

Ceremony of the Order, Tokarev Report and Experience of Death

Introduction

When I read the Tokarev Report for the first time I couldn't get over the excitement of being able to understand some of the most cryptic dialogues found in the Ceremony of the Entrance to the Order. Unfortunately at that time not everyone was part of the order and things were not discussed openly. I made some comments to my closest friends at the time but I did not get very far with my discoveries or in sharing them.

Later on, the Guided experiences were introduced and when I did the one of Death, again, I felt the connection with both the Tokarev report and the Ceremony of Entrance to the Order.

I found a lot of common themes among these three documents and I was asked to explain them. I am trying to do the best I can to show that in this writing.

It is probably a good idea to read the materials in that order; Ceremony, Tokarev Report and Guided Experience.

I will use the Ceremony as the main material and interpret and comment using the other two documents. First, the Tokarev Report and then the Guided Experience.

It is my assumption that other connections and parallels can be made by others. I am only concentrating on those important to me.

I will list here only the fragments commented on in the other two materials accompanied by my interpretation or comments.

Important Note: My big thanks to Kurt who helped me with his timely English corrections and pushed me to break my self censorship tendencies.

Ceremony:

Assistant 1: “Master, the time has come to ask the intruder what he/she wants.” (Assistant 2 gestures for the participants to stand).

Interpretation:

The dialogue is initiated.

Ceremony:

Officiate: (makes a gesture, then the two assistants take one participant, and at a new gesture bring them to the officiate, release them, and remain at their side). “Where have you come from?”

Interpretation:

In the ceremony the question invites the answer, but there is no context given for such an answer. If we read the Tokarev report we find out that Dr. Tokarev actually had to take a journey to several places until he found himself at the foot of the Aconcagua Mountain in the Andes. Before arriving, he goes to India and has a dialogue with a Lama in New Delhi and he visits an ashram in Bombay.

Based on the information given by the Lama Tensing, the place from which he comes from must be around the Himalayas. The following is the extract from that conversation:

Tokarev Report:

“This time, the Russians left the hotel wearing Indian shirts and sandals. It was six o’clock in the morning. Igor hired a taxi that would take him to the villages surrounding Patna. He had also scheduled visits to Pusa and Darbhanga. If time allowed, he would stop at Madhubani, almost at the border with Nepal, some 120 miles from Kathmandu.

According to Grigori’s brown book, this was one of the “cultural crossroads” that bustled with un-official, mystical associations that were undergoing constant change.

At seven o’clock, Yuri entered the ashram where he had found Tensing. Two monks greeted him courteously and escorted him to the room where he had chatted with the Lama the day before. Nothing appeared to have changed—in spite of Igor’s upheaval.

As he reflected on the differences between this ashram and the conventional ones, a door quietly opened. Tensing suddenly appeared behind Yuri and startled him.

“Your Excellency,” said Yuri, “I greet you and deeply apologize for my friend’s behavior yesterday.”

The Lama seated himself in his customary place and invited Tokarev to make himself at home. A monk immediately entered, carrying buttered tea; he greeted them ceremoniously and then disappeared.

“Misunderstandings happen every day, Mr...”

“Tokarev,” Yuri responded.

“Yes, Mr. Tokarev, these are everyday events. Nevertheless, because of that confusion I have the pleasure of speaking with you again. I think you would have returned here

anyway,” continued Tensing, as he sipped slowly on his tea. “You would have returned, either because you would have received the medallion that I tried to send to you, or simply because you did not ask what you needed to know. Yesterday, I was the one who did all the talking; trying to clarify some topics that I thought would interest you.”

Yuri sipped on his tea; he felt confused by the lama’s mysterious way of speaking.

“You can ask anything you want, Mr. Tokarev, don’t hold anything back,” said Tensing.

“Excellency, I am a professor of comparative religions at Moscow University. Since you are teaching similar subjects in Amsterdam, I think we will be able to use the same jargon, and this will make our conversation easier.”

Yuri stopped for a minute; he was having trouble discovering exactly what he wanted to discuss. The lama noticed Yuri’s distress and was very understanding.

“Professor, you can rest assured that I will try to answer your questions as completely as possible. Don’t hold back.”

“Very well, then. What exactly did you mean by saying that ‘a slender line connects the centers of initiation in the world. The Himalayas have already given their message’? Sir, I am quoting you word for word, I wrote this down in my field notes.

