

ASCESIS

Excerpts and ordering by topic of Silo's talks
about the Ascesis in Notes and Acts of School
and other sources.

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The intention of this work is to facilitate the introduction to the subject of the Ascesis by ordering by topic talks given by Silo. These are by no means complete transcriptions of what Silo said in School Notes and School Acts, but just a part referring to the theme of Ascesis, which some Masters, mentioned in this writing, considered important to synthesize for those who want to start on their Ascesis. Our task was simply to order the themes starting with the Style of Life, followed by Entrance and Trance, The Purpose, and The Ascesis.

For those who would like to read the complete documents, these are in their entirety in Complete Notes of School and in Acts of School (2006-2010), and in other pertinent documents that have been cited in this text. As well as there are annexes with historical and cultural data related to the subject, which due to its extension we consider not to include in this writing.

You will notice some repetitions in the text; we left this since they belonged to different talks and we considered that they might be useful for a better understanding.

J.P.

THE PURPOSE: A TRANSCENDENT SENTIMENT

We are not talking about the senses through which we perceive the world around us, nor about the sense taken by something that moves. We are talking about the purpose, so to speak, of everything that exists, the purpose and possibly a plan within which everything in existence vibrates and evolves, including ourselves. Because we clearly see that deep within each one of us, we can begin to discover, recognize and nourish an inner feeling of connection with the divine. And that this transcendent feeling moves us to search for a new way of life that includes the presence of the divine, of a center of gravity, a continuous alertness and vigilance regarding our consciousness and the world around us.” SILO (First exposition of the Inner Religion - Valdivia, Chile 1972)

PURPOSE

Elaborations on the Purpose

You can begin with some experience from the work with the Discipline that has a great resonance for you; something you deeply desire, something you feel can give meaning to your life, and perhaps to what happens after that.

It takes time to shape this purpose, which begins to configure a Style of Life. The Purpose is personal and there is no need to talk about it.

You can begin to practice the Ascesis by connecting with the Purpose.

We work on the Purpose beforehand. The Purpose is based on the mechanisms of co-presence and is released automatically if we have charged it affectively.

We work on it before the moment it has to be released.

Everything is mobilized at this time. This has great magic.

It is different mechanism from that of the will. It is developed and set in action.

The key is the emotional charge, for both introjection and projection.

The strong desire to produce an achievement is what produces that achievement.

That desire is almost an obsession. The greater the need, the greater the emotional charge that is activated.

The Purpose is the aspiration, the internal dimension to be reached. For example:

"I want to achieve the greatest comprehension with the greatest potency, the highest degree of comprehension in these matters."

If you educate the Ascesis as to what you want to achieve in your life, that is what has the emotional charge. The emotional charge is like a battery, a great accumulator.

The charge of the Purpose is what provides meaning, and if you want to enter the profound spaces, the emotional charge will have to do with. It has to be working, but it will manifest later.

The key is not so much faith, as it is whether or not you have a charge. It isn't that you have faith and no charge. The issue is the emotional charge. Doubt makes you lose your charge, it has to do with the strength of the charge, and not so much with certainty.

In synthesis:

1. A clear image (both for introjection and for projection)
2. An emotional charge (copresence with very intense emotional charge)
3. It is released at a certain moment.

The Purpose is in the spirit; it makes things happen. A great Purpose keeps generating that process. Structures oriented by purposes, purposes that are in the spirit of the people. Plans are not what move things in that direction.

When a need arises, a plan emerges. For example, a wall is needed. What dimensions? I don't know... Then someone comes and says, 15 centimeters by 3 meters. That person is collaborating, contributing to that purpose. Another example is the idea, the need for a better world. That idea is installed in the spirit of the people at this historical moment. It is already producing and vibrating.

Although the purpose may be diffuse and undefined, it is in motion, and keeps giving you direction. Sometimes it takes on a character of great urgency. Then the historians explain how things went, but not before it happens.

That way of working is something we use with great awareness of that form. Of how that form works. There are all kinds of purposes. In the Ascesis you work with purposes, but you have to locate your purpose properly, deeply. You have to explore deep inside yourself and shape it and clarify it. If it is of key importance to you to realize this purpose, it has more strength.

How do you explore deep inside yourself? By comparing things, needs, that can be dispensed with. You become more aware of things that are more secondary, more subject to pressure. All this requires a lot of reflection.

You have to look carefully at those profound purposes. Do not deceive yourself, this is important. You should also review the pre-predicatives, assumptions, and prejudices you have. (See "Illusory purposes, overcoming fears").

The theme is that we have to configure the Purpose. When that Purpose is there (although it might not be conscious yet), goes on acting. When it's configured and is conscious, it is very strong.

Someone who has no purpose has a very volatile life. The Purpose is working if you live within it. We live within it; we move and exist within it.

It is a Purpose without the "I". If it has the flavor of the "I," it lacks the necessary depth. The Purpose is supra-personal, it is not the "I" that is at stake. It is not easy but it is a very nice theme.

When you are configuring it, it gets stronger and you live inside it. You don't "find" it. A purpose is "Chinese" (incomprehensible) for anyone who bases their actions on the personal.

Question: "Are there degrees, or is it definitively in the "I" or not in the "I"?"

We keep learning, learning little by little, but ultimately we end up with it not being in the "I."

The religious sentiment is a different phenomenon from that of the Purpose, although there is experience and it erupts forcefully.

The Purpose gains more and more strength, it begins to devour everything and you end up living inside it. As you approach that center, the Purpose starts taking up more and more space inside you. You will need to center yourself; you are able to center yourself.

The clearer your Purpose is, the less you will have to invoke it, to call on it. The Purpose is a profound intention.

References: (Chapter 2, "The Ascesis", in the document " Notes of School ".)

1. The Purpose

The question has to do first of all with the search. What do you want? You can put many smaller purposes or interests into the Purpose. It is a process of profound transformation, it is internal work.

If you want to go up, to ascend, you have to uncover your Purpose. Without the Purpose you can't even enter, nothing. On the other hand, if it's clear in its power, it invades the different levels of consciousness; it keeps working co-presently. The Purpose has to have that kind of charge for this to happen. If that is there and has taken root, it is operating, even if you are not paying attention.

For us certain attentional phenomena continue working, they keep moving. An example: you have to get to where your friend Antonio lives, you know it's in a certain place and after going there once or twice, you stop paying attention, it's programmed. You've set a course in motion, turned on autopilot, it's very extraordinary.

