

## The Tree and the Inner States – Silo 2002

1. The Tree is an oval, a mandorla, that is, a geometric figure in which the energy it contains escapes towards both ends. It is also taken as a figure where there are always two antagonistic opposites, trying to permanently resolve each other. At the lower pole we find Non-meaning, Diffuse Vitality, a kind of life that is little more than instinctive, reified and stopped there. To rise from there one must do an exercise of awakening, of attention, of self-knowledge, of realization. The laborious ascent that begins then doesn't guarantee anything. You [poco menos] get out of there only because you get help or by accident. Or you emerge thanks to the pressure of your own fears, but then you return, and you keep on going in circles, until with any luck, you reach Generation. When you fall from Regression to Diffuse Vitality, you can end up crystallized there.

At the upper pole, Polarity, in the meaning, we had reached the Open Space of the Energy, and we said we arrived here through an attentive and normalized vigil, and were able to stay there. There we are on the roof of vigil. Until [the development] calmly awaiting what is to come [hasta que el desarrollo esperando con tranquilidad] through the elevation of all your wishes and best internal expressions, and perhaps through an act of intuition, ecstasy or rapture, you can access the vision of the Plan.

The vision of the Plan is the intuitive recognition - or expression, or some kind of very particular experience - of objective consciousness, that an order exists. And that this order is not just a whim but absolutely an order, an inflexible order in which everything has a meaning. That is accompanied by different states of mind. From that moment on, a possibility opens up.

Q: This is intuited in the Open Space of Energy?

A: No, this is not intuited in the Open Space of Energy, but there is a calm waiting, with a clear recognition of the benefits of an incipient consciousness of self, of a high state of awareness that is normalized, with an incorporated alertness [con el alerta incorporado].

2. With an enormous temptation to improvise (in personal things, in personal work, in the group, in the organization, etc.). Because here you have a very great flow of energy, so you run the risk of believing in it. When you "believe in it", that is where, by accelerating things, you mess up, that's the temptation. Believing that you can. And instead of waiting for the orderly development of the experience, and trying to maintain that level, there is a kind of haste, of anxiety to resolve things, like there's dirt in the carburetor. There is such an interesting level of normalized wakefulness, so high, that all your darkness is very far away, but as experimental data that does not reach you [pero como dato experimental, que no te alcanza]. There is a certain ability to maintain normality, regardless of events, personal and otherwise, there is a great sense of strength, at all levels [en todos los órdenes]. So the risk of "believing it" presses on you a lot, and improvisation appears, which brings you dizzily back to Generation. The individual of the Open Space of Energy is very special and different from the individual of Generation, they draw attention, attract people, are seen differently, have a

behavior in the world that others notice, are self-referential (this is a central element) referred to themselves. You will not see them running around, arguing, confusing themselves with their surroundings, and the environment recognizes them quickly. They have their own ideas, and that is the double edged sword. Being self-referential they have many ideas of their own. The problem is that they BELIEVE them. Where you believe in something, you go back to improvising, back to being enchained. The insinuating shadow of the Black Moon refers to consciousness of self. It has to do with that open space, with those fixed stars. It is an allegorical way of referring to a space that feels deep, internal, when there is a high degree of consciousness of self.

3. In that state and through purification, the Plan can appear as intuition, as revelation, as presence. In different ways and to different degrees. For example, raptures [arrebatos] may appear, (not outbursts of emotional enthusiasm), it is a very high emotion, deeply felt, that almost overflows the body, but without excitement and with deep certainty about something. In this case, one of the first intuitions is experienced something like: "everything is fine." As an approximation of the emotional state caused by the revelation of order. This revelation appears, then, with such great clarity, that the individual has the possibility of choosing what to do, how to guide, how to define and in what to invest his life. He is no longer in trouble regarding death, life..... The possibility is overwhelming, unlike the Open Space of Energy, where he is waiting, alert, attentive, containing himself, in an uncertainty regarding the future. With certainty regarding what has been done so far. In [the state of seeing the] Plan he has a lot of energy, a lot of availability and has chosen: "I am going to do such a thing." That choice disposes him directly toward Polarity. He doesn't go back down anymore. The mandorla is resolved at one end, basically through possibility. Unlike diffuse vitality, where the polarity is not available to him. That state "happens to" him, he is trapped in the lower worlds and it's hard for him to go up. And until it dissolves and starts again in the mechanical chain of energy, he has no possibilities. Here he has no choice, and in any case the choice is to tortuously try to advance and may the gods help him.
4. On the other hand, in Selection he has taken a central qualitative leap and is on his way to Polarity. Take the words Dependency - Autonomy, in a strictly technical sense, because if we give them the subjective meaning with which they are charged, we deviate from the meaning they have in the tree. What does it depend on here? On the higher order that is chosen and accepted. Then from there you can no longer go down, unless you decide to go down, through Autonomy. That is where the individual says, in *The Guide to the Inner Road*, when he has reached the hidden city: "From there you return with your hands and your forehead luminous..." But now he does it by choice. It is an earned state of being that will no longer be lost. I would almost say he jumped, he is outside, and has polarized, and has done so by choice. He has achieved it through his applied, kind, accurate work, and he has made a qualitative leap. Death, life, meaning, non-meaning have been resolved through internal experience. What has been gained through conscious development is not lost.

