

# Thanking as a way of Ascesis

Narrative of a process



The *Bolero* by M. Ravel – Ballet Béjart

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## Introduction

The decision to write this narrative of experience was taken after an unexpected contact with my internal guide: at first, he insisted that I evaluate my process of the last five years (since I entered the School), and a few weeks later, he reappeared suggesting to me, with the same insistence, to formalize the process of my Ascesis with the continuous practice of thanking, through a narrative of this experience.

This narrative then responds to two interests:

1. Integrate a two-year process (mid 2011- mid 2013) with the permanent practice of thanking. It is not the "form" of this Ascesis that I needed to integrate, but the process itself.
2. Share my experience with those who may be interested to work with this practice of thanking and/or produce an exchange with those who are also practicing this way.

### Some comments

This is a chronological narrative structured in various stages. I have intentionally chosen this relatively linear form of description in order to highlight the process I went through.

I relied on personal notes taken between 2011-2013, selecting only those that refer directly to the work with the thanking (procedures, experiences, comprehensions, consequences...) and favoring the descriptions of the path that led me to certain states of inspired consciousness (not the descriptions of the translations themselves of those states).

However, for this writing to remain in the form of testimony and reference to personal experience, I have included some verbatim descriptions of experiences and various dreams. Furthermore, the auditory character, very typical of this period, is illustrated by some poems in verse.

Some topics (discoveries, comprehensions...) that emerged during the process would undoubtedly deserve to be deepened and developed further, but that would already be outside the framework of this work.

## Context

In May 2010, I finished the Morphological Discipline, a process that lasted a little over 3 years. At the end of February 2011, nine months later, I received the "Ascesis".

It is intended that we to build "our own Ascesis". Here begins a period of search and experimentation to find our "entrance" and "procedure". First, I go back to my favorite steps of my Discipline but, to my great disappointment, the "routine" no longer works as it used to. I feel like a "techie" who lost her inspiration. It seems that I lack the necessary affective connection. That destabilizes and troubles me; I am under the impression of having lost "a great love". I don't know how to interpret this loss since, at the same time, my "morphologist's look" seems to have been consolidated and deeply installed in my way of structuring reality (but I will understand this "paradox" only much later...).

Then I try other "entries" and procedures and observe that everything can work from time to time but not permanently. I am confused and lost. I decide to let go and focus on the Purpose and style of life.

As for the Purpose, its "formalization" is difficult: the formulations are numerous; they follow one another without being fixed permanently. Each one represents an aspect of the Purpose, but never the Purpose itself, which according to me, cannot be "reduced to a form". The Purpose that I had dreamed of at the beginning of one month before receiving the Ascesis and that made me wake up in the middle of the night with an indescribable shock and strong vertigo (which was to last the whole week), I experienced as...

*...a cenesthetic register so subtle and at the same time so powerful, like an irresistible, tireless, indestructible, ascending and transcendent force that overpasses me and forces me to surpass myself; a sacred drive-tension towards an Absolute ... (excerpt from personal notes)*

I decide to stop worrying about the formulation of the Purpose and focus on my relationship with the Purpose; relationship that becomes more and more "devotional". I begin to direct my askings to it as if it were a "being" (the same mechanism as with the internal guide, but while I can visualize the guide, the Purpose remains abstract):

*... oh Purpose, reveal yourself, manifest yourself, impose yourself, lead me to where you come from, guide my look, my thoughts, my feelings, my actions, guide my life, teach me to live with you, within you, for you. (excerpt from personal notes)*

As for the "style of life", I am aware that it is the "myth of Paradise" that animates it. That paradise is not static but dynamic, in evolution; it is not situated in the past, in the sense of "nostalgia for the Lost Paradise", but in the future, as something to build inside and outside of me, in the sense of "love *the reality you build...!*"<sup>1</sup>. In other words, living in my "center of gravity", in the level of "consciousness of self" and in the state of "inspired consciousness". Of course, that should be validated in the world, in my everyday life, in my relationships, in my actions.

So sometimes I ask the guide, other times the Purpose to help me grow internally in the face of difficulties, to recognize the signs of the sacred in me and outside of me, to remain in internal liberty in the face of the illusion of the landscape, to be more awake, unitive, to live in the state of "needing nothing and fearing nothing"; I ask to be available to others, to the world...

And of course, I also ask to find out how to do Ascesis.

It is then in this context that I return to the "classical practices" (that is, practices on the chair); but without any results.

However, in everyday life, elevated states are frequent, I have significant dreams, sometimes I am "transported" to sacred spaces from which I return "exalted", "overwhelmed". Inspirations arise, I feel more and more positive charge, I feel light and happy, many occurrences and significant coincidences occur...

All this tells me that I must surely be "doing something" to make it happen. I decide to observe more closely...

## **Stage 1 - A path of Ascesis is outlined**

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This first stage is an observation phase. At this point, my intention is above all to pay more attention to myself, to my mental actions.

I realize, to my great surprise, that I am thanking very often in the same day, I thank more often than I ask.

My thanking is simple: I say "thanks" or "thank you"; sometimes out loud but mostly mentally; sometimes with my hand on my heart, but not necessarily.

1 Silo. Collected Works. Humanize the Earth Chap. VII - Pain, Suffering, and Meaning of Life, p. 22. [http://silo.net/en/collected\\_works/humanize\\_the\\_earth](http://silo.net/en/collected_works/humanize_the_earth)

## **What am I thankful for? To whom do I give thanks?**

First I begin to observe better what I am thanking for, what are the of “objects” my gratitude.

I appreciate a good intention, a positive emotion, a nice memory, a beautiful dream, an inspired idea, a comprehension, a coincidence, an intuition, a contact with the inner guide or with beings that are no longer in this space-time...

I am grateful when I overcome a resistance, turn over a difficulty, transform an irritation into compassion, when I try or manage to help someone, feel the humanity in the other, listen without judging, stay focused on a destabilizing situation, fearlessly express what seems fair to me ... Each valid, unitive act/action.

I thank for a nice conversation, good news, a returned smile, the kindness of a person, when I see people changing positively, when I see them happy...

I also thank for beautiful music, inspiring reading, a good coffee, a blooming flower, a poetic sky, an accomplished task, a place to park...

What I am really thanking for are the “positive registers”. In fact, at this point, I appreciate "anything", as long as it gives me a positive register. I am grateful for everything that I recognize as "beautiful and good", on different planes and in different degrees of depth, going from the small pleasures of life to registers of profound joy, kindness, unity, freedom, meaning... all the elevated or sacred experiences.

Thus my thanking refers to my “positive objects of consciousness”, may these objects come from the external or internal world (from the senses, from memory, from the imagination, or from translations of contact with the sacred, that is, from deeper spaces).

Who do I thank?

Actually, I don't spend much time on this question; the need to answer it will come only later on. Before, when the thanking referred to a fulfilled asking, it was addressed to the inner guide. But with that frequent thanking, I realize that there is no single “receiver”. At this point, I make no real distinction between “what I thank for” (in the sense of thanking “for” something) and “whom I thank” (in the sense of thanking someone). Charges of gratitude are spread everywhere in my space of representation. However, I notice that, after a certain time, gratitude becomes more global: indeed, after several hours or days, depending on the frequency and intensity of the thanking, I end up thanking more "globally", I thank Life itself.

## A dream "myth" (excerpt from personal notes)

*I dream of an "unknown sound", which turns into "laughter", which creates the world...*

The creation of the world through laughter. The manifestation of life as an expression of divine joy. I make the link with the expression "the joy of living" and, of course, with my "thanking to Life".

### **A "predisposition" and an "active look"**

I observe that at the root of my frequent thanking is a positive structuring of reality due to an active look and a predisposition to experience the positive, which is certainly reinforced by the co-present Purpose (the myth of Paradise). In turn, gratitude considerably reinforces this structuring and sets a "mental direction".

Indeed, I have the register of "receiving", and even, of "being bombarded" by the positive. We are constantly "bombarded" by the stimuli coming from the internal and external world, but thanks to aspiration of the positive, attention is directed towards everything that "feeds" my paradise under construction.

This does not mean that my look is "selective" (in the sense of seeing only the positive, ignoring the negative) rather it is "intentional": besides the act that I recognize much better the positive events, this new mental posture also pushes me to look for the good aspects in an apparently adverse situation, to overcome, to convert, to transform the negative, so that things end up being "worthy of thanks". The more I recognize the positive things, the more I feel grateful and the more I give thanks. And the more I am thanking, the reasons to thank seem to multiply.

Obviously, I cannot thank something that I have not recognized, of which I am not conscious. So I need to raise the attention and to deepen the connection with my own registers. More connection and attention, and more recognition...

### **An "emplacement", a mental posture**

I discover a basic emplacement that favors the impulse to give thanks frequently, sincerely and deeply: when I recognize in myself or outside of me something positive, I consider it as an "unexpected gift".

In fact, I realize that I am constantly 'surprised' and 'amazed', never 'jaded'. This seems paradoxical, since I know that I am directing my look in this positive direction, that most of these "gifts" are only the result of previous valid actions, of requests, of a

coherent life style... Nevertheless, all the good that happens to me, from within and from outside, I experience as something unexpected and even "undeserved".

I observe that beneath that register there is a mental attitude of "no expectation". As for the register of "not deserving", it does not have the flavor of "Christian morality"; it is rather a humility that has the flavor of an "I that is not the center of the world" where everything becomes a "for Me" (demanding, expecting, seeking to obtain). Instead of complaining or congratulating myself all day long, I am thanking for even the smallest "grace received." Thanking, especially when it becomes frequent, prevents the "I" from appropriating everything, it makes the I more humble and dislodges it from its central place.