The practice in a direction, as the Buddhists would say, is to charge the Purpose. Let it go on automatic! When you have elaborated the Purpose, it will work automatically. To practice going in that direction, and to charge that direction.

The Purpose is the key to this thing. You have to charge the co-presence and let it work alone, like a wheel that "prays by itself".

The purpose for everyone will be the same, to enter Nirvana, the profound spaces: the "nirvana" that has neither time nor space. Wherever you enter, we all go to the same point of entry.

Other comments:

Without a Purpose, all techniques are empty practices.

The Purpose is the automatic pilot that guides me in the Profound; without a Purpose there is no guide and no orientation.

The purpose can be perfected and improved as one goes along.

References: (Silo's comments on the Ascesis, extracted from the "Study on the Prayer of the Heart of Pepe Feres")

3. Emotional Charge

When do you do what you're attempting? In your spare time? Or are you a persistent zealot?

We are talking about the strength of your emotion, affectivity set in motion.

Rather than trying to focus your attention, you need to see if your aspiration has emotional charge.

But it's not just the method that will carry me, it is the affectivity.

Nobody can get into this work if they don't have some affective potency; after two hours they'll get bored. The strength, brilliance, and permanence of an image have to do with emotional charge. Consider the emotional intensity of that Purpose.

Could your Purpose be replaced, or is it something irreplaceable, almost obsessive? Do you experience it as necessary, or is it just a wish or something interesting?

So, if I have a Purpose and I have a set of techniques, I should examine and comprehend how much force or affective intensity it moves with. That's the measure. It's not about how much you practice, but if you are mobilizing it properly and how you position yourself.

When we talk about rooting the Purpose, how do you root it? You root it with emotional charge. A sexual charge is not enough. It has to be an emotional charge. In the mystics, one sees the need to merge with the Divine. Their emotional charge is very strong and obsessive. It is similar to when you have fallen deeply in love and feel the need to see her or him.

If we are talking about that affective path, we need a potency that gives you that affective thing, if you have it. To produce the spark and blow the lid off, connecting with another level of consciousness, you will have to set in motion a strong emotional force of the heart.

The "potency" gives you the "affective" thing, for the "spark." With that "potency" you form the Ascesis that will let you enter the other world...

In the prayer of the heart you find the energetic thing and a devotional work that puts us in contact with the emotional charge phenomenon. This interesting phenomenon of fixing the attention, and having it produce effects when you have enough energy, allows you to enter. It has an energetic component.

Other commentaries:

It is not a routine, and moments of practice should be based on inspiration and need. It is a practice that is not routine, but is according to inspiration, and does not go against the grain.

A devotional attitude clearly facilitates this practice and makes one love it.

The Purpose needs to be a strong image with a lot of emotional charge, it is not declarative. The state of "necessity" or "failure" is most useful for producing the charge.

References: (Silo's comments on the Ascesis, extracted from the "Study on the Prayer of the Heart of Pepe Feres)

1. The Purpose

When setting up the Ascesis, you put at the beginning what you want to achieve in the end.

To transform myself in that direction, that's where my Purpose is heading.

In the Ascesis, the Purpose is to get closer to or dwell in those spaces that are so meaningful to me.

"Wanting to go to a world that is not the everyday, a world of higher realities, a world one wants to reach. With an intuition of that world."

It can be based on some experience from the work with the Discipline, something that has great resonance for you; something you profoundly desire and that you feel can give meaning to your life, and perhaps to what comes beyond this life.

The fervent desire for advancement pushes you forward, but the Purpose has to be very clear.

The key is not so much faith, but whether you have a charge or not.

If realizing one's Purpose is something of key importance, it has more strength.

The Purpose is working if you live in it.

We live, move and exist in the Purpose.

It is a Purpose without the "I". If it has the flavor of the "I", it does not have the necessary depth.

It is supra-personal, it is not the "I" that is at stake.

The Purpose is a profound intention. (C2)

The Purpose is the key to this matter. (AE, p.11)

When we speak of the Ascesis, at the end of the Discipline, that is when we arrive at the common Hall.

The Purpose for everyone will be the same, to enter Nirvana, enter the profound spaces.

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

Wherever you enter, we go to the same point of entry. (AE, p.11)

The practice in a direction, as the Buddhists would say, is to charge the Purpose; may it go on automatic!

When you have elaborated the Purpose, it will work automatically. For the practice of the direction and the charge of that direction.

You have to charge the co-presence and have it work by itself, like a wheel that "prays by itself".

"The mountain prays by itself" ... (AE, p.11)

Ataraxia: or calmness, dispassion toward the landscape, emotional neutrality. You do not pay attention to the translations, to the illusory.

One aims toward a Purpose, a direction. The Purpose guides us! (AE, p.24)

And what we do know is that you cannot keep shifting the Purpose that has been chosen. Don't keep shifting Purposes. (AE, page 48)

The Purpose is in the spirit and makes things work.

A great Purpose goes on generating this process.

Structures oriented by Purposes, and those Purposes are in the spirit of the people.

On how that form works

Is your Purpose clear? Maybe it's not clear. Well, make it as clear as possible. That is the first thing to consider.

The second thing: Look at the emotional intensity of that Purpose.

Could your Purpose be replaced, or is it something irreplaceable, almost obsessive?

Do you experience it as necessary, or is it just a wish or something interesting?

The theme of the Purpose; its affective intensity, and your need. (AE, p.84)

The first question is about the search: what do you want to do?

The second thing: when do you do what you're attempting? In your spare time? Or are you a persistent zealot?

We are talking about the strength of your emotion, affectivity set in motion.

Before trying to focus your attention, you have to see if your aspiration has an emotional charge. But it is not only the technique that will carry me, it is the affectivity.

Strength, brightness and permanence in an image has to do with the emotional charge.

So, since we got into the subject of the Ascesis, if I have a Purpose and I have a set of techniques, I should examine, and comprehend how much force or emotional intensity all that moves with. That is the measure. (AE, p.83)

References: At the end of some paragraphs there are references to the documents from which they were extracted. These references apply to that paragraph and the previous ones. AE: School Minutes. The page numbers follow the pagination of the document "School Acts 2006-2010.pdf", which compiles and formats, in a single file, all the school records from that period. Compilation by A. Carretero, P. Segado and S. Volkoff. C2: Chapter 2, "La Ascesis", in the document "Apuntes de Escuela". C6: Chapter 6, "The prayer of heart", section "Devotional mysticism", in the document "Notes of School". (From Omar Paladini's blog)

The issue is that you have to configure the Purpose. You move with what you have close at hand regarding the Purpose. When that Purpose is there (although it is not yet conscious), it keeps acting.