You can choose the path of descent to carry out the tasks that seem to you appropriate. If you go down through Confusion, it would be a fall. To give an analogy closer to us: How could you lose what you have gained in experience through consciousness of self? You will be able to run away, you will be able to escape, but that mechanism that you opened of realizing [what is going on] every so often, does not go back, and if you wanted to cover it, you would have to suffer a lot to block it. The lines that do not have an arrow and the lateral ones: they indicate mechanical, instinctive, inflexible processes. Those with arrows indicate intentional processes. This is not useful for transmitting to those who have no experience.

5. How to explain one's own registers of consciousness of self? [Explanations] would degrade it and one would be degrading the whole thing. What comes closest is the register of an ordinary alert, normalized vigil, those moments in which one has a clear realization of oneself, and manages to prolong it and sees that something strange is happening, some curious things are occurring. The closest thing to visualizing the Plan is the joy that sometimes comes when one perceives that "everything is fine," "wonderfully in order," like when one is in love. Of course, when one falls in love, the consciousness is in a certain state of alienation, but as a register it is similar. The future is so vast that eternity is here. Except that in the Plan this register does not depend on another person. The ray that goes directly from Generation to Selection, or Plan, does not have an arrow. These are called Direction and Evolution, and are particular cases in which there is the possibility that consciousness will evolve directly through work on self-knowledge and attention, and can take a qualitative leap, instead of going through the whole process. Phenomena of illumination appear; they are like conversions. They come out of the path of the evolutionary ray. So we point out those two rays but we do not describe them; the saints are there, the chosen ones... We are interested in working with images in the space of representation, their modifications in space and time according to the level of consciousness in which they are structured. For example, in dreams, the plot is not of interest – what is of interest is where one is and how time is experienced, differentiation of moods and climates. Seeing that the climate is diffuse, that it tints [everything]. The state of mind is structural, it expresses content from other levels of consciousness.
6. (Cassette # 5 side 2) The main theme is to **stay with the work** in a kind way. That attitude is the one that produces the revelations, the intuitions, the premonitions, types of phenomena that are not accessed in any other way. At the moment the token falls [En el momento en que la ficha cae], there is a substantial internal modification..... I use the word substance with a lot of specificity, substance appears concretely. If one were studying hormones, one could measure the weight in grams, it would have an odor, a color, a direction. And there I am in the house of Generation. There, **what will happen will depend a lot on each person's personal work, if one is working with oneself**. If not, it will depend on the circumstances of the environment. If the person is a habitual mechanical type, and arrived at Generation, but met a priest, and the priest

offered them a possibility and ... they end up in the church, as if it were the same thing. But if you are working internally, you have to take advantage of this point to try to be detached, and grow internally. Modify behaviors, environments.

Q: Is the detachment that's needed in the Attempt a detachment from behaviors?

A: You came out of Regression, you came out by remorse, you are in the Tendency. Tendency to get out of the Regression, tendency to break with that pattern. But above all you're facing your life failure. You have no job, no partner, no studies. Or you have them but everything has gone wrong. So, either you descend through Conservation and you say to yourself: "well, that's ok, but I'm going to try to change ....".

