how to develop it, how to break boundaries, it is a big effort and results are obtained.

This I wanted to tell you, since we will have to explain to others.

We talk about breaking limits, it's a crazy thing. It has an air of family to productivity this of the Disciplines. How is it that each one takes the Asceticism? It is not seeing what others did. It's about breaking boundaries, and everything else is pulling you down.

We saw very interesting changes when people from different disciplines began to exchange. That broadened the point of view. That is what we commented, the same Asceticism must be overcome. You can take elements from other disciplines for your Asceticism.

There are many works in the historical world that are not of the Disciplines, but for ex. the one on Mount Athos, they illustrate very well. In the School Notebooks, emphasis was given to that, they are procedures and works and they are not disciplines.

In the Ascesis you lean on the exceptional significant experiences of your discipline. Do not leave it paralyzed where it is, let it evolve, perfect it. You have the field to continue exploring; it does not stop in a static paradise. With the Ascesis you can make an interesting new model.

Let's go to the Sala and see if our Ascesis is blocked, if it has been changing, if we have entered new elements or if we are closed, or we are open to new possibilities. The Ascesis has moments. See in what moment one is situated.

We aspire with the Ascesis not to have to build, a kind of active nothingness that seeks to advance.

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