When it is configured and is conscious, it is very strong.

You can begin with some experience from the work with the Discipline that has a great resonance for you; something you deeply desire, something you feel can give meaning to your life, and perhaps to what happens after that.

It takes time to shape this purpose, which begins to configure a Style of Life. Therefore, you can't put together a Purpose and an Ascesis unless they are inscribed in a Style that gives them permanence.

The purpose is personal and there is no need to talk about it.

References: (School Meeting in La Cazadora, Buenos Aires - 03/10/03)

Purpose and new landscape of formation.

When we talk about profound transformation, we carry out a kind of substitution of the formation landscape, which pushes and comes from behind; we replace it with something more conscious.

The world one was formed and acts within is not conscious. But when we substitute it, we replace that world so as to be moved by the purposes we ourselves form.

This long work of developing purposes, which have to do with evaluations, emotional tones and searches.

It's a serious matter to leave one's given landscape of formation and enter another created by oneself.

To construct a purpose is to construct a different landscape of formation. With a certain emotional tone - without that emotional potency, purposes are seen from the outside and not from inside.

They can decide activities that go far beyond oneself. Those are the landscapes that have to do with the Purpose. Great changes in formative landscapes also happen because of social accidents.

You change and a whole posture toward the world collapses. Suddenly a different landscape appears that collides with the given moment and we have to see what transformations take place, this is an extreme case like the irruption of religions. Today change is in the issue of landscapes.

You change either through intentional action or by accident. There is a big incongruity between what one remembers and what one experiences. There is a big difference, and that is the emotional charges. Without emotional charge nothing changes, since this is deeply cenesthetic and works on the deep senses, and its representations are profound.

References: (Informal School Meeting with Silo. PPDV – July 2009)

Purpose and co-presence

The affectively charged purpose works in copresence and you try to get into that renunciation of everything. The phenomena that are not present continue to operate.

When we see that what we set out to do is because the purpose has been acting co-presently. The direction of the purpose is present in the voids.

In the musicians or scientists who have worked hard in a search, the purpose was working in copresence. There are many phenomena that manifest themselves in states of inspiration, in dreams and at all levels.

Sometimes rituals are done for that inspiration to be expressed. The co-presence mechanism is

fantastic. That is a great magic that explains the phenomena of co-presence that follow the Ascesis.

Attention work is required to carry out that purpose and then you just have to worry about making the "I" disappear. Move aside that attentional focus (on the "I") so that this greater purpose "takes over", so that this other co-presence takes the place of the "I".

We must pay attention to the building of the affective charge of the Purpose so that, although I may be distracted, that still works. They are memory automatisms with emotional charge. These mechanisms are very useful and interesting.

The co-presence that continues to work is the one that guides you, takes you to the place, it continues working on the affectivity. Sometimes they have the character of obsessions and hallucinations. If the Purpose were obsessive, with emotional charge, it would guide you permanently.

The co-presence takes the foreground, the control of things. It can happen to you that a co-presence occupies the mechanisms of consciousness until it produces hallucinations.

Conversions occur because you have been working the purpose co-presently. It is the case of Saul, who persecuted the Christians ... then a light appears to him, the will-o'-the-wisp and his conversion takes place. But he was in a search that allowed that conversion.

In certain operations it is intended that the purpose becomes an obsession and take important force. Hallucinations are the order of the day, as the ego is moved, and can "come out many little arms" (3), many different forms, with the same meaning.

The phenomenon of conversion is because you are in that, there is an accumulation until the purpose is released. In the Discipline one sees the strong potential of the configuration of the Purpose with emotional charge.

And then be able to get out of the usual mechanisms to enter that other space-time. Without Purpose you cannot do anything, it is a lousy experimentation.

In our Disciplines there are two mechanisms that have to be worked on:

1) Configure the Purpose and

2) The suspension of the "I". They are the most interesting mechanisms. And if daily life gets complicated, it is because you have not configured an adequate Purpose.

References: (Personal notes, informal meeting, June 2008) (3) Allusion to the god Shiva of Hinduism, allegorized as a being with many arms.

Purpose and Affectivity

The Purpose works in the field of the transcendent meaning of life, it corresponds to the profoundest aspirations, is something that goes beyond time and space and is recognized by the commotion shock it produces. It is configured over time.

Since it works in co-presence, "it's a great magic", it remains in co-presence and there it acts. It generates very important automatisms.

The Purpose has to have enough emotional charge. It is oriented, not by concentrated attention but by automatisms. Charged and repeated until the automatism. Anyone who trains in sports knows this.

The phenomenon becomes independent of attention and is released. You have to know how to introject it well in yourself. The phenomena of co-presence automatism will occur by "taming" the affectivity. By repetition, the Purpose is appropriately introjected. A work without Purpose is purposeless.

References: *(Material from the Four Disciplines)*

STYLE OF LIFE

Ascesis – Style of Life

The Ascesis is the focus of the Style of Life; one organizes one's life around it. The central point of the Ascesis is a particular work on oneself. It is the equivalent of all mystical practices, but in our case everything is oriented toward overcoming the "I" in order to enter the profound spaces of the sacred.

The Ascesis is not a routine, it is something that is always present and that links us to the Purpose (permanent or provisional) that we have set ourselves.

We must expand this point to distinguish between the Style of Life and the Ascesis. The first refers to the type of life that will be carried out from now on, from the end of the Discipline on. However, the Style has begun to take shape as we have continued to go more deeply into the steps of the Discipline.

We do not enter into the Style as something new. It has been taking shape, and now we consider it as the organizer of our life, locating our Center in the Profound and in activities related to it.

If someone's Center is in other interests, we are not saying this is wrong, but it has nothing to do with us from the point of view of the Style of Life and the work on the Ascesis.

A Style of Life without Ascesis has nothing to do with us and we do not consider it interesting from the point of view of the School.

Style of Life is the way one is mentally, a mental posture that seeks to maintain itself. In the Ascesis one looks for something else, to connect with something else, to set in motion that search for what one enjoys.