Thus, while the intentional look is reinforced, the I is diminishing. Moreover, the relationship with others people changes: I perceive them as if they were another "me" (register of proximity, sometimes even intimacy) and I perceive myself as if I were an "other" (distance from myself, no identification).

### **An aphorism**

At this point, thanking is spontaneous. It arises from a feeling of gratitude, an impulse that triggers an act (thanking). It is a feeling and an act, a "felt act" that, as I observe it, becomes more intentional. And the more I thank, the more objects of gratitude appear everywhere.

Indeed, I observe that thanking works as the mechanism of "aphorisms"<sup>2</sup>: it predisposes to the same direction; it produces and attracts actions of the same type. The more intense (deep) and frequent the thanking, the more powerful are the events or actions that it produces and attracts.

These simple "thanks" thus become an aphorism...

### **A unitive act**

When I don't feel gratitude and when I don't give thanks for a while, it's like something "good" is missing. Not only do I like to repeat the thanks, rather it becomes a real "necessity".

<sup>2</sup> See: *Manual of Formative Themes & Practices for Messengers*. Seminar n°5: On Direction and Aphorisms.  
<https://silosmessage.net/materials/>



Actually, I register the thanking as a unitive act. To give thanks is to think, feel and act in the same direction: I detect what is good and value it (mental activity), my heart is grateful (feeling of gratitude), I say "thank you" (action). In addition, thanking has the three characteristics of the unitive act: it provides a pleasant and valid sensation over time, I want and even need to repeat it, I have the register that something good is growing in me.

### **Accumulation and amplification of charges**

The mechanism seems clear: what is worthy of gratitude already has a positive charge in it; if, in addition, I perform an act of thanking, also endowed with a positive charge, then the charge is double. When thanking is repeated, those positive charges accumulate and amplify.

However, there is a kind of paradox inherent in thanking.

Thanking is a "pure act" of giving: it does not expect anything in return; its function is precisely to give, and even "give back", what was received. In fact, the expression "to give thanks" (in french one of the synonyms of thanking is "rendre grace" which means "to return the grace received") is not a coincidence. It is exactly how I experience it. When I give thanks, I don't want to keep anything, to retain anything, on the contrary: thanks come from a register of "surplus", of wanting to give back, to restitute the positive (over)charge. It is not a "moral reciprocity", it is a free act, nothing obliges it, especially when one thanks internal and intangible things.

I then observe this paradox: although each thanking is supposed to return the positive charge, in a way to "dispossess" oneself of it, it actually doubles it. The more I give back, the more I receive. The more I want to "empty", the more I "fill". Thus, although the intention is to return the charge, that charge is preserved (registered in memory) and even increased, while it liberates me from the very object that provoked the thanking.

### **A mental atmosphere**

I observe an internal atmosphere of humility-awe-gratitude-lightness-optimism-joy. I notice a great poetic opening, which translates itself into a multitude of little poems (describing and synthesizing in verse is totally usual for me). I frequently feel "invaded" by kindness and compassion, I see beauty and the sacred everywhere, I feel inspired. I experience myself as "overwhelmed with gratitude." As if I had no need of anything more than to thank, that is to say "give back" (the grace received).

My perceptions are brighter, in volume; my structuring of reality is different. I feel as if I were living the guided experience *The Festival*<sup>3</sup> on a daily basis.

I realize that repeated thanks can be an "entrance": it puts me in the right frequency and internal atmosphere for the Ascesis.

### **A state of consciousness**

I notice that as the thanks accumulate during the day or over several days, the "I" is pushed more and more to the periphery.

I also notice that my space of representation (coinciding with my "sphere" of gratitude) expands and that my point of observation deepens.

The "feeling of gratitude" becomes a more global "state of gratitude" which in its turns is accompanied by a more global gratitude for Life.

Consciousness becomes more and more altered, it becomes "emotional consciousness", I feel in a state of euphoria, of exaltation (often agitated), almost in a trance.

It is as if that mechanism of thanking had become independent, autonomous... Everything speeds up, the intensity of the charge increases and becomes unsustainable, I control less and less... I have reached a limit, a "threshold".

I am overwhelmed and most of the time I discharge (tears, laughter, words, motor skills...), or I disconnect; or sometimes, being more intentional, I "project" this intense charge on an image, a situation, people...

There may also be a register of "rapture" (I make the relationship with numerous myths of rapture and the "resistance" that opposes it). Sometimes I feel "transported" to other space-times ... But at this point, all happens in quite an "accidental" way.

This first stage of thanking has been synthesized as follows:

*Who blows without ceasing  
In my space all this thanking*

*Inflate the balloon with emptiness-plenitude  
Forming the sphere of pure gratitude*

*Progressive force increasing  
Everything in me dancing and singing*

*Space widens, look deepens  
A final big thanking to Existence!*

*So much accumulated charge in my soul  
I'm no longer able to control*

*Balloon-sphere bursts  
Sometimes "rapture" occurs*

*Alteration of consciousness  
More and more intense*

*Ecstasy, trance...  
Thanking the experience!*

(excerpt form personal notes)

Thus I realize that thanking could not only become an "entrance", but also a "procedure" of alteration and even of inspiration and a way to access the Profound. But therefore I need to carry out the thanking in a more continuous and more intentional way, and above all, to learn to control/direct my emotional charge that overwhelms me.

A significant experience happens accidentally.

Context: I am driving my car towards the Parc la Belle Idée. I feel particularly "charged". The beauty of nature, the colors, the luminosity... I'm moved; I enjoy this visual scenery. A melody associated with the Purpose comes to my mind, it makes me want to listen to music, so I turn on the radio and, unbelievably, it's the same piece of music that is playing! I give thanks for this coincidence. Then, memories of my life appear... I am grateful... I am thanking... I feel that I reach a "threshold", so I stop at the edge of the road, and

*... I am catapulted into the future, to the moment of my own death: I see and feel myself leave this world "thanking"... everything in me dies, except my thankfulness. That force transcends, it has a direction, it goes towards the Profound and nothing can stop it...*

(excerpts from personal notes)

## Comprehensions and conclusions

Everything becomes clear after this experience: the force of gratitude is sacred. Controlling the charge means to give it direction! What I have to do (in order to progress) is reverse the direction of the thanking and "introject it", I have to let it go to its Source.

The formulation of the purpose changes: *deposit my gratitude in the Profound* (in that space where "my Paradise" comes from). This modifies considerably my relationship with the Profound. I no longer aspire to enter the Profound to "obtain" an experience; I want to go to "give", to "to give back". That relaxes me and takes away my expectations that were, until now, impediments. I understand that what I really want to do is to thank the Profound and its manifestations or indirect effects over my life. I also understand that each thanking reinforces the "affective charge" of the major Purpose.

### A dream (excerpt from personal notes)

I relate this with a dream that seems to describe the new relationship with the Profound, and of course with the Purpose:

*A "goddess-priestess". Behind her, an empty, abandoned city. She solemnly transports a shell to another space, a sacred space...*

*Co-presence: I know that inside the shell there is a pearl, but I don't see it; I also know that the pearl will go where it belongs.*

*Interpretation: leave everything earthly behind and bring as an "offering" (thanking) the most "precious": the invisible pearl (the spirit).*

I have the impression that, as the work with the thanks accumulates, this thanking is processing and that it has to do with the spirit... At this stage, it is just an intuition, but I feel that things are going that way...

I conclude this phase by having found my "entrance" (creating the frequency, the proper atmosphere for the Ascesis) and a possible "procedure" to go to the Profound.

I am aware that it is not the "I" that has found all this. On the contrary, while the I was busy and worried about "how to do the Ascesis", the Purpose took the opportunity to put the consciousness in the right direction: the one that best corresponds to this moment of process.

## A dream (excerpt from personal notes)

*I walk on a surface (of which I have neither a visual nor a tactile image; it is as if I were walking in a vacuum). "I know" that this ground is "space-time" and simultaneously it is the book "The Silo's Message." At a certain point, it is as if I fell through a hole, I fall deeper and deeper into a greater and greater void... then, I don't know how, I find myself back on the ground. I "know" that I fell into a "time hole", I 'know' (like a reminiscence in the dream itself) that I have stepped out of this time and space... What is most strange is that this is repeating itself again and again... Each time, I go back on my way and, once again, I fall into a "time hole" and find myself in a very remote, non-describable place. I "know" that I was in the Profound...*

Upon waking up, I am certain that *Silo's Message* contains numerous "exit doors from time"; or in other words "entrance doors to the Profound".

I have the intuition that *Silo's Message* offers several ways for an integral Ascesis (Purpose, style of life, procedure to enter the Profound) and that the work with thanking could be one of those ways.

## **Stage 2 - Ascesis is built and fixed**

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A new stage of experimentation begins.

### **Ascesis in everyday life**

I focus on daily life: it is there where I am accumulating the charge that is going to "catapult" me towards the Profound.

Thus, my daily life becomes a "field investigation", a "laboratory". I observe, I do experiments, I am practicing. It is thanks to everyday life that I expand my "sphere of gratitude". It is in everyday life that I find the different types of fuel to "nourish the fire and raise its temperature "...

It becomes a "game", a sacred game. I notice that a playful attitude is developing and settling in towards life and even towards Ascesis. Everything becomes more joyful, lighter and at the same time more sacred.