“First of all,” replied Tensing, “I will say something that is not easy to accept. The centers of initiation correspond to places where religious practices and knowledge have attained their highest level. These are not centers of information, like universities. They will not be discovered very easily, because people have very different pre-conceptions about these things.”

Yuri realized that the lama was now speaking very directly, without mystery. This prompted him to bring out his notebook and begin to write.

“In the vicinity of the Himalayas,” Tensing continued, “near Mount Ararat, in the Andes, and in some other spots we can find these centers that remain connected. You probably know about the legend of Mount Meru. This mountain does not exist in any precise location. It is, very simply, the mountain that unites the earth with the heavens. The centers of initiation usually correspond to a physical landscape that evokes the mental landscape of Mount Meru. Something similar happens with the underground cities of Agharti and Shambala. They connect with ‘the hells.’ And yet they do not exist at a physical level. They are mental.”

Yuri was nervously taking notes, even as he tried to unravel the connection with Grigori’s expedition to Mt. Ararat. What was even more surprising was that the committee had instructed Tokarev to investigate the vicinities of the Himalayas and the Andes—yet it was Yuri himself who had originally proposed these areas. Yuri was finding it very difficult to follow the explanations.

“Mount Meru,” continued Tensing “produces strong spiritual upheavals when the time is right. Nobody can see Mt. Meru unless he first asks ‘permission’ from one of its guardians. These guardians are not physical either, they are mental. Nevertheless, whoever is searching needs some physical presence to be correctly guided through the labyrinths of his or her own consciousness.” Tensing paused for a moment, and then continued, “Remember this piece of advice: do not be fooled by appearances. A great teacher can have a humble station in life, he may be a sudra. On the other hand, a widely respected spiritual leader may be far removed from true knowledge. Don’t search for spiritual leaders who are widely recognized and accepted, search for those whom they

persecute. If you had lived during the time when the great spiritual masters began to preach, you would not have recognized them because they did not look like religious people. They were messengers from Mount Meru. They were messengers from the same human mind that launched them towards the world. Without them, the human being would have remained helpless amid the shadows of his own mind.”

“Your Excellency”, Yuri interrupted, “what do you mean by saying that the mind launches messengers to the world?”

“Well, living beings create defense mechanisms. Try to see the mind as a living being. Imagine that it is at the brink of insanity. Then, from the luminous peaks of Mount Meru, messengers will fly out. They are the carriers of the light, the same ones who guide the mind when it separates itself from the physical body, when we are overwhelmed with the illusion of death.”

Ceremony:

Participant: (gesture) “From the great mountain chain of the Orient.”

Interpretation:

Himalayas

Ceremony:

Officiate: (looking towards the Orient) “What did you do there?”

Interpretation:

By looking towards the Orient the question becomes even more precise. What was Dr. Tokarev doing? What was it that even he did not know?

Ceremony:

Participant: “I searched for the greatest of the poets but they told me he was killed and his corpse was torn to pieces.”

Interpretation:

The greatest of the poets could be Silo and could also be Orpheus who was killed and his corpse was torn to pieces.

In the case of Orpheus, the women of Thrace were responsible for his death by killing him according to mythology.

In the case of another poet, the women are in the ashram with Zawan when Tokarev enters.

Tokarev Report:

“The two Russians mingled among the disciples. Yuri sat down on the grass, but his friend went directly towards an empty chair, which he found curiously inviting. As soon as Igor sat down, several women began to scream hysterically, hurling themselves at him.

Igor defended himself as best he could while trying not to hurt his attackers. Everything happened so quickly that some of the women tore his shirt and his trouser pockets.

The furious women retreated reluctantly. They began to wobble, and fell down on the grass, laughing grotesquely. Clearly, alcohol and drugs had been consumed since very early morning—the reason for this bizarre behavior. Later on, someone explained that certain stimulants predisposed the audience to “open their hearts to the truth of Zawan.” Tensing smiled, and warmly replied, “Professor, you are a good man, and have a great deal of force, but you still do not know what you are looking for, and this is most extraordinary. How can you conduct research without knowing what it is that you are researching?”

Tokarev felt self-conscious, and responded mechanically: “I am searching for symptoms of a mystical upheaval that might appear at any moment in the world, producing an imbalance in the current world situation.”

Ceremony:

Officiate: “And tell me, insolent one, who carried out this misdeed?”

Participant: “A black bull, drunken women, a brother, or a traitor.”