Have direction in everyday life, always looking for your own center. As soon as I lose focus, I focus again, looking for internal balance. This is our constant focus, this constitutes the Style of Life.

Recommendations on the Style of Life:

1. The priority is to begin forming the Style of Life little by little.

That will not happen immediately, it will keep developing. So it is appropriate to keep cultivating an attitude of "internal tranquility" in the midst of the contradictory activities of daily life and the contradictory relationships one might have with different types of people. Not to hide from the confusion of daily life, but to train yourself while maintaining "inner tranquility."

2. Mental attitudes

The daily routine has been replaced by the Style, which is also daily.

As for the Ascesis, the entrance to the sacred space has been configured and it is appropriate to permanently record the entrance and not move it.

Staying in our "center" despite the vicissitudes of daily life is one thing we try to do in the Style of Life. At the same time, it is important to begin, little by little, to develop the capacity to pay attention to simultaneous situations and not just go "step by step".

Normally, we deal with one everyday problem and then go on to the next, since it is very difficult to resolve different situations more or less simultaneously. That is why, when confronting situations that we must address at the same time, we place ourselves in "mental silence."

In fact, "mental silence" should keep growing in your Style of Life. It is true that your passion diminishes, and you also stop enjoying some small things, but this is a good direction for beginning to break out of the "chain" of sensory and mental dependencies.

3. Take one day a week (several hours alone to meditate, reflect and give order to your thoughts about your external and internal life). Occasional personal retreats to deepen the Ascesis.

4. The recommendations for the Ascesis and the Style are valid for all disciplinary lines.

References: (From "La Ascesis" by Mariana Uzielli, Karen Rohn, Eduardo Gozalo and Marcos Pampillón) Through the Parks of Study and Reflection La Reja, Punta de Vacas and Los Manantiales, a collection of developments that Master Silo made on the theme of the Ascesis in different meetings with School Masters as of 2002.)

Even if you can neither imagine nor perceive another time and another space, you can intuit an internal space and time in which the experiences of other “landscapes” operate. In such intuitions you overcome the determinism of time and space. These experiences are linked neither to perception nor to memory. They are recognized indirectly and only upon “entering” or “leaving” those times and spaces. These intuitions occur through displacement of the “I” and their beginning and end can be recognized by a new accommodation of the “I.” The direct intuitions of these “landscapes” (in those Profound spaces) are dimly remembered through temporal contexts, never through “objects” of perception or representation.

(Silo, Commentaries on Silo’s Message, the Path)

ENTRANCE AND TRANCE

Ascesis – Procedures – Entrance

The Ascesis always begins with the Entrance and jumps to the most progressive or interesting moments or steps. In that way one begins to construct an Ascesis to enter those spaces that are so meaningful and achieve a transformation of the one who is doing the work.

To enter into contact one uses a procedure. All these procedures are to evade the "I".

This cannot be achieved with the "I".

When you arrive at those spaces, you don’t know how long you’re there, and it is the body that brings you back to the world.

But those moments of ‘lightly brushing’ change people’s lives. (C2)

To construct your Ascesis you will have to see where you enter. You have to go through a trance to enter, this is the law. (AE, p.11)

The trance is the door, and there are different procedures... it is a good idea to manage this. At the base of the trance is the moving aside of the "I."

We are interested in procedures, one procedure is not the same as another. (AE, pp. 10-11)

We must forget our everyday worries or ambitions for a moment. There’s nothing further from the Ascesis than everyday time and space.

It is necessary to locate oneself in the profound spaces.

One way to enter these spaces is as follows:

You begin relaxed and with the eyes closed. You see your eyelids from inside.

When the eyes become still (which means there are no images or mental noise) the sensation of the eyelids begins to move inward, pushing the gaze inwards until it reaches a very deep space.

(This could have a kinesthetic concomitance: the movement of the head backwards.) It is in that deep space that we are going to work on the steps of the discipline that we have previously decided on.

This movement towards our interiority is produced by bringing our space of representation inwards.

You could stay in that profound space without doing anything, waiting for something to manifest in silence (Nirvana). That is how Buddha reached enlightenment.

You have to be clear about where to go, and let go.

Letting go is: not having control of the activities that the "I" normally controls.

There can also be inspiring images of all kinds. We call these images conversions.

Internal registers are very important in the Ascesis.

The Ascesis are the entrance to the profound spaces and the entrance is through the cenesthetic register.

We are talking about the technology of entering, and repetition acts in a way that enables us to pass through that door to another space-time.

We have to find a metronome-like rhythm; in some cases it can be the breath.

The idea is that nothing else of this world enters...

To enter you have to connect with a meaning, it has to produce an internal upheaval. (C2)

The mental placement is to pay no attention to the thing of phenomena ("Mara").

You keep going. If not, you stay in the memory or in representations, at the intermediate level, without being able to elude the mechanisms of the "I." That's the important point.

Landscapes are translations. The first rule is to pay no attention, and the second rule is not to get into recognizing what is happening. You can't reflect in that way. Keep going into in the Nothing-is-happening!

We are interested in entering that silence, that nothingness. You will not do it through mechanisms; instead it will be intermittent, for brief moments. (AE, pp. 23-24)

So that is the confusion that one does not know what happened, but we do know that it is not a routine, it's not once a week or once a month. (AE, page 48)

There are many works in the historical world that are not from the Disciplines, like that of Mount Athos, and they illustrate this very well.

In the School Notebooks it was emphasized that those are procedures and works that are not disciplines. (AE, p.92)

References: At the end of some paragraphs there are references to the documents from which they were extracted. These references apply to that paragraph and the previous ones. AE: School Minutes. The page numbers follow the pagination of the document "School Acts 2006-2010.pdf", which compiles and formats, in a single file, all the school records of that period. Compilation by A. Carretero, P. Segado and S. Volkoff. C2: Chapter 2, "La Ascesis", in the document "Apuntes de Escuela". C6: Chapter 6, "The Prayer of Heart", section "Devotional Mysticism", in the document "Notes of School" (from Omar Paladini's blog).

The Profound Spaces

Another very important point is the discovery of that psychological reality in which situations and objects are referred to verbally, conversationally, while the visual images, although they exist, are more muted than the auditory and softly kinesthetic images of the conversational mode.

