

Silo's comments on meditation, silence and the guide

(Negro with some members of S. in Bombay 1980)  
(Cassette transcription)

People meditate as they can. Let's see what it is not meditation. Meditation is not concentration.

What is concentration? Concentration is the fixation of the attention on a fixed point. There is the point. I represent that object; that object may appear or may disappear.

Three characteristics have that object that I represent: one is brightness, another is permanence (the object stay or disappears) and the third one is selectivity.

It is said that I have good concentration when the three characteristics of the object are present: force in the representation, fixedness and correct selectivity.

But these three have to do with the fixedness of the object: concentration is the fixation of attention on an object. But concentration is also the effort I make to fix my attention on an object.

So it could be that my object disappeared or appeared, but since I am trying to concentrate on the object, I am attending to my attention, in which case I am concentrating on my attention and not on the object anymore.

At the same time the concentration on the attention admits three ways:

I can see that my attention varies, that is, it does not have enough adhesion; it may be that now I forget about attention and a memory appears that has nothing to do with it, in which case the selection of attention is lacking; My thinking may also be very weak, in which case the strength of attention is lacking.

Now a third step, I realize what happens with my attention. We are trying to distinguish between meditation and what is not. We have said that concentration is not meditation, and we have said what concentration is.

Concentration is the reference of attention to an object.

We have said that attention to an object supports three forms.

But at the same time the attention on the attention admits three other ways.

I want you to notice one thing. One thing is the object that I see, another is the object that I represent and another is the attentional mechanism that refers to the object that I represent.

And a third thing is the depth of the attention that refers to attention.

These are the different degrees of depth of concentration.

That is not meditation.

When I focus on an object, I observe that there are three forms: brightness, permanence and selectivity, and that those things vary.

When I do not worry about the fixedness of the object and let the object, without escaping, change, fluctuate in my consciousness, even change in its characteristics, but I keep all this united in the conscience, that I do not get out of the subject although the object change, that is in general meditation.

For meditation to work, you need to have a proposal.

I can not meditate on anything, in such a way that the object is lost to me. I will have to set the limits of meditation, the goal of meditation.

What is the difference between wandering and meditation?

The wandering comes from free associations of mechanical type and does not have a direction.

Could there be meditation that proceeds also by association?

Of course it could, provided I had a common thread and a goal.

Having set the limits of meditation - the proposal of an objective and a common thread of associations -, we must admit different forms of meditation in turn.

For example, I can meditate on a problem. If I concentrate on a problem, that problem could not be resolved because it would not have dynamics.

If I concentrate on this proposal: two by two, likewise ... and I would suspend my attention in that formula, I could not give the answer, which is: four, because for that I would have to give it movement, dynamics; allow my thought to move.

But if I concentrate on the two by two problem, there is no possible solution; it is false that the concentration can solve some question, because the nature of the concentration is to fix the attention in a specific point.

And if we fix attention there, then there is no dynamics, therefore there is no solution to the problem.

What can concentration be good for? Maybe it can serve as an exercise to educate attention.

We were talking about the different forms of meditation and we see many possibilities there.

For example: I can meditate on a problem; I see the problem from different points of view; I try different solutions; I compare the solutions; etc etc. But I never get out of the question about the problem in question.

I have set the theme and, within certain parameters, I make my movements, looking for the solution to that problem.

What do I have fixed and what do I have that moves? I have fixed the objective that I want to achieve, which is to solve that problem, and I have in motion a number of procedures that I use to see the problem from different angles.

That is one way, fix the problem and have mobile points of view.

You guys know that form

That's how it works. Empirically you do it, sometimes with a method, sometimes without it. It is a form generally known, thus, more or less one proceeds when trying to solve a problem. But there is a different form, which we call dynamic meditation because in no way is the problem fixed and the solution of it, but rather it is mobile and the associations are also mobile. Then one can say: how are we going to solve something if we do not even know what it is about? This is the proper point of dynamic meditations, and they are based on the following experience: "I do not know what internal resistances I have, but as soon as I circulate the images in one direction, I find that my images are slowed down or distorted, then the problem shows up". So I left without knowing what the problem was and what was the direction (solution?), but it turns out that, when starting up associative chains, resistance began to appear

and when resistances appeared, I discovered what my problems were. And when discovering what were my problems I was able to work more orderly. That's the way we use it in guided experiences. So it's a very different form of dynamic meditation the first time we've been researching. But there are other ways, too, such as those They suggest in the Inner Look: "Meditate carefully and in humble search". There are other implications that are not as cold, not as technical as those we have studied, but speak of a particular internal disposition to meditate. It is a disposition that works with the elimination of certain beliefs, it is a disposition without prejudice, not only about things but about oneself. It is a disposition that shrinks the I. "Carefully and in humble search." That third form of meditation has other implications that are not only technical. It is as if to do a very careful job, as if to do a laboratory work, I had to bathe before and create the conditions of order for things to go well. This third form of meditation implies preconditions for the one who meditates, cares for the state in which the person doing the meditation is. Then the thing is not placed on the object in which I am going to meditate, in the technique that I am going to use. In this case the object is the proposal of a writing. The attention is not put on that object to see if I understand it, but it is put in the disposition with which I am going to go towards that object. Then the thing is a little strange, because there I have the writing and they do not tell me to study the writing, but they tell me to put myself in a certain position in front of the writing. "Carefully and in humble search", trying to place ourselves in a precondition when meditating. Similar to what is done in relax, that in order to do an interesting thing one places in a precondition. Here we are talking about a similar thing, but taken to the field of meditation.

