

The Delight in the Experience of the Silence

*To Silo, the Master. For his inspiring life, for his clear and profound Teaching, for his Work.
And for having reached the heart of thousands and thousands of human beings, among whom
I am one.*

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October of 2011

"The consciousness cannot perceive the mind, and its search for it is illusory.

*However, the consciousness can become silent so that the meaning of the mind will be translated in it."*¹

¹ Normas de organización y funcionamiento de la Comunidad (Norms of Organization and Functioning of The Community). Page 92. Internal circulation. 1982.

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1- Interest and framework of the contribution

Numerous and manifold are the descriptions and references to the “internal Silence” mainly made by philosophers, artists, thinkers and mystics of all times and cultures.

However, acknowledging that there are excellent contributions on this subject, specifically in this work we will not make a historical or value review of these testimonies. As a priority, we will rather stick to narrating our path of experience on this singular register.

In this sense, the **interest of this contribution is to describe some aspects of the experience achieved during the work of Ascesis², focusing in particular on the register³ of Silence as an indicator and, besides, the characteristics of a particular state that shows up when that register has become deep.**

Already in the process carried out with the Mental Discipline⁴, we went on approaching experiences that were close to this register of Silence and, in turn, removed from daily space and time.

Because, in that process, and with the interest of noticing and overcoming the determinisms generated by the mental "form,"⁵ we went on advancing in "emptying" or silencing of various activities and psychic phenomena.

Later, after concluding that Discipline, and already developing the process of Ascesis, these experiences linked to the Silence went on consolidating and, in a way, this contribution tries to assemble and describe them.

We should let readers know that, in this attempt to assemble, we have differentiated some experiences among themselves with the interest of clarifying the account.

Because, in the dynamics of the internal process itself, some of these experiences might be lived in a completely different order, or they may even manifest in a simultaneous or concomitant way.

In this sense, it is not superfluous to stress that it is part of our interest to describe a **possible path** toward this type of experiences, and that we acknowledge, and in no way we discard the possibility, that other procedures and other techniques are chosen and used to gain access to equivalent or similar experiences.

² “Concluding the Disciplinary process, one is in condition to organize an Ascesis devoid of steps, quaterns and routines.” From the material "The Four Disciplines www.parquepuntadevacas.org. In the Ascesis, one tries to come into contact with the profound spaces of the human mind.

³ L. A. Ammann. Autoliberación (Self-liberation). Page 228. Editorial Altamira. 2004.

⁴ The Mental Discipline is one of the four Disciplines transmitted by Silo in its teaching of School. These four ways are known as the Formal, Material, Mental and Energetic Disciplines. The Disciplines lead the operator toward the profound spaces. "The Four Disciplines." www.parquepuntadevacas.org.

⁵ In this context, it refers to the constant action of memory in completing every act that consciousness may launch. This “mental form”, this joint action as a structure of memory and consciousness, enchains us to a certain vision of the world.

2 - Definitions

To begin with, we will try to define the main concepts included in the title of this contribution.

In this sense, what do we call "Delight?" We call "Delight" an "experience" that takes place in a particular state “...*that can be classified as Ecstasy, that is mental situations in which the subjects remain suspended—absorbed, dazzled within themselves;...*”⁶

On the other hand, what do we call "Silence"? We call "Silence" a singular internal situation that goes on getting generated in the measure that we go on producing a progressive suppression of "noises."⁷

Seeing it in a rather motionless way, we refer to a state that is characterized mainly by the non-existence of "noises."

Reducing the definition even further, we call Silence “*that nothingness that exists between two noises.*”

Advancing a bit further with the definitions: what do we call "noise"? We call "noise" every impulse⁸ that interferes with the process that we undertake in the search for a complete Silence.

Thus, we experience as "noises" all those impulses that appear as alien to the attentional activity⁹ which we are applied to in our path toward the Silence.

Curiously, toward the end of this path and when, thanks to going on clearing every type of psychic phenomena, we go on approaching a complete Silence, this attentional activity too is experienced by us as "noise" -and it is one of the last acting impulses that we need to suspend.

These “noises” that interfere with our attempt may manifest in a present or copresent way¹⁰, and may come from the perception¹¹, or from the sensation¹², or from memory¹³, or from consciousness¹⁴, such as the associative chains¹⁵, the

⁶ Silo. Apuntes de Sicología (Psychology Notes). Page 326. Ulrica Ediciones. 2006.