From here one can understand how the "trance," the entrance into certain areas or deep spaces, does not happen through "tracer" images that correspond to the five external senses, but through deep images that use the "external" tracers to move the intrabody towards the profound spaces.

This can illustrate what happens when one focuses on the "interiority" of a geometric yantra that goes more and more into the "interior of the interior" of the figure (a visual tracer that seems to be static but that keeps imprinting a movement deeper and deeper into the interiority of the visualization).

When one focuses on the interiority of a mantram, the auditory tracer is not enough; the interiority of verbalization has to move (through repetition) towards increasingly internal spaces following one's own body, thanks to the kinesthesia of the apparatus of phonation.

In short, in any work going towards the internal spaces (and most of all in works to enter the sacred spaces), there is a "trance", a de-structuring of the everyday "I," which constitutes the doorway to those spaces that are so profound.

And to establish that "trance," a mechanism like that of verbalization is essential.

For all the above, simple exercises like prayer and the contemplation of images are a good preliminary, introductory to more complex processes that prepare one for the "entrance."

All this must be reflected upon, because the path of every Ascesis passes through the perfecting of the above mechanisms.

We are at a very important point: entrance to the internal spaces in a way that is comprehended and directed (which is essential in every Ascesis). Of course there are "entrances" in every trance, accompanied by the de-structuring of the "I," but certainly in every trance one usually does not know what is happening, and above all, in which direction one is going.

Enlightenment is achieved if one moves into another world, into unconditioned reality. (C2)

Appendix – Messages from Silo containing comments about the Entrance

Hi Danny,

It is clear that the materials (notes) on the Ascesis address different variations of the different Disciplines. So, considering the "Entrance" to the different Disciplines and also (later), the "Entrance" to the Ascesis, we have examples that you have highlighted, like the "altar" in the Energetic Discipline that allows one to place oneself in an internal space that is sometimes decorated as a self-contained place containing some traditional elements such as the "yoni-lingam." .

In the case of the Morphological Discipline one usually enters from a large empty space with a prominent "Entry" something like the representation of the Japanese [torii] gate, which does not open into a different physical space but produces the sensation of spatial change for those who pass under it, thus entering a different mental space.

In the case of the Mental Discipline, one usually "enters" by repeating some phrases from what is known as "Gnostic prayer," or also by envisioning the "dorje," which represents the many paths of Meditation.

In the Material Discipline the "entrance" takes place when one enters the "workshop" or "laboratory" or its representation, to get into that sort of mental "bell jar" that separates the everyday world from world of the routine (during the exercise of the Discipline), or the daily world from the world of the Ascesis.

In accordance with the above, there are slightly different designations and operations (according to the Discipline in question) that appear in the notes, but in the "Entrance" they always allude to that "bell jar", that "ambit" that separates the daily mental space from the mental space in which one intends to operate in a sustained and progressive way.

The "Entrance," especially at the level of the Ascesis, has that somewhat hallucinatory character that allows one to "move" the solidity of the "I" and its contents in the directions that the operator wishes to give their Purpose as the motor of their Ascesis.

If one is unable to "enter," that makes it a bit difficult to give the co-presence of the Purpose command of a process that otherwise remains in the hands of the "I".

Of course, the "entrance" leads in that direction that must have been worked on throughout the Discipline. In a session of the Work, that direction ends up acting almost like a reflex that evokes the mental state from which one has to set out.

When we speak of a "Center" we are referring to what we have designated on other occasions as the "center of gravity." And we are talking about it as a mental position in daily life that has to do with the memory of oneself and of the work in which one is immersed.

Ataraxia (freedom from emotional disturbance and anxiety; tranquility, detachment) is a good position in the Center itself. In other words, it is a good way of "being centered" and of remembering oneself. So the notes were written thinking of the contributions from the different Disciplines and of the differences in their languages. But one ends up understanding the meanings in each case, sometimes consulting the Masters of the other Disciplines...

Hi Danny,

The phrase refers to the need to "enter" correctly, since that is how the "I" is moved out of its place, is destabilized.

So if you want the Purpose to take over the direction of your internal process, you need to go through a moment of "trance," where the daily activities of the "I" are suspended. This is possible thanks to the Entrance, which allows you to change the representation of your internal space as a whole, like a "bell jar" within which the contents are cenesthetically internalized (at the same time that they are separated from the daily space of representation). And they take the direction that has been prepared during a long work, and that now has the ability to manifest itself ("automatically") from co-presence, and not from the presence of contents directed by the attention, as happens in vigil.

That is the great magic of every trance (even the most primitive and ignorant trance), which allows the operator to remain at the mercy of forces, spirits, or gods that are nothing but the more or less co-present Purpose (cherished, or feared, in other cases). It is the Purpose that has the power to displace the "I" in its daily functions, and to leave the psychism ready (prepared) for the "spirits" or "gods" to show themselves and work their "miracles".

There are many examples in world literature that allude to these phenomena of "entry" into trance, and that should make us reflect on the "Entrance" to a process directed by a profound Purpose.

In book VI of the Aeneid, Virgil writes about the abduction of the Sibyl of Cumae and about her "entrance," saying, "He is coming, he is coming" (Apollo), and then she begins to transform herself and to prophesy at the request of those who consult her mystery.

This recognition, on the part of the Sibyl, that "the god is coming" and even her resistance to the God's possessing her, is reminiscent of the pre-epileptic phenomenon of the "aura" that allows the patient to know in advance and in full vigil that "it is coming, it is coming" – the attack of the grand mal seizure.

It is true that in epilepsy, unlike trance, the Purpose does not play a decisive role. But in terms of the phenomena of consciousness that are set off, the psychic and physiological changes are in the same family. In epilepsy this may be a neuronal synchronization of certain brain areas, a phenomenon capable of multiplying the micro voltage that is discharged with greater intensity into the muscular system, which is subjected to successive contractions and contortions as if it were receiving electrical "shocks".

The trance, of course, is not an epileptic phenomenon; it is of a different gradation. Directed by an important Purpose, it is constituted simply as the "entrance" to a broader process, as in the Ascesis.

I send you a big hug,

Negro. (from an email, July 12 2006)

In the "entrance," whatever it is according to the Discipline in which one is working, or in mysticism in general, special emphasis is placed on the techniques of ecstasy, disregarding the affectivity that undoubtedly drives one toward one's own interior (as a deep kinesthetic register).