7. In other words you want to go up, but with all the weight of your life. Or you say to yourself: "No. That way there's no exit!" It does not mean that you are not going to keep working, that you are not going to find another couple, but you are already detached, that's not where you'll find the solution to your life. Nor can you make others responsible for the condition of your life. To assume this is to assume failure. And now none of those things have the charge they used to have. There you are on the path of Frustration. This allows you to reach the Detour/Diversion zone. There you take on Resolution: Go ahead!! and I'm in Generation. Now I have to see what to do with my life. I have energy. But most people begin to degrade [the situation]. How to begin, you're starting a new life, and having to start to change, that's scary. And then he takes one little step back, and betrays himself.

He arrives at Generation like a schoolboy with enthusiasm, and then ... responsibility appears. And what does he usually do then? Since he is active, and has energy, he gets a job, he starts studying, he marries ... and he gets more and more enmeshed in new reveries. Instead of continuing to ascend. His center of gravity is lower. But in Generation he has the strength to realize his reveries. And they last until with time and life they fall again... It is not like in Regression, where even if he wants [to act], he has no strength. But now he is already in the triangle of Tendency - Deviation - Now (Generation) [???in the 2<sup>nd</sup> version at the end, it's "the triangle of tendency – deviation – regression] and the external pressure is so great that it closely resembles the line of the fall. [??? In the 2<sup>nd</sup> version at the end, it ends this way: "Now (the world in 2002) when external pressure is so great, it closely resembles the line of the fall (linea de caída).]

8. This is what ordinarily happens to us. We are in ordinary vigil. The **non-ordinary** is the Intent. From Generation upwards we are already in high, normalized, active vigil. From here up it is already science fiction. Or experience. **Here is where self-awareness comes in.** The Intent, to what? (read The Internal States, from the Internal Look) "But you, who have risen with resolution, ..." By recognizing this state, you will have experienced this thing of a "false examination." It is when people transfer the charge of their life failure, to the attempt to elevate themselves spiritually, to rise as people.

The Intent is explained by contrast, to when it describes the Degradation. It is like describing the negative of a photo. It is striking how much is written to describe Degradation, and the Intent is hardly mentioned.

Intent, Instability, Volubility and Energy are the **works of attention**. They are the works of self-knowledge. They are places where you cannot remain too long. You aren't in any place, you aren't even in waking normalized consciousness, because you are with all this restlessness. And all the experiences are very relative. The only thing left to consolidate is consciousness of self. There's nothing more. From the open space of Energy, it describes the fall.

9. Let's take a look at Improvisation. It is like resentment but on another level. Improvisation is what allows me to free myself from commitment to others. It gives me back the management of my own existence. To myself, who is so important. One of the first "damages," the first depth bomb that consciousness of self launches at me, is that it made me realize **my limitations**, my dream machine, makes me level with the rest of mankind. I stop being a fantastic bourgeois. In the present, or in the future, or sometime, or nobody will find out - but I am fantastic, unmatched. The characteristic of ordinary vigil is the absence of a register of inter-subjectivity. I am alone in the world, thrown into the world. Hence the level of suffering I register. It is a fractured part, being thrown into the world. Paradoxically the first thing consciousness of self shows me, what puts me in crisis or makes me feel suspicious, is that in this stopping of the world that happens, I do not experience myself as disconnected, but as linked (not even as continuity). For example, when someone has an experience, the guy says, with shining eyes, "... I exist, I felt the tree, I felt myself, I felt life ...". He has **another register of his own life**. But he returns to ordinary vigil, and again subsumes the extraordinariness of the experience and falls into the thick and heavy ocean, to crawl on the surface of the earth. And the experience is a memory, which he tells about. Volubility refers to that.
10. Instability too. You are there, but the next moment the whirlwind takes you. But they give you a clear message: "no to being frightened, no to improvising." Because improvisation is the way to avoid the shock caused by the open space of energy. It is like resentment, but here it appears as an "I know" or an "I can": it is the sorcerer's apprentice. The guy has some power. For example, he begins to have some control over his own images, he sees himself in dynamic, he warns himself of his difficulties; if he is really working, he begins to register, to see others. And he starts to accelerate. But this situation is unstable. And when you get to that point where an experience of high self-awareness comes in, that's where everything you know wobbles under you. It is like when you wake up from a nightmare or a pleasant dream, whatever it was, you woke up, you know that you came out of a reality that was dreamlike. The world changed. When you jump into a world that synthesized ordinary waking as "experience," it's hard to get back on track through the world of fantasy, of illusions. It is hard to embrace what belongs to the world: that "I am going to be the best", etc., is typical of ordinary vigil presentations. When he went through all that, he was left out, and that makes those stages fickle and unstable. Although the reflex of returning to

safe ground is very high. And one wonders, how can that be? But it is amazing the number of people who have made fantastic qualitative leaps, and then have returned faster than they went up, and have never spoken of all that or anything again. Or gone for improvisation, of any kind.