Since thanking is my entrance and given that thanking takes place in daily life, the daily life itself ends up being an "entrance". I don't have to get away from everyday

life to get into the frequency of Ascesis, on the contrary: I take advantage of it to make it "wonderful and luminous", so that it inspires me. "*The earthly is not opposed to the eternal*" ...

My Ascesis will therefore be in the everyday and on a daily basis; everyday in the sense of "intentional construction", "style of life", a "way of being mentally" in the daily activities and situations.

The work of Ascesis will then unfold in two parts:

1. I configure a style of life oriented by a co-present purpose, *the construction of an internal and terrestrial paradise*, whose center is the practice of thanking. With the increasingly frequent thanking the positive charges accumulate and amplify, the "I" shifts, the consciousness is altered, and I end up reaching a point of maximum intensity that is a "threshold".
2. When this key moment is imminent (announced by psychophysical indicators), I interrupt my activities to settle in the most appropriate place possible (according to where I am) to continue the practice: it is about controlling the charge (not allowing it to discharge) by giving it direction, "introjecting" the thanking, into the depth of consciousness. The co-present purpose is: *to deposit gratitude in the Profound*.

This type of Ascesis represents a rupture with the well-established (cultural) image of the "solitary mystic, isolated from of the world". I understand that, in reality, this radical "external" detachment is necessary only at certain moments, when the work of Ascesis requires a more concentrated and prolonged immersion. But in a general way, the image of the "mystic in retreat" becomes for me an allegory: living in the center of gravity, that deepest internal space (cavern, inner temple) in which one is less assaulted and distracted by the earthly stimuli, where one can remain "*in interior liberty, with indifference towards the illusions of the landscape...*"<sup>4</sup>.

Furthermore, thanks to this form of "Ascesis-in-the-world", I had to experience some inspiring encounters with unknown people. As I was often practicing in public places (bench in a public garden, church, train...), it happened a few times, that someone approached me to ask what I was doing, and even how I was doing it... giving rise to inspiring conversations and even the possibility to transmit Silo's Message.

4 Silo. *Silo's Message*. Chap. XIV-The Guide to The Inner Road, p. 19. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)

## From repeated thanks to continuous thanks

In this stage, I intend to move from “frequent” thanking” to “continuous” thanking (like those mystics who work with the “prayer of the heart”), not just to stay as long as possible in that beneficial state, but also to produce these “threshold moments” more frequently and thus be able to train myself to manage their intensity.

Of course, I can't thank permanently, but “thanks to” this unattainable objective, the number of thanks is increasing considerably. I am not only grateful for what is pleasant, beautiful and good, I am also grateful for the difficulties, considering them as opportunities to strengthen myself internally. And when I become aware of some contradiction, I thank this awareness because it allows me to stop the chain of contradictory acts. What's more: I begin to make "temporary games" giving thanks for things that have not yet been accomplished. By doing this, I bring to the present moment an ideal future (or I project myself in this ideal future) as if I were living it right now.

As thanking becomes more frequent, the moments of “maximum intensity” (threshold moments) also become more frequent and I notice that little by little I am getting used to it, as if the “tolerance threshold” had become more elastic. In such moments I sometimes experience an “illumination” of my space of representation.

### An inspiring experience (excerpt form personal notes)

*It is night. I look at the black sky. I see some stars. I stay there, calm, contemplating the stars. As I keep looking, more and more stars appear in my sight... As soon as I perceive a new one, I thank, while telling to myself that this phenomenon is very interesting: the eyes seem to perceive more and more, as if they were becoming more apt to see, as if the threshold of perception were widening...*

*I don't know how long I stayed like that contemplating the sky, the fact is that I was perceiving more and more stars, which I was grateful for, and then others were emerging, always more...*

*At one point, there were so many stars that the sky seemed much brighter and shortly after an extraordinary "vision" occurred: the sky was completely illuminated, as in broad daylight and at the same time different, a more powerful light, dazzling, producing commotion...*

*Coming back (to my ordinary state), I perceive the same black sky like before my strange experience.*

I don't know if such an experience is explainable as normal when one observes the sky for a long time (personally I have never been able to reproduce such a vision); nor if this experience was the result of altered consciousness... or maybe both?

In any case, it was very inspiring and allowed me to make some analogies: for example, with the register of thanking as a "luminous" act (as all truly unitive and conscious acts are) and also with the phenomenon of illumination of the space of representation resulting from a great accumulation of thanks. I understand that, just like the stars, certain thanks are very luminous, brilliant, and strongly illuminating, while other thanks are weaker, "pale"... I understand that it requires a large number of "little stars" (small thanks for secondary things) in order to produce the same lighting effect as a few "big stars" (bigger, deeper, more powerful thanks), not to mention, the "supreme star", the "sun" (luminous center, true awakening).

So, even though the intentional act of thanking is unitive and conscious, I make the decision to be a little more "demanding" with respect to my "objects of gratitude". I intend to go on thanking when I find great strength, joy and goodness in my heart, or when I feel free and without contradictions (that is, in unity), as Silo recommends in his Message <sup>5</sup>.

But, bad surprise! I notice that the number of thanks is decreasing. Why? Am I so little unitive? Or am I not aware enough when I am? Be it for one reason or another, I conclude that I must raise the level of attention much higher, maintain consciousness of self for longer. I also understand more deeply that "awakening and unity" are inseparable.

From now on, awakening (attention, consciousness of self) and unity will be more than ever at the center.

### **Three ways of describing the practice**

Along with the continuous thanking, I am also beginning to better observe and master the second part of the practice: the "immersion".

#### Description in verses (excerpt from personal notes)

*With each new thanks given  
A star lights up the sky and heaven*

*With each new light the (in)sight gets brighter  
Heats up temperature of the internal fire*

5 Silo. *Silo's Message*. Chap. XIII- The Principles, p. 17. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)



*Outside and inside shine together  
Thanking directed to Life forever*

*Direction of thanking reversed  
Infinite perspective emerged*

*Thanking without object  
Did I leave all behind or just forget?*

*Thanking giving thanks to itself  
Paradise's wealth*

*Emptiness and fulfillment  
Ecstasy and enlightenment*

*Neither desire, nor fear  
Now all will disappear*

*Vanished all tension  
Suspension!*

*Gratitude autonomous  
Pursues its own Purpose,*

*Towards the sacred Direction  
Dragging with it all intention-attention*

*Entrance is to be found in the Profound  
Thanks can now enter in the luminous Center*

*Reminiscence, only fugacious  
of a Gratitude, totally gratuitous*

*Flood it all with this unconditional Goodness  
Illuminate everything with that renewed Faith ...*

Description in images (excerpt from personal notes):

*In the first stage, the thanks are launched from the center (the "I") in a centrifugal direction. A "sphere" of gratitude is forming and growing; I have the register of being an "inflatable balloon", bigger and bigger, more and more inflated and charged with an intense "emptiness-fulfillment".*

*Now I have the register of being outside the balloon, of blowing and inflating it with the charge of thanking through its mouthpiece. With the intensity at its peak, I blow a final 'thank you', now addressed to Life (the globe as a whole). I stop blowing to prevent the balloon from bursting (discharging the charge), letting it deflate at once. So, all that charge that was concentrated inside, comes out through the small opening of its mouthpiece as a powerful jet of irrepressible pressure ("jumping champagne cork effect"), in the opposite direction (until then the charge was blowing "forward", while now the charge is directed "backwards", towards the depth of the interiority of consciousness).*

*Then a "tipping" into an immaterial balloon-sphere takes place. Register of something that continues on its own, as if the thanking were now thanking itself, in a centripetal direction.*

*At times, I have the impression that this thanking is no longer a thanking, that it has become an "autonomous force" continuing its direction towards a deeper "center"...*

#### Description based on "our psychology"

*Repetition (continuous thanking) produces a cumulative process (accumulation of charge), expansion (of consciousness, of the space of representation) and deepening (of the look-attention). Concomitantly, the "I" shifts (dislodged from its central place), which progressively alters consciousness (moved, exalted, inspired consciousness) and consequently also the way of structuring reality (clear, bright vision, in volume, poetic look...), as well as my way of feeling (high tone, physical lightness as if I didn't feel the weight of my body) and my way of relating to others (with kindness, compassion, intuition...). Attention is more sustained, the altered state more controlled. There is "consciousness of self".*

*This process culminates in a moment of maximum intensity experienced as a "threshold" and associated with a "gratitude to Life" (Life as a "whole", a "global object", already quite abstract, almost synonymous with "God", although gratitude is still addressed to the consciousness-world structure and its co-presences).*

*At this point an acknowledgment occurs: everything I am grateful for comes from the Profound. The act of thanking reverses its direction and all attention that was previously concentrated on the representation of the consciousness-world structure is now directed towards the deepest interiority (Z axis), while this representation is disjointed.*

*A new "threshold" is crossed, registered as a "switch" or as a "jump into the void" (state of suspension) where gratitude seems to become its own object (thanking giving thanks to itself).*

*Then, it seems that this "act-object that is one" (sort of "pure" act) transforms (or perhaps merges) into an autonomous force-direction (Purpose) ... that drags with it, or perhaps absorbs in it the intention-attention to go "beyond"...*

*From time to time the register of "absence" occurs, as if it had been absent and "returned from somewhere"...*

On the other hand, I notice that I am getting used to the intensity, that I can sustain it longer. I feel less restless; more quiet and deep registers accompany the exaltation. Now the "raptures" are less frequent but with more "consent". The tendency is rather towards "Ecstasy"<sup>6</sup>, from which I "come back" with the register of expanded consciousness, of "communion with the whole", with elevated emotions (faith, goodness, love...), inspirations, and above all with a register of Purpose. Sometimes, more rarely, experiences of "Recognition" occur<sup>7</sup>.