Equally, in the Ascesis, if the physical register is located towards the center of the head and back (to enter the inner silence that leads to ever deeper layers of "space without representation"), movement toward that "space" is driven by a strong affectivity supported by the co-presence of the Purpose.

When it comes to launching that movement into the inner space, towards the Profound, one cannot operate with representations or techniques, but only by "leaving yourself in the hands of the Purpose" in a progressive silence.

References: At the end of some paragraphs there are references to the documents from which they were extracted. These references apply to that paragraph and the previous ones.

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C2: Chapter 2, "La Ascesis", in the document "Apuntes de Escuela."

C6: Chapter 6, "The Prayer of Heart", section "Devotional Mysticism", in the document "Notes of School."

ASCESIS

The Ascesis is a resource that you work with in order to connect. It is not a routine. This is linked to a lifestyle, a way to keep from getting out of yourself. People move eccentrically. It is a framework that is used to stay at its center.

In the Ascesis you look for something else, for a way to connect with something else, to launch that search for what you like.

Comments from Silo on the Ascesis - Introduction

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

You advance and advance towards the internal spaces, again and again. (C2)

Once the Discipline is finished, then comes the work with the Ascesis.

That Ascesis can be carried out if you have had the register of some extra-ordinary phenomena in some steps of the Discipline.

Working in any Discipline, at the height of the third quatern, steps 10, 11 and 12, you have those very interesting registers that will be used later in the Ascesis.

And this remains in the hands of each individual. In the Ascesis there are no Masters to call on for support.

That gentleman or lady will work with the Ascesis and will perfect the last steps of the discipline, they will ascend and that will depend completely on what they do in the Ascesis.

And after incorporating the Ascesis into your life, you will be able to carry out other works. (AE, p.122)

For the Ascesis you rely on the exceptional significant experiences you had in your discipline.

Do not leave it paralyzed where it is, let it evolve, perfect it.

You have room to continue exploring; it does not stop in a static paradise.

With the Ascesis you can create an interesting new model. (AE, p.92)

If you have not found noteworthy experiences, you cannot use them as a support for the Ascesis.

So, you use that as a foundation for deepening the Ascesis, that is the structure of the Ascesis, you develop and deepen that noteworthy thing.

But you get rid of the Discipline.

When you arrive at the Ascesis you will support yourself with what is noteworthy in the experience, what is beyond measure.

You found registers, you learned a lot, that's part of your psychological baggage, but in the Ascesis you look for the transformation of your inner experience.

If you study the structure of each discipline, you will see how the steps and indicators form a mental structure. You are forming a mental structure that is crowned by the comprehensions of extraordinary phenomena encountered throughout your process.

And if such noteworthy experiences never appeared in your process, then the Discipline either does not work for you or you worked with it poorly.

If you study the internal structure of the Disciplines, it will be very interesting. (AE, p.90)

The Ascesis is not a continuation of the Disciplines, although we take some elements from them to perfect it.

You base yourself on the results of the exercise of the Discipline. Those most significant, most charged steps.

It is a profound work that operates as a background.

The Ascesis is not a routine, it is something that is always present and that links us to the Purpose (permanent or occasional) that we have set for ourselves. (C2)

Then the Ascesis is dynamic and its limits must be overcome.

It has to keep changing in the measure that you find it insufficient.

Just as the snake sheds its skin, get rid of the technology you used. (AE, p.91)

We saw some very interesting changes when people from different disciplines began to interchange about their experiences. That expanded the point of view.

That is what we talked about; the Ascesis itself must be overcome.

You can take elements from other disciplines for your Ascesis. (AE, p.92)

How does each one take the Ascesis? It is not by looking what others did. It is about breaking through limits and all the rest pulls down. We saw very interesting changes when people of the different disciplines started to interchange. That widened the point of view. That is what we commented, the Ascesis itself must be surpassed.

There are many works in the historic world that are not of the Disciplines, but, for example, the work of Mount Athos illustrate very well. In the notebooks of the school, emphasis was placed on that, they are proceedings and works and they are not disciplines.

We aspire with the Ascesis to not to construct, but a kind of active nothingness that seeks to advance. (1)

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C2: Chapter 2, "The Ascesis", in the document "School Notes".

C6: Chapter 6, "The Prayer of the Heart", section "Devotional Mysticism", in the document " School Notes".

(1) Silo. School meeting 04-10-09

1. The Condition

If you pay attention to the body you cannot "fly" ... Body translations are disturbing, so we'll have to find the best conditions that will allow us to "sneak" inside.

And the other point is about positions. We will have to see, if what expels you is the body, if it is physical and not psychological restlessness but a corporal one... You have to go through a trance to enter, that is law. The trance is the door, with different procedures ... it is advisable to manage it. The "moving aside" the "I" is at the base of the trance. We are interested in procedures; one procedure is not the same as another.

Other comments:

When and where you practice, is unimportant. What is important that you are not interrupted by external stimuli or signals from your body.

The attitude is one of "internal humility" and appreciation of each step forward, however small it may be.

A good condition for these practices, is to make yourself available, each time "as if it were the last".

It is clear that it is the body that brings you back, so we will have to see what we can do to keep the body from sending signals.

References: Silo's comments on the Ascesis (extracted from the "Study on the Prayer of the Heart" by Pepe Feres)

Time in the Ascesis

There is a time to get into it, but not much time, with verbalizations that go out and enter through the ear, leaning on postures like resting the hand on the chest.

One issue is the speed of the contact. There is an accumulation of sparks and we keep retrieving fragments, and making notes of them. As well and as quickly as possible.

So, strike quickly and bring back as much as you can. We advance for a few moments and accumulate in memory that other space from "another" level of consciousness.

You accumulate a different memory, an "accumulation" of sparks, today, tomorrow, and the next day. In that way you build the foundation: each bit helps form the "opera".

So something sustained but brief is convenient. If you try to stretch it out, it's a struggle that does not end. In the Ascesis we try to do things in a concentrated, quick and brief way, that's the thing.... (C2)

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C2: Chapter 2, "La Ascesis", in the document "School Notes".

C6: Chapter 6, "Prayer of the Heart", section "Devotional Mysticism", in the document "School Notes"

The technique.

The verbalizations with the reinforcement of the internal pressure of the air in the heart are a very complete pill to strike where it is necessary to strike.