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If one considers the inner guide an object, then it is an object. One can put the object forward, in which case the consciousness refers to the object. But I can assume a tendency behind my consciousness, which moves my consciousness in one direction or another. Where do I put the inner guide? Backwards or forward ?. So I say: "the inner guide is the tendency that drives my consciousness". If that is the case, with what do I perceive that the inner guide drives my consciousness?

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What are the conditions of consciousness to appear that guide that is behind? If I say I do not perceive it sometimes because it is at a very deep level, how do I know it is at a deep level?

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So I am not sure that the guide is at a deep level. It is possible that it is, and in certain conditions of consciousness occurs ..., that need or search that sometimes feels like a presence occurs. But the nature of the guide is not so clear, and as I said does not matter of what nature is because I do not want to turn it into an object. Then one should not worry about whether or not it is in the deep levels, because when one wants to make contact, then the guide is there. Then the question is not the nature of the guide.

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I can feel the inner guide without seeing him. How do I remember music or the hunger I had yesterday

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In order for meditation to proceed, I have to lower my mental tensions by dragging content but, the direction of the meditation deviates. To lower the mental tension and

the drag of the daily contents. Another interesting resource is to make silence. If I can be silent, of course the mental tension goes down. There are different techniques, but one of the most interesting, in the same way that work with the inner guide ... (interruption). Let's see this matter of silence. How do I make silence? How do I keep silent when I want to be silent?

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Silence can be made, mental tensions can be lowered, both in the work of meditation and in daily life, appealing to the sensation, to the mechanics of the mind and also to a question with meaning. In all cases, it is because the attention is related to something other than the problems that are creating tension. I always have to work with attention. But we also see that when I want to be silent I can not keep quiet. Because if I am forcing to produce silence, I am putting tension. How can I attend without tension? To silence I should not worry about the noise of the consciousness. I can worry about other objects, but I should not say "I have to be silent". We said that achieving silence has to do with the direction of attention. If I try to listen to something far away that I can not hear, to be able to hear that far, I am silent. I do not worry about being silent, I worry about attending to something far away, and that creates the conditions of silence. And when I ask the guide something, I do not worry about being silent. I worry about listening very well to the response that comes from the guide. And to listen very well I have to be silent. So these two important jobs, which is the work of internal silence and work with the guide, are the same job. And if someone asks me which is the most important work, we would say what is this: the work with the guide in silence (the experience of invocation of the guide is made) When invoking "Oh guide" !, and paying attention to the answer, silence occurs automatically. The more attentive he was to the answer, the more silence came. When I was distracted or when I did not wait for the answer, the noises started. So it is understood how by trying to listen there is silence. The other thing is that when no answer came, you felt the answer. I mean, the answer did not come from the guide. The answer came from yourselves. So we see two things: you can achieve silence by attending to an answer, and you can have an answer even if the answer does not come from outside. And let's study this other case further: this case of how long a question and I wait for an answer, as the acceptance ceremony teaches. By the fact of throwing a question and wait for the answer, I am already making silence. That is not a guarantee that the answer will come, but I have already achieved silence, because I am waiting for the answer to be given. When the answer comes, then I say that that answer comes from my guide. But it happens that there are different degrees of depth: sometimes one recognizes that this response comes from one's own thinking, and sometimes one notices that that response has a very deep flavor of truth. It does not come from the memory, neither from the conscience nor from the noise that the conscience produces, because I have achieved a good silence. When that happens and it has that internal flavor of truth, then I say that it really comes from my guide. This point of the production of silence directing attention adequately, and this other of response with true flavor, that is the best work that can be done with the inner guide; internal guide and silence is the same mental technique. Suppose I do not ask for any answer now, suppose that I am now alone, suppose that I am depressed now, suppose I have many problems: I concentrate on myself and something I say to my internal guide I do

not ask for an answer, for example, I ask for company, or I ask for strength, or I ask for a warm emotion, or I ask for an internal smile, and what I do, I do it with attention, I do it with love, I do it with gentle emotion, but in all cases with attention. "Oh guide, give me strength!", "Oh guide, give me an answer!", "Oh guide, give me company!", in all cases we ask the guide. The contact with the guide is always an order. And when placing an order, we respond to the response of that order. And by paying attention to that response, we become silent. And by silence, the answer comes to us