Interpretation:

This sentence is probably the one most connected to the entire Tokarev Report. It synthesizes the search that Tokarev starts in Moscow and ends in Punta de Vacas. It is not until the very end that he realized several things. All these elements or characters appear in the book at different times and explain situations that Tokarev is experiencing internally. I also think that they are icons that represent ancient myths or at least they are associated with myths. ¹

Tokarev Report:

“Where are you coming from?” the Light appeared to ask.

The black bull fell as the hammer struck its brain; **a crowd of women** threw themselves at Igor in the ashram; an Indian stranger was holding **his little brother** and asking for a few rupees to afford a sacrifice; **Igor** receiving messages from the telex machine. All of these images appeared floating in the air.”

Ceremony:

Assistants 1 and 2: (gestures)

Officiate: “What do you want now?”

Interpretation:

¹ The Egyptian cult to the god Apis, a dark bull associated with death and the underworld (Osiris). In Greece, the Ophiotauros (the "serpent-bull") was a monster born with the foreparts of a black bull and the tail of a serpent. It was slain by an ally of the Titans in their search for a victory against Zeus. The Ophiotauros was probably placed in the heavens as the combined constellations Taurus and Cetus (bull fore-parts with a sea-monster tail), alongside the kite as Lyra, and the altar Ara. In Persian mythology, in The Mithraic Mysteries, Mithras is portrayed often in paintings and sculptures as being born from a rock, slaughtering a dark bull and sharing a banquet with the god Sol (the Sun).

The question is for the present. The previous question was about the immediate past (Where you come from?). A question regarding “searches” that do not change in time, so the answer is the same. The theme of the answer is “Death”

Tokarev Report:

“What do you want now?” said the Light.

Don Vergara’s voice, a thousand years old, provided the answer: “He who dies before his death, will never die again.”

Ceremony:

Participant: “I am searching for the greatest of the poets.”

Interpretation:

The search is still going on. The interest and purpose is the same even though the Death of the poet is acknowledged. “Death” is introduced when referring to the poet but it is also clearly in the Ceremony and becomes the subject of it. It is also closely related to the Guided Experience of Death.

Ceremony:

Officiate: “Who told you he was here?”

Interpretation:

This is a question connected to a “guide”, from one guide in one mountain to another guide in another mountain. It becomes more emphatic in the next sentence recited by the participant.

Ceremony:

Participant: “The guardian of the great mountain chain of the Orient (Lama Tensing) said, The Master is in the great mountain chain of the Orient.” “ (double gesture).

Comment:

Here it is good to read in the Tokarev Report when the first guardian of the mountain chain gives Tokarev a clue and a way to get in touch with the other guardian:

Tokarev Report:

“Excellency, what do you understand by Doctrine?”

“Doctrine is the teaching of all Buddhas,” the Lama replied.

After this response, Yuri decided to conclude the interview. He felt slightly cheated, and something similar to indignation was growing inside of him. However, he controlled himself and said, “Excellency, I hope that I did not bother you with my questions. I greatly appreciate your guidance.”

The lama bowed his head, then opened a chest, produced a medallion, and placed it in Yuri’s hand.

“Give this to the guardian, if you wish to see Mount Meru,” he concluded.

Yuri looked at the sculptured jade medallion, and he was able to see an equilateral triangle inside a circle. After thanking the lama, he stood up and then remarked, with an undertone of sarcasm, “Your Excellency, perhaps someday I will be able to correctly understand what you have explained. I bow before you.” He bowed respectfully and left the room.”

Comment:

The second part is when Tokarev realizes that he needs to give the other guardian the necessary token in order for him to enter the mountain:

Tokarev Report:

“This is good for your health!” exclaimed the butcher, and began to drink the blood.

“Don Vergara!” he yelled out.

The old man stopped with irritation. Yuri ran up to him and offered him the medallion.

“If it is a good stone, then it is for you.”

Don Vergara remained motionless for a while, then he stretched out his hand and placed the medallion inside his poncho.

“That’s different,” he whispered. “Come with me to my hut.”

Then Don Vergara was on his feet. His shadow was enormous and moved over the far walls of the cave. A voice that sounded as if it were a thousand years old came out of the old man:

“You have to die, you have to live. You have to teach this to others, because they are ill.

That is the way to cure people. You must reach everyone, because their illness forces them to kill each other. It is necessary for all to listen... We will see each other once again, but you will never die again.”

Ceremony:

Officiate: (gesture and new gesture).