#### A "synthesis" dream (excerpt of personal notes)

Finally, this path will also be 'fixed' through allegories in dreams. Here is the dream that helped me the most because it synthesizes all the steps in a single "scene".

*I am a huge ziggurat (and at the same time an altar) with a great head of a Buddha on its top. Couples are climbing the stairs (always a man and a woman together, at the same rhythm, with the same ceremonial attitude), one couple after another, without interruption or end, to deposit their thanks-offerings (of which I have no visual image).*

*Meanwhile, a light and luminous "acrobat" emerges from the back of the Buddha's head, making a great and vigorous leap further back. He undertakes a series of pirouettes, suspended in the void, and yet he continues to pirouette, always coming back on himself (his feet together touching his head, as if it were a "continuous circle"); those pirouettes, however, drawing a trajectory that ends in a last stretched jump, like an "arc", even further back, entering an unfathomable space...*

*I see the whole scene from outside, from afar, but the cenesthetic and kinesthetic registers are very powerful and precise. I feel how the thanks go up in-*

6 Silo. *Psychology Notes*. Psychology IV . The "Inspired Consciousness," p. 102. [http://silo.net/system/documents/89/original/Apuntes\\_en.pdf](http://silo.net/system/documents/89/original/Apuntes_en.pdf)

7 Ibid., p. 102.

*side me, how they penetrate the depths of my heart... I feel the "state of the Buddha": deep stillness, serenity (inner smile) ... I feel how in my head "awakens" this light, free, joyful being (acrobat)... I feel that internal movement so subtle and at the same time intense, so free; that acts, turns on itself with such agility (mastery of pirouettes in and on the void) ... I feel the resolution of that last "jumping-diving" in that non-representable space...*

*Interpretation: the pyramidal ziggurat allows the force of gratitude to rise to the top, that is, to the head (Buddha). The fact that the thanks (allegorized by the offerings) arrive in "pairs" (couples), indicates the unitive character of the thanks (harmony, union between the masculine and feminine principle), as well as the "double" character of the thanks (unfolded-duplicated charge). The fact that the number of couples is infinite suggests continuous gratitude, a continuous movement like breathing. The Buddha's head allegorizes the center of gravity: stillness, serenity, silence, emptiness... The jump of the acrobat represents the sacred "intention-tension-impulsion-direction", while the pirouettes allegorize thanking returning on itself (which becomes its own object), internal unity of a superior quality; the last jump-diving being the introjection into the Profound.*

## **Equivalences**

As the practice (steps, registers) is refined and consolidated, I am discovering common points between the work with thanking, the Discipline of Morphology (the last 4 steps) and the work with the Force (Service) <sup>8</sup>.

Some equivalence of steps-registers:

- The sequence: the sphere of gratitude that grows, the balloon that inflates-charges, the space of representation that expands and lights up... can be linked with "step 9" of the Morphological Discipline, where a luminous point expands in centrifugal direction and ends up forming a luminous sphere that then opens into an infinite luminous space. There is also a correspondence with the Service where a luminous and transparent sphere settles in the chest and from there expands as a cenesthetic image, beyond the limits of the body, ending up mobilizing the Force (unusual sensations, undulations and positive images).
- In all three cases, the "I" moves away from its central place, the look (attention, point of observation) is internalized and deepens.

<sup>8</sup> Silo. *Silo's Message*. The experience. The Service, p. 32-33. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)

- The control of charges (charges that accumulate and intensify with continuous thanking) can be linked to the "control of the Force" (bringing the Force *to the point of control of the being-truly-awake*<sup>9</sup>) and also with the fact of sustaining the attention and giving it direction (towards the profound).
- The sequence: moment of "maximum intensity", the last thanks to Life, the "deflating of the balloon" (everything disappears) and the reversing of the direction of thanks, are comparable to the "steps 10-11" of the Morphological Discipline, where a "perspective jump" is produced (exit from the space of representation, from the consciousness-world structure), and then the disarticulation of the spatial coordinates as one falls further and further backwards... A correspondence can also be found with the Service, at the moment of the "passage of the Force" and the "ascent" of the attention/energy to the center of the head ("light in the eyes").
- In all three cases, a situation of "suspension" is obtained, a kind of "emptiness that is not empty", and "something that returns on itself", be it the thanks that thanks itself (act that has itself as an object), be it "the double that turns on itself", or the "direction that becomes centripetal"...

The discovery of these correspondences helped me to reconcile myself with the apparent "loss" of the Morphological Discipline, and it also served to value the work with the thanks as a connective between the universe of morphology and the rather energetic world of the Force.

Indeed, the work with thanking allows me to live, during daily activities, that "undulatory state" from which arise the positive images and emotions of the past and the future. Then, with my "oven" already hot, I can "sit down" to "receive the Force" (high temperature) and suspend ("melt") the "I". Likewise, this practice allows me to live frequently in "step 10" (inclusive look), and to "sit down" only when I am ready to "fall backwards", into the void of suspension. It is as if the Discipline and the Service complemented each other in a kind of "middle path".

### **Stage 3 - Ascesis takes root and deepens**

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A deepening stage begins. I am studying and meditating on my experiences, registers, I make relationships between phenomena that have been isolated or separated from each other... and, subtly, my Ascesis is changing, evolving...

9 Silo. *Silo's Message* . The Book, Chap. VIII-Control of the Force, p. 12. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)

I am deepening the relationship between thanking and the growing lucidity, unity and freedom in my life.

For practical reasons, each of these themes (lucidity, unity, freedom) will be commented separately even though they were experienced simultaneously. Actually, these issues seem to me very linked, and even interdependent. As for the "continuity" (transcendence), which I am also commenting on, it became conscious when I established relationships between varied phenomena.

### **Path of awakening**

I am studying the relationship between continuous thanking and the level of attention, of lucidity (and consciousness of self).

Putting my intention in continuous thanking, I notice that the level of attention rises considerably. Consciousness becomes more active: it predisposes and becomes alert. Attention on continual thanking presupposes "directed attention". However, when doing the thanks in the intensity of my daily activities, I also work with the divided attention (attending what I am doing at the same time that I am paying attention to thanking). I observe then that this reinforces the center of gravity, consciousness of self.

At first sight, it seems that attention is not directly linked to thanking itself, because you can thank spontaneously, mechanically). However, I am finding an intrinsic relationship between thanking and attention-lucidity. Thanking implies "recognizing" the value of a perceived phenomenon (external or internal), in other words, being or becoming aware. Indeed, I cannot thank someone or something if I have not previously recognized something or someone as "worthy of thanks".

It is not surprising then that, with continuous thanking, the "noises" and daydreams of the I are diminishing considerably and that the general register of a state of greater lucidity appears.

Furthermore, all recognition is accompanied by a "luminous" register, as if a small (or big) light had been turned on in me, allowing me to see what I could not distinguish in the dark. Such light corresponds to an "increase of lucidity". It seems that light and lucidity are inseparable for the human consciousness; in other words, the different types or degrees of luminosity-light are nothing more than the visual or allegorical translations that consciousness makes regarding its own level of awakening at a given moment.

Each new recognition (or awareness), each increase in lucidity, is a light that comes to light up an already existing "background light" (that of the usual level of attention).

And that “flash light of an instant”, when fired frequently, creates a new base of light that is superimposed on the previous one. Hence the register of consciousness that becomes a little more lucid, more awake, more “luminous” or more “clear” than before.

Of course, this reminds me of the experience of the starry sky that ended up being totally illuminated with this very special light. Could it be that the accumulation of recognitions is a process that could lead to the luminous center, to the true awakening, to that illumination commented by the great mystics?

I also establish relationships with other experiences and some concomitant dreams.

### A dream

*Androgynous and luminous heads arranged in a circle, linked to each other. Each of the heads is also individually linked, by a thread or luminous ray, to a center, a luminous center (that is common). (excerpt from notes personal)*

### Experience (repeated several times) from vigil:

*The dense-opaque begins to become more and more bright-luminous, then becomes transparent, then comes this non-visible and therefore indescribable light, and the register of “real sight”, of “recognition” of the Plan. A process of successive unveilings that culminates in a register of “revelation”... (excerpt from notes personal)*

### **Path of unity**

While being a little more awake, I perceive more things and more clearly, like under the “spotlights”. It allows me to better recognize more of the “beautiful, good and subtle” (in myself and in others) but also to recognize all that stains that new background light. Indeed, now the “shadows”, the contradictions, also become more visible. Nevertheless, such an inconvenience can also be a benefit: it is only when I recognize a phenomenon that it exists for me, and it is only then that it can serve me (learn from it, change it, use it...).

I then observe more closely the relationship between thanking and contradictions. Thanking does not eliminate contradictions, but it does reduce their number. Even if I have not been able to prevent a contradiction, it allows me to repair it more quickly: of course, I am not going to be grateful for the contradiction itself, but I am thankful for noticing it. Thus, making a unitive act (that is: thanking the fact that I became conscious of a contradiction) after a contradictory one, I interrupt the chain of contradic-

tory actions, I get out of the repetitions and I start reestablishing the direction... I reestablish the "melody" that was interrupted by a "false note".

Constantly seeking to thank, orients the consciousness to transfer and reconcile all the time; because you cannot sincerely feel gratitude and feel like giving thanks for something that does not produce a pleasant register. However, when we pay attention to the registers, we realize that the contradictions "hurt"; in my case, I register them like a "physical pain" (a big tension that hurts and even provokes nausea).