It is especially important to force the breath to go to the heart. This means not simply inhaling and exhaling, but forcing the movement of the air towards the heart, trying to keep it there ... The intention is to enter with the air and stay that way.

Also, feelings of great loneliness are rare phenomena in this work. When you force the air in, and the air doesn't exit, you end up with the register of solitude, of the black moon.

Then there is the attention as a key and a whole method to keep that attention impassive. A very precise method in its language, then the first indication is not to breathe completely.

If you breathe peacefully you cannot do what you want. And nobody pays any attention to the expiration. If you do it too fast you start having tetany, you start seeing lights.

But we are saying that it is due to the inhalation, that this is what interests us, that it shouldn't be comfortable. And nobody dies, because if you over do it, the most that can happen is that you faint.

Breathing is very important; you slip out because you haven't trained your breathing. I swell my lungs and let it out slowly, or take so many inhalations and so many exhalations.

It is an automatism to inspire well, hold it a little and let it out softly. That in order to become automatism has to be practiced a lot.

You enter through the cenesthetic register. If for example I use the (charged) word "Lord" (complex co-presence, with meaningfulness): I take it inside me, to connect with the "heart" cenesthesia, towards the interior of my space of representation.

It is affected by emotions: the heart, one's breathing, which correspond to the emotions; concomitances, respiration and the cardiac.

It becomes central: "Lord" (eliminate all distractions, so no external elements enter, and in a moment you pass to another internal space-time).

To be in that you have to get the rhythm. We are talking about the technology of the entrance, and repetition acts to allow us to pass through that doorway into another space-time.

We have to find the rhythm of the metronome, in some cases that can be the breath. The point is that nothing else from this world enters....

Other comments:

Technique is only of interest for recording the mechanics, but nothing is done just with technique.

The Purpose and the emotional charge are fundamental.

You have to "gather" everything and bring it to the heart along with the breath. In one moment I orient myself "from within" (in my space of representation at the level of the heart)

References: Silo's comments on the Ascesis (extracted from the "Study on the Prayer of the Heart, Pepe Feres)

The registers.

But stripping away all the memory data, bypassing the images, you can also reach the "other world". Worlds of Meanings, not of images.

The register is that there is nothing and yet "Something is breathing by its very nature".

You can't confuse the register with the interpretation. You need to distinguish between them, it's a fine point.

It is an act that remains suspended. Times and spaces are given in the "I", therefore the images tend to disappear and go to "another" place, you remain in the "void" that has its own dynamics. Cenesthetic registers without translation (dynamic void).

Phenomenological epogé, staying in suspension is the point, not so much the interpretation.

The "I" being suspended, having a register. *Ataraxia* or dispassion toward the landscape, affective neutrality; you don't pay attention to translations, to the illusory. You aim toward a Purpose, a direction. The Purpose guides us!

The mental location is to ignore the phenomenal thing (mara), you keep going, otherwise you stay in the memory or in the representation, at the intermediate level, but you do not manage to elude the mechanisms of the "I.", and that is the big thing.

Landscapes are translations, the first rule is not to put your attention there. The second rule is not to try to recognize what is happening, you can't reflect that way. Keep entering the Nothing-is-happening! It is interesting to enter that silence, that nothingness. You will not do it through mechanisms, instead it will be instants.

There comes a moment when you feel something like an impact and you enter the "nothingness." You don't know whether it happened or not. The feeling of having brushed up against something, or of having reached a special inspiration (and the translations that have appeared in some cases, that's not the way it works, with translations).

There is very little memory for retrieving what happened, so it is very convenient immediately after the experience is finished to take note of the representations that may arise.

Other comments:

The "I" has no way of structuring what is being experienced. If we refer to it as "the unnamable", it is because when I try to name it, I get out of the state.

References: Negro's Comments on the Ascesis (extracted from the "Study on the Prayer of the Heart," by Pepe Feres)

Ascesis - The "I"

In any work directed toward the internal spaces (especially in works for entering the sacred spaces), there is a "trance", a destructuring of the daily "I", which constitutes the entrance to those spaces that are so deep.

The experience is not presented by the "I". We know that to enter you have to do it without the "I".

We do not make the "I" disappear in order to eliminate selfishness, but because the "I" coincides with the space and time of everyday life.

The data of the present plus the memory are the center of gravity and reference in the relationship to the world. This constitutes the "I".

What you think about reality is linked to the "I".

It gives the impression that one should free oneself, move the "I", and then make contact with the reality that cannot be spoken of.

So of what reality can I speak?

When the "I" disappears, something else appears.

The Ascesis does its work by transcending the "I", trying and transcending the space-time categories.

Progress in the Ascesis has its registers.

The valuation of the "I" goes through changes (it diminishes enormously the more the "center" arises). Especially if you gain access to Fundamental Experiences. (C2)

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The Ascesis is not an extension of the Disciplines, although we take some elements from them to perfect it. Although the routine is very healthy in the Discipline, the Ascesis does not have the character of a routine, it does not work that way.

It is a deep work that operates as a background. Ascesis is a path for all Life. One gets into it and moves ahead. In the Disciplines you carry out the routine and there comes a time when you can manage it more or less, you know what it is, and you could leave it there.

Or you can go ahead with the elements that have given you more progressive or interesting results.

There are important changes between Ascesis and Discipline.

The Ascesis always begins with the Entrance and leaps to the most progressive or interesting moments or steps. That is how the Ascesis is set up, in order to enter those meaningful spaces and to achieve a transformation in the one who is working on it.

When put together the Ascesis, you put in front what one wants to achieve in the end. To transform myself in that direction, that's where my Purpose goes.

The Purpose of the Ascesis is to approach those spaces or to live in those spaces that are so meaningful for oneself.

It is not a routine, you do not know how often you do it, instead you do it when you re inspired, not by going against the grain but by pleasure.

It is like the prayer with which the mystics appealed to their gods in other times. For that you have to have it built, maybe it's a combination of several steps.

You base what you do on the results from doing the Discipline. Those most meaningful, most charged steps.

It may be that the Purpose is: To get in touch with those worlds of great meaning. You have to have an objective. An opening to those spaces or those beings.

In some religions the Ascesis was a prayer that was a phrase or that was the contemplation of a geometric form with a certain internal dynamics, or a word, or a sound, like the "OM", which is very charged for them and with that they enter into those others spaces to connect with God, or with the word of God, etc.