Comment:

I believe that the Guided Experience of Death should be introduced at this point. The Guided Experience provides a different stage but essentially deals with the same protocol. Here is the very beginning:

Guided Experience:

“Everything is dark but I believe I’m in a theater. Slowly everything becomes illuminated, and I see that I am standing on the stage.

The whole place feels like something from a movie. On one side I see the light of torches, and toward the back a huge scale with two arms. I think that the ceiling, which is probably vaulted, must be very high because I can hardly see anything above me. I can make out walls of stone, some trees, and swamp-like terrain encircling the center of the stage. Everything appears surrounded by thick jungle, and everywhere I can see human figures moving furtively.

Suddenly two hooded figures take me by my arms. Then a grave voice asks, “Where do you come from?”

I don't know what to answer, so I explain that I come from "inside." "What is 'inside'?" says the voice.

I venture an answer: "I live in the city, so being here in the country is 'outside.' But for people who live in the country, the city is also 'outside.' Since I live in the city, that is, 'inside,' that's why I say I come from 'inside' and now I'm 'outside.'"

"What utter nonsense. You have entered our domain, and therefore you come from 'outside.' And this is not the country but rather your 'insides.' Didn't you think, perhaps, this was a theater? And you have entered this theater which is, in turn, in your city. And the city where you live is outside the theater."

"No," I respond, "the theater is part of the city where I live."

"Listen, insolent one," says the voice, "let's put an end to this ridiculous discussion. To begin with I will tell you that you no longer live in the city. You used to live in the city, and therefore your 'inside' and 'outside' spaces are something from the past. Now you are in another space-time. In this dimension things work differently."

Ceremony:

Assistants 1 and 2: (take the participant backwards to his/her original place, and at a new gesture from the officiate bring a new participant up to the officiate and the whole procedure is repeated until everyone has been through it).

Officiate: "One who dies before death shall never die again!" (the participants take their positions and a period of silence follows)

Comment:

From here on, the ceremony is about reconciliation. At the very end there is a passage in the Tokarev Report that is clearly related to the subjects of dying, living and reconciling. I also added the corresponding passage from the Guided Experience

Ceremony:

"Now that you are dead and have descended to the threshold of the world of shadows, upon hearing the sound of the scales you say to yourself, 'My viscera are being weighed...' and this will be true because to weigh your viscera is to weigh your actions..."

Guided Experience:

"Immediately an old man appears before me carrying a receptacle in his right hand. He approaches me, extending his other hand right into me, as if my body was made of butter. First he removes my liver and places it in the receptacle, and then he proceeds to do the same with my kidneys, stomach, and heart. Finally, in a very unprofessional manner, he removes everything else that he finds until the receptacle is overflowing. Throughout this procedure I feel nothing unusual.

This strange character then turns around and, carrying my viscera over to the scale, deposits them on one of the large dishes, and the scale tilts downward until it comes to rest on the floor.

I have the sensation that I'm in a butcher shop where they weigh the various cuts of meat as the customers look on. Indeed, a lady carrying a shopping bag tries to snatch my internal organs from the dish, but the old man stops her. He shouts, "What's this? Who

told you that you could take any of these pieces?" Then he climbs up a short ladder until he reaches the empty dish at the opposite end of the balance, where he places the feather of an owl.

The voice then addressed me saying: "Now that you are dead and you have descended to the threshold of the world of shadows, you will say to yourself: 'They are weighing my viscera,' and you will be correct. To weigh your viscera is to weigh your actions."

Ceremony:

Your lower viscera are in the infernal fire. The keepers of the fire are always active, while She or He slyly slips or suddenly appears, only to again disappear in the same way...

Guided Experience:

"The hooded characters flanking me on either side let go of my arms, and I begin to walk slowly, without any direction.

The voice continues, "Your lower viscera are in the infernal fire. The keepers of the fire are always active, preventing those you desire from coming close."

Ceremony:

First you may pay the keepers. Then, enter the fire and remember all the suffering you have caused in the chain of love...

Ask forgiveness from those you have ill treated and come away purified only when you are reconciled with them...

Then call HIM or HER by name and plead to be allowed to see their face. If they agree to your request, then listen to their advice which is as soft as a faraway breeze...

Thank them with all your heart and leave following the torch of your guide.

The guide will cross dark passages with you and reach a chamber where the shadows of all those you have been violent with in your life await you. They, all of them, are in the same suffering situation as on the day you left them.