Besides that, I study the unitive dimension of thanking more closely and therefore revisit its characteristics.

First of all it is "thinking, feeling, acting in the same direction". The fact that thanking has to do with a 'feeling' (emotional state of gratitude) and with an action (that can take different forms), seems quite obvious. But it is not that easy to consider thanking as a mental act, a mental attitude, a way of thinking, however that is the register that I have.

So, I became interested in the etymological origins of the word "thank", and I learn, for example, that in the Nordic languages (see the *New Shorter Oxford English Dictionary*), the word thank (verb or noun) derives in English from "think/thought"; in German "danken, Dank" (to thank, the thank) derives from "denken" which means "think". Originally, thinking also meant feeling, and thanking/thankfulness was synonymous (until about 1,000 years ago) with "good or right thinking".

Observing and meditating more, I realize that gratitude also respects the second requirement of the true unitive act: "*When you treat others as you want to be treated, you liberate yourself*"<sup>10</sup>.

But who are "the others", who is "the other"? In that spiritual and mystical context, it is the Sacred, the Divine, the Mind, the Light, the Profound...

And how do I want to be treated by the Sacred? I want to "receive grace" – in the sense of "divine favor" –, unconditionally! So, what I must do is simple: behave in the same way: "give thanks" (in French "rendre grace", synonym of giving thanks) unconditionally, that is without expectations.

And when I really manage to enter the Profound with the intention of contributing, depositing, offering the best of myself, occurs

*... an encounter with the true "Self" and thankfulness returns to the "Self", like a "boomerang" it returns to its original sender... That later register (reminiscence) of encounter with my source, essence, is a register of total Unity. The*

10 Silo. *Silo's Message*. The Book, Chap. XIII-The Principles, p. 17. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)



*comprehension then arises that only the repetition of that experience of profound Recognition, of that re-encounter with one's own depth, with our true nature, can lead to a true and definitive reconciliation with our "little self", the I, and with the human condition in general... (excerpt from personal notes)*

In short, repeating what was said above, the three indicators of the register of the internal unity<sup>11</sup> apply perfectly to thanking, especially to the continuous thanking:

1. Sense of internal growth
2. Continuity in time
3. Affirmation of its repetition in the future

So, what is growing in me with the continuous thanking? A comprehension strikes my consciousness like lightning! I make the connection between that question and a recurring register: when I consciously carry out a truly unitive act, I feel "immortal"! I don't need anything, I don't fear anything, I register an "absolute liberty", and I feel "eternal"!

Perhaps because at such a moment I feel my spirit growing? Perhaps because at such moment I "identify" with the spirit and not with the I? Perhaps because the pure unitive act is actually the action of the spirit and not of the I?

In any case, the deeply felt thanking is registered as a pure unitive act that connects me with the register of immortality...

Little by little, a more permanent register is installed in me (and continuous thanking has a lot to do with it): the register that "something immortal" or an "immortal being" is growing in me. Whether I call it center of gravity, spirit, internal god (or goddess), or Purpose, the fact is that cenesthetically I begin to register an internal place that seems to be inhabited or controlled by "something" that is not the psychophysical I.

Then I remember the previously commented experience in which I feel projected into the future, at the moment of my death; I remember the register of that "something", that I had called the "force" or the "charge" of thanking, that does not die, that continues beyond, despite physical death.

I also make the relationship with other experiences, especially with one in particular: that of feeling constantly accompanied, in everyday life, by a "luminous presence" (a register that lasted several weeks).

Finally, I realize also the relation between multiple significant dreams.

11 Silo. *Commentaries to "Silo's Message"*. Chapter XIII. P. 4. <http://silosmessage.net/wp-content/uploads/2014/12/comentarios.pdf>

### Three examples of allegories in the dream (excerpt from personal notes)

1. *I dream that an "egg" has formed on my head...*
2. *An androgynous Asian god of indescribable beauty and luminosity comes out of my interior (register of "giving birth" and of "liberation") ...*
3. *I give birth to a being (baby) of light, translucent, that I attend to, but as it grows, I realize that this allegoric being is me; finally it takes control over me (it is the boss) ...*

### A dream that allegorizes the style of life (excerpt from personal notes)

*A multitude of situations of daily life that unfold simultaneously and in which we (me and other people) embellish something that is already beautiful, improving something that is already good... At a given moment, all that landscape begins to spin like a whirlwind, the images become less sharp, the colors disappear... and a huge, round, white "plate" forms. Then, I see that a very bright star appears in the center of this plate and flies out of it, just like a shooting star... I wake up.*

*Interpretation: the double (empty white plate) in unity and purified (round shape and "immaculate" homogeneous whiteness) of its contents (the unitive situations and actions), thanks to which it had been formed and unified (homogeneous whiteness). Indeed, the round form of the plate as well as the white color represent "perfection" whereas the "plate" allegorizes "nutrition"; the double (soul) is nourished by unitive registers that are reinforced even more by the thanking. In that "unified double" a center is born, the "spirit" (star); the spirit abandons the double, the space of representation, space and time (gets out of the plate)... ; undoubtedly to go to the Profound...*

### The theme of the "double"

The birth and growth of the immortal spirit presupposes a unified double (unified energy). Then I make the following relation:

- With each thanking, the internal unity is doubled (what I thank for is already something unitive and the act of thanking it is also unitive).
- The fact of doing this intentionally in consciousness of self, produces a splitting of impressions (sensations, registers).
- With continuous thanking as a style of life, the double is unified and a center (the spirit) is formed (the dream reported above allegorizes this process).

- I often feel with a "double" identity: I am not only the "I", I am also my own "spiritual center", of which I begin to have a very subtle, fleeting cenesthetic register...

Notes in verses (excerpt)

*Conscious act awakens  
Free act liberates  
Unitive act unifies  
Pure act purifies  
Acts transforming energy  
Continuous acts: Continuity  
Growing of transcendent spirit  
It's future is infinite*

A comprehension after a contact with the Profound (excerpt):

*Only what is unitive can reach the Profound, everything else (suffering, fears, illusions... all contradictions) disintegrates, dissolves along the way. No contradiction can survive on the path, no contradiction can reach the Profound! It is a question of "texture-nature": only what is of the same "substance" can enter the Profound, substance made of unity, of self-conscious unity. Transcendence is made of pure unity! That is why it is indestructible. That's why it's immortal!*

That is why "everything is fine". This caused me a strong and positive shock, a deep distension and an immense joy.

Relation to "Evidence of Meaning"<sup>12</sup>

- The real importance of an awakened life became evident to me.
- The real importance of destroying internal contradictions convinced me.
- The real importance of mastering the Force, in order to achieve unity and continuity, filled me with a joyful meaning.

12 Silo. *Silo's Message. The Book*, Chap. X – Evidence of Meaning, p. 14. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)

## Path of liberation

The register that accompanies thanking is not only unitive, but also deeply liberating. I am fascinated by this inherent characteristic of thanking, so I am trying to study it more closely.

At the moment of giving thanks, I don't lack anything, I don't need anything, I don't expect anything because I have already received, and that is precisely why I am giving thanks. The moment of gratitude is a moment of fullness, even more, of "something so full that it overflows", and it is precisely that register of overcharge that drives the desire or the need to produce the action of thanks (very different from the excess of tensions which incites cathartic discharge).

I experience the act of thanking as a giving without expectations, without wanting to receive in return, and I would even say, an act of dispossession, of detachment, of liberation even from what I have (got), even the best, and especially from the best: don't we thank more spontaneously, more sincerely and more deeply the greater and more important seems to us the "grace" (in the sense of gift, favor) received?

I go back to the meanings of "to give thanks" and its synonyms (in French), as for example "rendre grâce", in English "to render the grace".

The verb to "give (thanks)" and "render (grace)" (in French) involves restitution, letting go, to "restitute" the grace (received), and this presupposes giving back without receiving anything in return! Indeed, the intrinsic attitude of giving is not keeping, not-retaining, not-conserving, but "offering". Giving-offering-returning... predisposes to dispossess oneself of what we "own". This is the mental attitude inherent of thanking, and that implies a very different mental form than the possessive mental form that we usually have (keep, retain, conserve).

In French, "*merci*" (the word for "thanks") comes from the Latin word "*merces*", meaning "*favor*", "*grace*".

With regards to "grace" (from the Latin "divine favor", and *gratus*, *gratia* and the Greek *charis*: "that which shines, that which rejoices, beauty..."). So, thanking in the sense of "returning grace" presupposes the willingness to "dispossess" oneself of what is most valuable to one.

But what a good surprise: although I detach myself from the object of thanks (object that motivated the thanking), its associated positive charge remains, and it is even reinforced, doubled. The same happens with the greatest of the graces that one can receive: that of the transcendental experience. One cannot enter the Profound with a mental attitude of conservation neither with expectations to obtain; but when I go to the Profound to "give" (thanks), I receive the greatest grace...

In Spanish, “*gracias*” (and in Italian “*gratie*”), meaning “thanks”, contains not only “grace” – like does the English and French word “gratitude” – but also “*gratis*”, hence “*gratuito-gratuitamente*”, which means in English “without interest”, without compensation in exchange, which does not require any payment... in other words: “free”, “freely”. Which further reinforces this same idea of no expectation.

To finish, the verb “*remercier*” in French (“to thank”) also has the meaning of “send away”, “release”, “liberate”! Indeed, it coincides with what I experience: when I thank, I release and free myself from the object of gratitude (be it a material or mental object), and I experience a deep register of liberation.