The Ascesis is always related to a mystique. It has that aptitude, to keep getting better. It is put together during a process and keeps getting more and more perfected.

To enter into contact you use a procedure. All these procedures are to elude the "I".

It cannot be achieved with the "I". You get to those spaces you do not know for how long and it is the body that brings you back to the world. But also those moments of touching the profound, change people's lives.

You have to forget for a moment about your everyday worries or ambitions. If one has been able in the Discipline to have some management of the steps, those can be the basis of the Ascesis.

With the practice of the Ascesis you go back to being in your Center of Gravity, and those procedures are like techniques. Nothing further from the Ascesis than everyday time and space.

In the Ascesis you cannot be in mundane places and still enter other regions.

If you do not let go, it does not work. You have to be clear about where to go and let go.

Letting go is not having control over the activities that the ego normally controls.

"To want to go to a world that is not the everyday, of higher realities, a world that you want to reach. With an intuition of that world. "

You must work with an Intuition of that world, the world to which you want to go, and then go where you can.

There may be no visual images; instead it may be more abstract and elevated.

The intention to receive messages from that world that I sense must be very strong.

In synthesis:

~ Purpose as objective (although it can be perfected).

~ Most significant elements of the Discipline process.

~ Procedure (very simple) that serves to catapult you, an entrance.

References: (From "La Ascesis" by Mariana Uzielli, Karen Rohn, Eduardo Gozalo and Marcos Pampillón.) For the Parks of Study and Reflection La Reja, Punta de Vacas and LosManantiales, Compilation of developments by Master Silo on the theme of Ascesis at different meetings with Masters of theSchool as of 2002.)

Access to profound levels (May 17, 2006)

There is no doubt that the replacement of the "I" by a force, a spirit, a god, or the personality of a sorcerer or hypnotist, has been commonplace in history. The case of the ego being suspended without any substitution, as is seen in certain kinds of yoga and certain advanced mystical practices, is also known, although not so common.

Now, if someone could suspend and then make their ego disappear, they would lose all structural control of the temporality and spatiality of their mental processes. They would find themselves in a situation prior to learning their first childhood steps.

They could not communicate, nor coordinate their mechanisms of consciousness; they could not appeal to their memory; they could not relate to the world and could not advance in their learning.

We would not be in the presence simply of a self that was dissociated in some aspects, as might happen with certain mental conditions, but would find ourselves in the presence of someone in a state similar to vegetative sleep.

Therefore, these futilities of "suppressing the self" or of "suppressing the ego" in everyday life are not possible. However, it is possible to reach the mental situation of ego suppression, not in everyday life but in certain conditions that start from the suspension of the self.

The entrance into deep states occurs from the suspension of the "I". From that suspension, significant registers of "lucid awareness" and understanding of one's own mental limitations are produced, which constitutes a great advance.

In this transition, some unavoidable conditions must be taken into account:

1. That the practitioner is clear about the Purpose of what he wishes to achieve as the final goal of his work;
2. That he has enough psychophysical energy to keep his attention absorbed and focused on the suspension of self and
3. That this may continue without interruption in the deepening of the state of suspension until the spatial and temporal references disappear.

With respect to the Purpose, it should be seen as that which directs the whole process but without occupying the attentional focus. We are saying that the Purpose must be "recorded" with enough affective charge to operate copresently while the attention is occupied in the suspension of the self and in the subsequent steps.

This preparation conditions all subsequent work. As for the psychophysical energy necessary to maintain the attention at an interesting level of concentration, the main impulse comes from the interest that forms part of the Purpose.

When you realize that you lack the necessary power and permanence, you should review your preparation of the Purpose. You need a clear consciousness free of fatigue, and a minimal training on the reduction of the attentional focus to a single object.

To continue deepening the suspension until you achieve the register of "void", means that nothing should appear as a representation, nor as a register of internal sensations. You cannot, and should not, have a register of that mental situation.

And the return to the mental situation of suspension or to normal vigil, is produced by the impulses that come from the position and the discomforts of the body.

Nothing can be said about that "emptiness" or "void". The retrieval of inspiring meanings, of the deep senses that are beyond the mechanisms and configurations of the consciousness, is made by my "I" when it resumes its normal vigilic work.

We are talking about "translations" of deep impulses, that reach my intrabody during deep sleep, or about impulses that reach my consciousness in a different type of perception than those known at the time of "return" to normal vigil.

We cannot speak of that world because we have no registers during the elimination of the "I", we only have "reminiscences" of that world, as Plato told in his myths. (Silo, Psychology IV)

ANNEX

Supports: Each individual will select the personal supports that best allow him to be available for the work of Ascesis. For example: the Gnostic prayer, the Dorge, an altar, etc.

Regarding the Ascesis

The Ascences are numerous, rough, refined or out of theme. In the last analysis, it is of interest to get in touch with the sacred spaces and confirm that there are different Ascences where the divine appears or does not. This is the concern of the different Ascences, even though one may think that these sacred spaces are outside of one. A different space and time: sacred; we do not say that they are outside or inside, but that they exist. The categories of space and time, belong to human experience.

The great modification of time and space is of interest, it is a sacred space that has nothing to do with the space and time of daily life. Neither is it the space and time of the philosophers. People have a daily experience of space and time. In that space we connect with people, with our memories, our self; it is our world.

When we speak of these sacred spaces, we have a glimpse in our experiences during the Disciplines, and in the Ascesis, it exists in us more or less, we have jumbled inklings of other Ascesis. This has been set in motion in different cultures: mysticism of the religious person, is that of the Ascesis. What certain people do to connect with that sacred space. The mystical view is therefore not disconnected from human history, people have done their research.

The experience is not presented by the "I". We know that to enter you have to do it without the "I". In those depths we "fly" (remove) among other things, the "I". We do not make the "I" disappear to eliminate self-centeredness, but because the "I" coincides with the space and time of everyday life. The "I" is constituted by daily life, not by the sacred. We have to "fly" (remove) the "I" in this Ascesis work.

There is incompatibility, with entering another different (separate) experience. We cannot be without the "I" when we need it for everyday life. You don't have to flagellate yourself over the "I", it's very useful.

We are going to do some work to see what others have done to go to the profound. There has to be understanding and control, we have to see what others have done and see how they think. We need to flirt a little with the different Ascences that others have done, and at the same time we need to perfect our Personal Style. (Notes of School chapter 2)