Ask them for forgiveness, reconcile yourself with them, and kiss them one by one before you depart...

Guided Experience:

"I realize that the voice is guiding my steps, and with each insinuating phrase the scene changes.

The voice says, "First you must pay the keepers. Then, enter the fire and remember all the suffering that you have caused others in the chain of love." (*)

"Ask forgiveness from those you have mistreated, and leave the fire only when you are reconciled. (*)

"Then, call by name all those you have wronged, and beseech them to let you see their faces. If they agree, listen carefully for their advice, for it is as soft as a faraway breeze. (*)

"Thank them sincerely, and depart following the torch of your guide. Your guide will lead you through dark passageways until you reach a chamber where are kept the shades of all

those toward whom you have been violent in the course of your existence. They, all of them, remain in the same suffering condition in which you once left them. (*)
“Ask them for forgiveness, reconcile yourself, and kiss them one by one before you leave. (*)”

Ceremony:

Now, follow your guide, for he/she knows well how to lead you to the places of your shipwrecks, to the land of all irreparably broken things.
Oh world of great losses, where broken smiles and enchantments and hopes are your burden and your failure!
Contemplate your long chain of failures...
Ask your guide to slowly illuminate all those illusions...
Reconcile with yourself, forgive yourself and laugh
Then, see how, from the richest cornucopia of your dreams a hurricane arises and carries the dust of your illusory failures to nothingness...

Guided Experience:

“Follow your guide, who knows well how to lead you to the sites of your shipwrecks, to the places of things irreparably frozen. Oh world of great losses, in which smiles and enchantments and hopes are your burden and your failure! Contemplate your long chain of failures, asking your guide to slowly illuminate all these illusions. (*)
“Reconcile with yourself, forgive yourself, and smile.
“Then you will see how, from the horn of dreams, a wind arises that carries the dust of your illusory failures to nothingness. (*)”

Ceremony:

Even in the cold and dark forest, you follow your guide. The birds of ill-omen brush against your head. In the swamps, snake-like tentacles drag you under.
Now have your guide take you towards the dark cavern...
When you reach it, you can advance no further until you pay the price demanded by the hostile forms guarding the entrance...
If you finally manage to enter, ask your guide to slowly illuminate the cavern from left to right, implore him to illuminate the great marble bodies of all those you have never forgiven...
Forgive them one by one, and when your feelings become true, the statues will begin to transform into human beings who will smile at you, and extend their arms towards you in a hymn of thanks...
Follow your guide outside the cavern and do not, under any circumstances, look back!...
Pay your guide and return to where you began, return to where the actions of the dead are weighed...
Listen to the scales that tilt in your favor: Your past is forgiven!
You have gained too much already to wish for more now... were your ambition to carry you further, you might not return to the land of the living.
You have gained more than enough with the purification of your past...
I say to you now: Awake and emerge from that world!”

Guided Experience:

“All at once the whole scene changes and I find myself somewhere else. I hear the voice say: “Even in the cold and dark forest, you must follow your guide. Birds of ill omen brush against your head. In the swamps treacherous snares surround you.

“Have your guide lead you to the grotto. You can advance no farther unless you pay the price to the hostile forms that guard the entrance. If, at last, you are able to enter, ask your guide to illuminate to the left and to the right. Beseech your guide to bring his torch closer to the large marble bodies of all those you have not yet been able to forgive. (*)

“Forgive them one by one, and when your feelings are true, each of these statues will turn once again into human beings, who will smile at you, stretching out their arms toward you in a hymn of gratitude. (*)

“Follow your guide out of the grotto, and do not look back for any reason.

“Leave your guide and return here, where the actions of the dead are weighed.

“Now look at the dish on the scale where your actions are deposited, and see how it rises and is lighter than a feather.”

I hear a metallic sound even as I see the dish that bears my viscera beginning to rise up. The voice concludes: “You have forgiven your past. You have achieved more than enough to think of going any further for now. Were your ambition to carry you further it could happen that you might not return to the region of the living. You have gained too much already with the purification of your past. I say to you now: Awake and leave this place.”

The lights on the stage slowly dim, and I begin to feel that I am again outside of that world and part of this one. But I also realize that I have kept with me the experiences of that other world even though I’ve returned to this one.”