So, there is nothing surprising in the fact that when we thank an experience, we also “lose” it! The experience cannot be possessed; we cannot retain it forever. However, we lose the experience only as an object, because the moment we thank, the associated registers are registered even more in our memory, and they also re-emerge more easily when we evoke them.

#### Post-practice notes (excerpt from personal notes)

*Everything I recognize will be thanked and thus “released”, “liberated”  
Lucid act that unleashes everything, until it becomes its own object  
Thanking that liberates itself from itself: accumulated charge, self-powered  
Direction that nothing can stop; its nature: Unity-Liberty consciously awakened*

*Flight towards the most beautiful promises  
That although satisfied, never ceases...*

*Meeting of Direction with the Meaning!  
Recognition! Thanking!  
Experience disappearing*

*Consciousness now only remains  
with reminiscences of its own essence  
Ecstatic Joy without “reasons”*

*The divine laughter coming from so far away...  
Lighting up mind and heart  
Settles in an inner smile, a luminous ray*

*New Liberty with a taste of “random”  
Upsets my cherished established system*

*Faithstruck consciousness*  
*Learning to live with new laws*  
*Renewed thankfulness*

By practicing gratitude continuously, over a long period of time (at least for several months), one begins to perceive a process of liberation.

Appears a new "mental habit" of non-possession, of detachment, of letting go; I begin to feel that internal freedom is growing, that the center of gravity is reinforced, a "central void" accompanied by a register of overflowing fullness that needs only one thing: "to give"! Giving through multiple acts and actions whose common background is thankfulness, "giving thanks".

In short:

- In a psychological context, continuous thanking favors a new non-possessive mental form and increases the internal freedom.
- In a mystical context, the mental attitude inherent in thanking is that of detachment; detachment that leads to the void – void experienced as the only true and definitive "plenitude/fulfillment" –; and to an experience of pure, "absolute" liberty.

Another observation (made in the same period) regarding the register of freedom: I confirm that there is no freedom in mechanical consciousness, there are only justified, disguised "compulsions". I also confirm that there freedom of choice (between conditions) exists, but only when one is in "consciousness of self".

However, when the Purpose arises and intervenes, it seems at first glance that, again, there is no choice, there is only "yes or yes". Yet, accepting and assuming that "yes" fully and following the Purpose freely and consciously, confers a register of "superior" liberty. Here's another paradox...

Thus, the act of conscious thanking is highly unitive and liberating. Carried out continuously, it leads to transcendent continuity.

## **Style of life**

Taking a closer look at my daily life, I notice that it has been charged with new meanings.

- From the beginning, everyday life served me as an "entrance" and a way of "nourish" my Ascesis; in other words, the world as a source of inspiration.
- It then became a "laboratory" in which I create, transform, perform unitive and transferential acts; in other words, nourish the spirit.

- It is an "indicator" of spiritual evolution: it is in everyday life that I can measure whether I am advancing internally or not, it is there that I can confirm changes in my way of looking at things, in my behavior...
- It is in everyday life that I can project, formalize, materialize all the meanings that consciousness receives from the Profound...

Each day as if it were a "whole life"... and go to sleep in peace and with gratitude, and then let go of the memories... as if I were going to die...

### **Stage 3 continued - Ascesis evolves, transforms, is completed**

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#### **Recognition**

The exalted-ecstatic states fade away, leaving room for a calmer and deeper joy. The practices that lead me to experiences of inspired states of consciousness are of the 'recognition' type and in general, are translated, in everyday life, in a deferred way, by significant comprehensions, new relationships between different phenomena, new significations.

The notion of "recognition" (in French, the word recognition not only means to discern and to acknowledge something, but it has also the connotation of gratitude, being thankful!) becomes more and more important, it is placed in the center and will be a new "pattern of reading" of my Ascesis from now on.

#### Excerpts from personal notes

*Ascesis with thanking is a cumulative process of experiences and states of Recognition; broader and deeper recognition, leading to the world of significations.*

*The direction of "recognition" is inward; deeper and deeper recognition culminates in an "ultimate recognition": the inspired state of Recognition, a "totalizing" experience.*

*I thank what I recognize and what inspires recognition (gratitude); continuous recognition generates a state of consciousness: "consciousness-in-recognition (gratitude)-recognizing"; gratitude will recognize itself, and then it will recognize its own Source: state of Recognition (inspired consciousness). I return to the world with a recognition, which is not only a gratitude but also an acknowledgment in the sense of "commitment" ("being in debt"); a commitment to Meaning.*

*I have nourished the Profound with my recognition (gratitude), and It gratified me with the state of Recognition; I experienced it as a new birth, I feel committed to the Meaning, living according to the “ceremony of Recognition”<sup>13</sup>, transmitting good to people around me, encouraging them to overcome suffering, to bet on coherence and the experience of transcendence.*

The affective charge of the word “thanks” is gradually transferred to the word “recognition”. “Recognition” (in French “reconnaissance”) becomes a sort of “mantra” that concentrates “phonetically” (in French!) everything that matters to me:

Reconnaissance – **Sens**: in English, **Meaning** (Direction/Purpose)

Reconnaissance – **Essence**: in English, **Essence** (the Source)

Reconnaissance – **Naissance**: in English, **Birth** (spiritual birth)

Reconnaissance – **Connaissance**: in English, **Knowledge** (good knowledge, new significations)

**Reconnaissance** in the sense of Gratitude (in French), of Awareness, of inspired state of consciousness (state of “Recognition”), of commitment (ceremony of Recognition)<sup>14</sup>.

**The power of the word (affective charge of its meaning) and spatiality of its sound (direction).**

I realize how much this Ascesis is “auditory”, and from this point of view, it is also “morphological”: the word is a form, the sound (an auditory image) has spatiality (more precisely it is the senses that have a spatiality), and in this case it is the ear.

Indeed:

- Thanking works with the verbalization “thanks”, as an auditory aphorism, even when it is not pronounced out loud.
- The word “recognition” emerges as a “mantra” (mantra = a word or sound repeated to aid concentration in meditation)
- My descriptions and translations of experiences appear to me in auditory form, in verses (small poems).
- I remember the “dream-myth”: the creation of the world thanks to laughter (sound).

On the other hand, sound has spatiality and therefore also has a direction:

- At first, the direction of that continuous little “thanks” is directed from the center, in a centrifugal way, in all directions.

13 Silo. *Silo's Message*. The experience. Recognition, p. 43. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)

14 Recognition: Sense, essence, spiritual birth, knowledge, (recognition with all its various meanings).



- Then it moves, on the Z-axis, towards the deepest interiority.
- Then, it goes towards its own center, in a centripetal way.
- Finally, it settles in the center (a deeper internal center) to radiate from there again in a centrifugal way.

This spatial or directional process is also a spiral movement, and little by little a major direction is drawn...

### **From introjection to projection**

The need to act on the world and in the world becomes stronger and stronger; there are so many needs! On the other hand, there is also the need to put in the world everything that was accumulated internally. The inspirations push towards (valid) action and projection.

If at the beginning Asceticism made me “contemplative”, over time it makes me more and more “active”. I feel propelled by an unknown force. I am multiplying the activities, productions, missions, I make myself available to people...

The purpose becomes “projective”: *deposit gratitude in the world*. Consequently, the direction of thanking becomes projective as well. When, in the practices, I reach a certain depth, the thanking is no longer introjected but tends to be projected (sprinkling the world, the people, with that “luminous charge”).

From now on, the focus is on “recognition” in the sense of “commitment”, “being accountable” (not with a moral connotation, but felt as a profound impulse, a need for coherence, a commitment with the Meaning).

The *Recognition ceremony* takes all its meaning. Living according to this ceremony. I recognize the action of the Purpose. Here is the great learning: to live in accordance with the “dictates” of the Purpose (which is still not formulated in words, but whose register is very clear: to be at the service of the Evolving Intentionality). This commitment to the Purpose, becomes a real learning process.

Over time another change occurs. The number of thanks decreases. Simultaneously, my environment becomes very needful (serious illnesses, accidents, deaths), and personally I also have some health problems. Furthermore, I notice that I am more affected than before by the suffering, not only of loved ones, but also of people in general. The need arises to reconcile myself more deeply with the human condition, which will be expressed in several dreams.

I realize that I was so worried about the decrease of thanking that I had not noticed that the “askings” had returned with force. Unless those “askings” are actually “thanks

in advance for implicit fulfilled askings”? It seems that in a certain level of profoundness, asking and gratitude are the same; both are “launched” in the same internal space...

On the other hand, new things happen to me: I begin to do – in everyday life and even in dreams – "projections of the Force", or "something" that seems to reach others. I get moving testimonies from those people, telling me about their experiences of "conversion" (reconciliations, comprehensions, visions...).

Another phenomenon surprises me: many people thank me. That had never happened to me before, at least not in such a "concentrated" way (many people in a short time, and for "reasons" that do not necessarily have to do with recent events). I interpret that it is a "restitution" of the accumulation of positive charges registered by continuous thanking. The thanking seems to work like a “boomerang”: it returns to me, whether from inside or outside, at unexpected times and in surprising ways.

How not to link it with the following?