11. Or go for Dispersion, which is like a water droplet on a hot plate, all that energy that you accumulated, you scatter it, for example. Falling through the vegetative and turning it all into sex or whatever. It is Dispersion in the strict sense of the word: loss by diffusion of energy. That anyway, from a certain point of view, if you hold back and don't continue climbing, it is preferable to disperse a little, rather than improvise. Here we are seeing the ascending and descending rays, fall through Confusion, rise through Purification, which is like the elevation of desire. Let's review the route (let's talk about people from the Movement): he came to Generation, he plans to make a life project that is more or less long, he has strength, he knows that he can carry out a project in the world, he takes his characteristics, but he knows that this project is here to help him, as a support to keep him from falling, as would ordinarily happen. In order for that not to happen, the project should not be guided by compulsions. Here you have to go in and clean the substance, to make a good Intent. (we've been giving it our best for years, mortifying the substance ..... ) As a result of that mortification, there's a floor: at best, a dynamic, living floor, with some internal certainties, certainties from experience, and from there, trying to ascend. In the worst case, he would be crystallized; he has been into this for so many years that where he is going to come out and be shot, he has no future..... But the direction of the two individuals is different. So we take the best case, the one who is trying a life project that is not chained to the usual dreams, of an ideal partner, of work, etc. In any case, these ambitions will have to accompany his Intent. This thing he is going to build without compulsions is central, because it is like the "vegetative" support of the Intent that he is going to make, to reach the Open Space of Energy.
12. Then comes Instability, Volubility: the origin of this concept comes from the states, in this case from the states of consciousness. We sapient mammals have affirmed the vigilic level, affirmed it in development, and from there we will not fall again. It will be a more or less normalized vigil, more or less tortuous ... but the vigilic state has been won. Not so the state of consciousness of self, from the point of view from which we experience it. That one where you notice yourself in simultaneity with the world. This state belongs to the world .... but it is not of the species. That is the direction of the mental state of the species. The species' intent is to gain a higher level of consciousness. That is why in Instability, in Volubility, we are in a territory that is not ours, does not belong to us. And these first experiences that we have of the state of consciousness of self, they come and go. The ideal would be to incorporate it [consciousness of self]. But it's not like that. As a result of this work, there is energy. Energy no longer in the sense of Generation, nothing else, there is energy in the sense of the Force (as described in The Inner Look). That force that we have, which reaches us so we can maintain an interesting attentional state, leaves us, at a certain moment, in a

certain condition of possibility. In that condition of possibility, I hope that the insinuating silhouette of the Dark Moon will appear. And we are done. Now if we enter a field of total fiction. Up to here we were nothing more than linking together experiences that we already had. Here you have to put purpose, intentional experience, to be able to see this circuit.

13. 13. Already to notice this line: you are in Generation, and from where are you going to make your attempt? One is going to make an attempt along known paths, but that is not the important thing. The important thing is from where, what location. Although it is going to be difficult for to slip back to ordinariness. The issue is internal placement. If you go into the new work from a position of "now I am going to do it well", and "I will not fail..." you are shackled to the same wheel. If now at last you go to work as a way of life, without any kind of expectation, that allows you to avoid all the usual roles, the mechanical responses, there you have more. Hence the insistence on recognizing compulsions. But this recognition cannot exist if this individual does not become aware of himself. Despite the fact that one is going to make their attempt along familiar paths, the new, the inaugural thing is to do it without compulsion. I have to know where I am going to do my internal work. And for that I also have to know from where I have been doing it until now. And there is such a clear register when I operate from compulsion, where my act was chained to something else that does not depend on my destiny in the world, and that is so different from when my action is no longer like a big act to compensate for my life difficulties'..."

- *Google translation edited by Trudi R. 7-22-20*