Tokarev Report:

“Then the Light recited the following teaching: “Reconcile with your past.” Everything became dark. Yuri’s entire life was projected in mid-air, like a film. Thoughts would come to him, he would feel them, and he would live those thoughts. Emotions would come to him, and he would live those emotions. He began to forgive all of the frustrations within himself, all of his anger, his entire past. His heart became pure and open to receive the Light. “

“Your past is forgiven. Wake up and leave this world.”

Yuri felt that he was being pushed backwards. Then he heard a dull roar. A voice gave the date: year, month, day, minute and second. He began to move back through the tunnel, away from the light. Slowly at first, then faster, then extremely fast as the voice went back in time, reading back the years, the months, the days...

He was launched back into the past from the center of Mount Meru, from the heart of ice.

“Wake up and leave this world. Wake up...wake up...”

Ceremony:

Participants: (they take their positions) “We have returned to life purified!” (The assistants light the torch and pass it to the officiate; the participants take their candles, and the officiate passes the fire to each of them).

They extinguish the candles, and the officiate greets the new Ordained Members one by one. The assistants then carry out the minor formalities.

Conclusion:

This document is based on three different writings produced at different times. The Tokarev Report is a work of fiction, the Ceremony of the Order and the Guided Experience of Death are works that are not even classified in regular writing genres. Most likely, they are also fiction, but without a doubt they are presented in three distinct forms. The Tokarev Report is to be read by the reader, the Ceremony of the Order is to be experienced with others or by oneself, where there are both dialogues and other sections that are read by others. Finally, the Guided Experience of Death is read out loud by someone so that the one going through the experience is free to close their eyes and follow it.

This multiple presentation format is rich within Silo's writings and I do not think it is accidental to cover the same subject in three different formats. The different presentations of a theme are designed to get the most out of it. In the case of these writings, the theme is Death.

Death is presented as a fact, as an event that is happening. It does not matter how, when and why. The only important aspect is that we are dead and we now have to deal with the subject of reconciliation. When we can reconcile with our life, we can emerge from that world with a profound experience that allows us to affirm "One who dies before death shall never die again!"

I think that Reconciliation is a lot more important than Death itself.

I interpret that reconciliation can free us from all ties and give us the opportunity to experience such liberation. The Guided Experience as well as the Ceremony offers precise instructions on how to reconcile. Both the Guided Experience and the Ceremony refer us to the Guide, and the book does the same in a more allegorical way. It is the Guide who takes us to those places where we need to reconcile.

Reconciliation is in essence an integrating experience, which is opposed to a disintegrating experience that occurs when we imagine Death or when fear takes possession of our imagination.

On the subject of "how to actually reconcile" there are a lot of possibilities. In my experience I started with the word itself. I believe that RE in front of CONCILIATION indicates an action that has to be done again. (*Conciliation: From the Latin conciliatus, past participle of conciliare to assemble, unite, win over, from concilium assembly, council*).

I recognize three levels of reconciliation; with situations (i.e. where I was born, where my parents came from, my economic, social, racial background, etc.), with other people (the

ones i hurt and the ones who hurt me) and with myself. This action of re-conciliation can focus on the moments of unity and coherence that I already have with the situation or the person. It is a work of rescuing the best moments and just by doing that, the process of reconciliation is set in motion. There are several Guided experiences like “Nostalgia”, “The Protector of Life”, “Resentment”, “The great Mistake” and others that work with this technique.

Regarding the reconciliation with myself I had found it to be the hardest, so for a while I have been tinkering with the concept of “daily transferences”. I am not sure where I got the name or the concept, but most likely from some material or the Self Liberation book itself. In any case, the idea is to be able to do transference of climates at the exact time in daily life when we are overwhelmed by some climate or situation that produces the climate. In other words, to produce a different response when confronted with a difficult situation and to generate a behavior that is coherent in response to the situation. As it was written in an old material “A difficulty is an opportunity in work clothes”. It does have the flavor of integration.

Easy to write it and to explain it, but not so easy to actually do it. However, it is worth trying and as a register, when I have been able to do it, I experienced a “liberating” sensation that I equate to an “instant reconciliation”. It is also a work of “moving forward” with myself. I try to forgive myself and change today so I don’t have to do it tomorrow...

Finally, the integration of contents is one of the key elements in these three documents and they do have a “transferential” character because of the effort placed in achieving that integration.

In daily life, when we are bombarded with stimuli and we need to give responses that are coherent, I have found out more and more that the Principles of valid action are the best tools for liberating ourselves. This is a subject in itself of another writing or contribution.

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