“When you find great strength, joy and goodness in your heart, or when you feel free and without contradictions, immediately give thanks inside. When the opposite happens to you, ask with faith and that gratitude that you accumulated will return converted and amplified in benefit” .<sup>15</sup>

Notes in verse (excerpt)

*I have deposited so many “thanks” in my inner space,  
that it came to Life! “Amazing Grace”!*

*Then She burst in, disguised, allegorical  
Goddess immortal, Mother universal  
In charge of our birth, spiritual*

*You are the Force that claims liberation  
To produce conversion, deep transformation.  
In you there is Light and Life is in it  
With you, Future is infinite!*

*I recognize the Mission: to be at the service of Evolution...  
Only in that disposition do we receive your protection.  
So, I do my best, sometimes more and sometimes less  
Sometimes as a woman, other times as if I were a goddess.*

*Full moon, black moon, birth, death, resurrection...  
I am cycle, repetition, and alternation*

*Sun in irradiation, perpetual,  
I am my own center, spiritual  
Freedom and love, unconditional.*

### **Intro-projective direction: the Möbius strip**

For a time, askings and thanks will be balanced in proportion. I keep practicing continuously, sometimes the asking and sometimes the thanks... Actually, both go to the same "place", to this common sacred space that is reinforced and nourished with the luminous acts that we all carry out. This reminds me of some Indian myths that say that the gods are nourished by our good (valid) actions.

The introjective and projective direction is balanced as well. I begin to understand that the purpose is triggered, in both directions, in the same "space" ("antechamber" of the Profound, as I call it), in the same "mental situation": the "suspension".

My Ascesis continues now with an intro-projective purpose: *to deposit my thanking in the Profound and in the world.* Thus my Ascesis is more complete.

Moreover, all this will be formalized in a synthetic way thanks to a symbolic reduction inspired by the dream (already mentioned before) of the "acrobat of the Profound", which had helped me to fix my ascesis allegorically. But now I add an additional "movement": after disappearing into non-representable spaces, the acrobat returns from there to radiate (through the "buddha") the light in my internal and external world.

This symbolic reduction is the Möbius strip, symbol of infinity. Two "loops" of the same size, symmetrical and proportional; the junction point being the center of gravity (buddha). The more one loop grows (depending on how powerful and deep is the acrobat's leap into the Profound) the more the other loop grows as well (depending on how powerful is the projection into the world).



The 3D Möbius strip (Mihama, Japan). Sculpture by K. Ushio

## Stage 4 - The form of Ascesis wears out

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### Forward or backward?

There comes a time when this form of Ascesis wears out: thanking no longer works as a "procedure". It is still frequent but takes on a "situational" characteristic (in the same way as askings). As for experiences of "contact", they still occur from time to time, but in an "accidental" way or in dreams. I feel that I have reached a certain limit, which I cannot overcome. I also have the register of "saturation" and the need to integrate...

I had already "lost" some time ago the procedure of morphology, and now I also "lose" that of thanking. Why can't I maintain my procedures in a lasting way?

I ask for it to come back, but that asking will not be fulfilled. It is as if I were vainly trying to revive *something dead...* So I accept the obvious: *I have to let go because... to go against the evolution of things, is to go against oneself...*<sup>16</sup>.

### Integration: thanking thanked and released

Indeed, I let go... The thanking, which gave me so much, is thanked and released. And a short time later, a comprehension occurs.

The continuous thanking and the experiences provided have transformed me and my world. It is as if, during these two years, a new memory has been formed in which a new system of representations and registers has been engraved; a new "landscape" with new co-presences. As if a new background had replaced the old one, progressively, imperceptibly.

I understand that thanking, first a feeling and then a repeated and even continuous act, has become a "mental habit" (and an "internal atmosphere"). I understand that thanking disappeared as an "object of my attention" and that now it is part of me.

The analogy with food arises when these end up being truly integrated, digested, absorbed, it is because they have dissolved and mixed with all the rest, losing their "initial identity", transforming into a "substance" that enters the blood and thus produces energy, physical energy, which we need for our "physical life".

16 Silo. *Silo's Message, The Book*, Chap. XIII-The Principles, p. 17. [http://silosmessage.net/wp-content/uploads/2014/12/message\\_english.pdf](http://silosmessage.net/wp-content/uploads/2014/12/message_english.pdf)

I understand that I have “lost” the thanking because I have internalized it, incorporated it, and integrated it to such an extent that it has become invisible. It is invisible because it has been transformed so much that it has changed its “nature”. It has become "mental and emotional energy", energy that I need for my "spiritual life".

To integrate something deeply and definitely is to accept its disappearance, in a certain way its “death”. It is accepting losing the “form” that gave identity until then.

And once again, I return to Silo

*“... and that gratitude that you accumulated will return to you transformed and amplified in benefit”.*

I understand this phrase in a new way, and I also understand what had happened with the procedure of the morphological discipline: I lost it when I ended up mastering and integrating it. And this integration occurred with the “work review” (examen de obra), as written production.

How interesting and paradoxical!

When an experience occurs, it is "invisible" because by living an experience, "we are experience", "we are one with the experience".

In order to “use” this experience, we have to make it conscious, we have to produce a separation (de-fusion), that is, establish a minimum distance to make it "visible". In other words, we have to turn it into an "object" to be able to observe it, to study it, to transmit it...

But at a given moment, we have the need to integrate such an experience more deeply, and of course we have to internalize it more deeply. And by doing that, it changes in nature so that it becomes unrecognizable in its initial aspect; so our “object” becomes, once again, invisible.

Then comes a final stage: mentally reconstruct that “lost” object and put it into the world (transmit it, share it); and only then, when the experience is again "visible" (formalized, materialized), will it be able to regain its freedom to live on its own. In other words, only then do we detach ourselves from it definitively and, simultaneously, preserving (integrating) it definitively.

This is a true "rock and roll" of fusion and de-fusion, union and separation, internalization and externalization; a process during which “something” is evolving in a very subtle and interesting way...

In short, I understand that the procedures of discipline, as well as those of the practice of thanking, are nothing more than "scaffolding" which, at a given moment, are no longer necessary. The morphological look, as well as thanking (as a mental habit and a ceremonial practice), were incorporated so much that now they "constitute" me.

In the same way, the formulations of the Purpose appear and disappear. However, each formulation remains in co-presence, and with each new formulation, the cenes-  
thetic register of the Purpose is reinforced (it takes on "volume", "consistency").

Thus, the forms appear and disappear, and I go from one grieving to another...

Will a new "form", procedure, of Ascesis appear? or will I remain with only a few consolidated registers, of which the most important is the operating Purpose and the falling backwards on the Z-axis? Is it because of this that sometimes, and without any particular procedure, I feel transported to the "meeting place" where the Purpose is awaiting to take me where it is best for me, at that moment?

### **The forms are ephemeral, only the Purpose is permanent**

I am beginning to understand that it was the Purpose itself that put me on the "path of thanking" and that it has been guiding me all this time, inspiring me with intermediate, situational purposes in order to move forward.

The Purpose is permanent; it is the only stable thing. It uses forms to express itself, makes them exist and die... It puts the forms in crisis, it destabilizes them, transforms them. The forms are in constant change, their stability is not only illusory but a danger: when they crystallize, the Purpose cannot advance. Everything is done and undone, renewed or modified around an imperturbable direction that pushes forward. Unstable stability!

In this sense, the style of life (ambits, types of activities, forms of relationship, themes...) and even the procedures of Ascesis (the procedures are also "forms" can vary, transform, wear out along the way, as well as the formulations (forms too) of the Purpose. When everything moves or falls, the only thing that remains is the center of gravity and its radiating direction, the spirit and its direction, the major Purpose.

When something is in the center, this something is no longer visible. The profound center is invisible. Everything that lives in that center becomes invisible. The Purpose lives in this center, the spirit lives in this center, and thanks are now living in this center...

### Notes on verses (excerpt)

*In the depth of the heart is the heart of the Profound  
Sometimes we approach and can listen to its pulsations  
Then, this deep impulse translates into thousand and one projections...  
Elevated look of the winged heart, become actions.*

Ascesis is open, alive, and dynamic like life itself. It is not linear; it is a spiral process.

### Notes on verses (excerpt from personal notes)

*Process, you are not linear, you are a marvelous spiral in ascension  
At each of your rotations, you ask for a new death-reconciliation-liberation  
So that consciousness can be reborn to a new cycle of evolution  
With less and less determinism and more and more determination (resolution).*

### A dream (excerpt from personal notes):

Allegorical vision of my process:

*A observe a snake that takes on different forms, then coils up in a spiral  
While shedding his skin, renewing himself. I think, how paradoxical:  
To move forward, he must wind, he can't do it in a straight line  
To live and grow, he must get rid of the old, all the time  
However inside of him there is something permanent  
That can become ascendant and even transcendent  
That I can't see nor touch, nor really understand  
But to whom, from now on, I decide to obey  
Gratitude I feel and "thanks" I say!*

## **Conclusion**

The practice of continuous gratitude is an Ascesis "by inspiration". It is a form of integral Ascesis: Purpose, Style of life and immersion procedure towards the Profound.

The two years of practice represent a process in four stages: search for a form, construction and consolidation, deepening and evolution, dissolution. In other words, it is a complete cycle of gestation, birth, development, decline and death. Actually, that process is neither linear (straight line) nor circular (closed circle), it is rather a combination of both: it is an open spiral shape with an upward movement.

The practice of continuous thanking is just one form, one way, and there are many others to reach the same destination. Basically, it is a process of widening-amplifying, accumulating and deepening by repetition. When I connect to that process, Maurice Ravel's *Bolero* resonates within me.

The form (procedure) of the practice had appeared thanks to a style of life guided by a strong purpose. The formulation of that purpose and the form of the ascesis are interdependent. During this process, the forms were in process, evolving (the formulations of the purpose, the style of life, the practice itself and the experiences I've had); and when that first spiral turn was completed, the form got integrated and disappeared.

What remains is the result: the accumulated experiences have generated a new landscape, a new memory, new co-presences, a new system of registers and significations, which henceforth constitute me. This process has contributed to the modification of my mental form, and although it still needs to be consolidated much more, this new mental form has settled in me in a more stable way. On the other hand, it has also contributed to my spiritual birth. In general, I have the register that, thanks to this process, suffering has decreased (that is, the "I") and happiness has grown (that is, the immortal spirit).

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## Summary

### Context

After having received the Ascesis, and given the difficulties in establishing an "entrance" and a "procedure" in a lasting way, I decided to concentrate on the Purpose and on the style of life inspired by the "myth of Paradise". My daily life becomes then a source of inspiration, full of extra-ordinary states, so I decide to observe why...

### Stage 1: A path of Ascesis is outlined (observation stage)

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I realize that I am thanking very frequently, on the same day.

- What I thank for: everything that produces positive registers, from the small pleasures of life to sacred experiences. After several hours or days, depending on the frequency and intensity of the thanking, I end up thanking Life itself, in a more global way.
- Precondition: a predisposition to structure positively (active look), an emplacement without expectations (the positive as an unexpected "gift"), attention to my registers (recognizing what is worthy of being thanked).
- Characteristics: repeated thanking ("*thanks*") works like an aphorism: it produces and attracts actions of the same type. Thanking is also a unitive act (thinking, feeling, and acting in the same direction; pleasant feeling, desire to repeat it, register of internal growth). Finally, thanking the "good" is registered in memory and doubles its charge; repetition of thanking accumulates and amplifies those charges.
- Consequences: an internal atmosphere and non-ordinary states of consciousness.
- Difficulty: the intensity of the charge overwhelms me; I can't control it (it controls me).
- A significant experience will change the formulation of my purpose, from now on it will be: *deposit gratitude in the Profound*.
- Conclusion: thanking becomes an "entrance" and if I manage to learn to master the charge (to give it direction), it could even become a "procedure" to access the Profound

### Stage 2: The Ascesis is built and fixed (experimentation stage).

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My life becomes a "laboratory" of experimentations (accumulating the charge that is able to catapult towards the Profound). I increase the number of thanks (continuous thanking) as well as the "quality" of the objects (reasons) of thanks; I learn to control

the charges by giving them direction (introjective). Little by little, a road is built and fixed (in two parts), which can be synthesized as follows:

- A purpose-oriented style of life: *building an internal and earthly paradise*; in its center the practice of thanking. With continuous thanking, the positive charges accumulate and amplify, the "I" is dislodged (from the center), consciousness gets altered, I reach a point of maximum intensity that is a "threshold".
- When that key moment is imminent (psychophysical indicators), I interrupt my current activities and settle in a suitable place to continue the practice: control the charge/force (preventing it from being discharged) by giving it direction: *depositing it in the Profound*. The direction (of the look/attention) reverses, no oriented toward the depth, the profound. The purpose in this step is: *to deposit the thanking in the Profound*. A deeper and deeper immersion will take place, until I "fall" into a situation of suspension, more or less deep.

In the following weeks, experiences of inspired consciousness of "Rapture" or "Ecstasy" type occur.

Furthermore, I discover common points between the practice of thanking, the morphological Discipline (the last 4 steps) and the work with the Force (Service).

### **Stage 3: The Ascesis takes root and deepens (study and deepening stage)**

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Working with thanking is a path of awakening, unity and freedom.

Continuous thanking is a work with "directed" and "divided" attention. But there is also an intrinsic relationship between thanking and attention: thanking presupposes "recognition" and "awareness" of what is thanked, and the fact of sustaining this practice over a long period favors "consciousness of self". When conscious thanking is at the center, the daydreams of the "I" diminish, and a state of greater lucidity begins to appear. A "luminous" register accompanies all recognition, and when this "flashy light of an instant" is frequent, it replaces the already existing background luminosity (usual attention level) giving the register that consciousness has become more "clear".

Thanking the recognition of a contradiction is to immediately put a unitive act on the contradictory one; by doing so, the chain of repetitions (of contradictions) stops faster. Seeking for thankfulness guides the consciousness to transfer and reconcile all the time. Unitive dimension of gratitude: in addition to "thinking, feeling and acting in the same direction", there is also the aspect of "treating the other as we want to be treated". In a spiritual and mystical context, "the other" is the Sacred, the Divine, the Meaning, the Mental, the Profound ... How do I want to be treated? Receiving unconditional "grace" (in the sense of divine favor)! So, what do I have to do in order to be coherent? Render unconditional grace, which means give unconditional thanks!

Deepening the three indicators of the unitive register, especially internal growth, and continuity (transcendence), I make the connection with the fact that, when I perform a unitive action (such as thanking), I feel immortal! With continuous thanking, that register becomes more permanent. Call it "center of gravity", "spirit", "internal god", or "Purpose"... the fact is that I begin to register an internal place "inhabited and controlled" by a being that is not the "I".

"Giving thanks" is a free (gratuitous) and liberating (non-possessive) act. "Grace (i.e. divine gift, favor)" contains the meaning of "free (gratis in French)": to do without obligation and without reward, that is, freely and without expectations. At the moment of thanking, we do not expect anything in return because we have already received and that's why we thank; it is a moment of "fulfillment" and even more, of "something in excess", of "overcharge that overflows". Not only do we not want to receive anything, but we do not want to keep or retain anything either. On the contrary, the function of thanking is to "render", to "give back", even the best (the more important the grace is, the more we thank). Good surprise: the associated positive charge remains, is reinforced, and doubles. Likewise, one cannot enter the Profound with a mental attitude of "conservation" or with "expectation to obtain". But, going to the Profound to "give thanks", is crowned by "the greatest Grace of all"...

To thank means (in French!) also "to say goodbye", "to release". Indeed, by thanking an "object of consciousness", we free it and free ourselves from it. When we recognize an experience and thank it, we also "lose" it as an object. The experience is experienced, but cannot be possessed. However, when we give thanks for the experience, the associated register and its effect are recorded even more in memory and can re-emerge more easily when we want to evoke them.

In short: in a psychological context, thanking practiced continuously, favors a new non-possessive mental form, and makes our internal liberty grow. In a mystical context, the mental attitude inherent in thanking is that of detachment that leads to "void", experienced as true and lasting fulfillment (plenitude), and as an experience of "pure liberty".

### **Stage 3 continued: The Ascesis evolves, transforms, is completed**

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Exalted states are attenuated, giving way to a calmer serenity-joy, and the practices lead to experiences of Recognition that are translated into new significations. From now on, the notion of "recognition" will be in the center, it will be the new "reading pattern" of Ascesis (accumulative process of increasingly broader and deeper experiences of recognition). The "recognition" becomes a "mantra" that phonetically concentrates (in French!) everything that matters to me: (ultimate) Meaning, Essence, Birth (spiritual), (good) Knowledge, Recognition (state of inspired consciousness).

Over time, the direction of the Purpose, and consequently of thanking, becomes more "projective". Living according to *the Recognition ceremony* acquires a full meaning; recognition becomes a "commitment to Meaning". Life itself as a "projection of Meaning".

Later, the introjective and projective direction will balance and the new "intro-projective" purpose, *deposit gratitude in the Profound and in the world*, will be formalized in a symbol: the Möbius strip.

#### **Stage 4: the form of Asceticism wears off (integration stage)**

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There comes a moment when this form of Asceticism wears out: thanking no longer works as a "procedure" and, in general, I have the impression that I have reached a limit that I cannot overcome. I also have a "saturation" register; I need to integrate.

I understand that gratitude, which was first a feeling, then a continuously repeated act, gradually became a "mental habit" (a mental posture, state, atmosphere); thanking ceased to be an "object of consciousness", from now on it is constituting me (it is part of me). I internalized it so much, incorporated it, integrated it, that it became "invisible"; it was transformed in such a way that it changed its nature: into mental energy that nourishes my spiritual life.

I also understand that it is the Purpose itself that put me on the "path of thanking" and that it has guided me all the time, inspiring me with intermediate purposes, so that I can move forward. The forms are ephemeral, only the Purpose is permanent. It uses forms to express itself. The forms are in constant transformation, their stability is not only an illusion but a danger: when they crystallize, the Purpose cannot advance. Everything is made and unmade, it is renewed around an imperturbable direction that pushes forward. When everything moves or falls, only the center of gravity and its radiating direction remain. That is the "unstable equilibrium".

#### **Conclusion and synthesis**

The practice of continuous thanking is an Asceticism "by inspiration". It is a form of integral Asceticism that unites Purpose, style of life and immersion procedure towards the Profound.

The two years of practice represent a four-stage process: search for a form, construction and fixation, deepening and evolution, dissolution. That process is neither truly linear (straight line) nor circular (closed circle); it is an open spiral shape with an

upward movement. When I connect with that process, I hear *El Bolero* by Maurice Ravel inside me.

What remains is an accumulation of experiences that have generated a new internal landscape with a new memory, new co-presences, a new system of registers and significations that from now on constitute me. This process has contributed to the modification of my mental form, which, although it still needs a lot of consolidation, has nevertheless settled in me in a more stable way. In the same way, I affirm that the immortal spirit has been born in me. In general, I have the register that thanks to this process, my suffering has decreased (that is, the "I") and that my happiness has grown (that is, the immortal spirit).