⁷ Silo. Apuntes de Sicología (Psychology Notes). Page 36. Ulrica Ediciones. 2006.

⁸ L. A. Ammann. Autoliberación (Self-liberation). Page 222. Editorial Altamira. 2004.

⁹ L. A. Ammann. Autoliberación (Self-liberation). Page 207. Editorial Altamira. 2004. See Attention.

¹⁰ Silo. Obras Completas. Vol. 1 (Silo. Collected Works Vol. 1), pág.248 a 250. Plaza y Valdés Editores.2004. For example, when the expectation that "I am about to remember something" manifests, this tonicity of the consciousness might be apperceived in a given moment. This apperception already interferes as "noise"; but even if we went ahead with our path, that act launched by the consciousness would keep on acting, now already in copresence, generating another type of "noise." If in a given moment that act would find its object sought, that impletion would give a new signal (new noise) and it would deviate the attention again toward it.

¹¹ L. A. Ammann. Autoliberación (Self-liberation). Page 227. Editorial Altamira. 2004.

¹² L. A. Ammann. Autoliberación (Self-liberation). Page 229. Editorial Altamira. 2004.

¹³ L. A. Ammann. Autoliberación (Self-liberation). Page 224. Editorial Altamira. 2004.

¹⁴ L. A. Ammann. Autoliberación (Self-liberation). Page 213. Editorial Altamira. 2004.

representations¹⁶, the abstractions¹⁷, the sensations¹⁸, the memories¹⁹, the reminiscences²⁰, etc.

As for the use of the term "experience," it doesn't turn out to be exactly descriptive when it refers to what we designate as "complete Silence," and to the entrance to the profound Spaces.²¹

This is because every experience entails a register, and we know that we cannot have experience or register of the profound Spaces, because "we have not been there" and we only get "reminiscences" from them, i.e., ensuing translations.

Thus, in this situation in which "there is no register" of what happened, while describing, we use the term "experience" with a broader meaning. This description includes also that which we infer or we translate, immediately after living what we might define as "the experience of the non-experience."

We emphasize that already from the title of this contribution, we tend to use the descriptive line of auditory translations (silence, noises, etc.), although occasionally these denominations encompass registers or states that we represent in other moments of the work with translations in which other senses²² prevail (for instance, void, fragrance, light, stillness, the immaterial, delight, the boundless space, movement, etc.).

3 - Varieties of noises and silences

Considering a wide variety of possibilities, we observe that the "noises" as much as the "silences" can manifest with different intensity, with different duration and, also, in different depths of our space of representation.²³

This way, we have noticed that there are "noises" being registered with more intensity, such as, for instance, those originated from the different types of tensions that often interrupt us by sending out strong signals from the cenesthesia, preventing us from sustaining an accurate attention.

At the other end, and with a much less notorious intensity, in other occasions we experience small and brief acts of consciousness as "noise," having a very extraordinary lightness and subtleness.

For example, the phenomenon that we describe habitually as "expectation" in many opportunities gathers in itself those characteristics of subtleness, although we make the

¹⁵ L. A. Ammann. Autoliberación (Self-liberation). Page 207. Editorial Altamira. 2004. See Association.

¹⁶ L. A. Ammann. Autoliberación (Self-liberation). Page 229. Editorial Altamira. 2004.

¹⁷ L. A. Ammann. Autoliberación (Self-liberation). Page 205. Editorial Altamira. 2004.

¹⁸ L. A. Ammann. Autoliberación (Self-liberation). Page 229. Editorial Altamira. 2004.

¹⁹ L. A. Ammann. Autoliberación (Self-liberation). Page 228. Editorial Altamira. 2004.

²⁰ L. A. Ammann. Autoliberación (Self-liberation). Page 228. Editorial Altamira. 2004.

²¹ Silo. Apuntes de Psicología (Psychology Notes). Page 334. Ulrica Ediciones. 2006.

²² Referring to the remaining external senses: taste, sight, tact and smell, and also to the so-called internal senses, i.e., cenesthetic and kinaesthetic.

²³ L. A. Ammann. Autoliberación (Self-liberation). Page 219. Editorial Altamira. 2004.

exception that, in other occasions, we have registered other "expectations" with great intensity and tension.

On the other hand, we use to live the "noises" with different duration or temporality. This way, for example, when we get distracted shortly due to a fleeting digression that captures our attention an instant, is very different to what happens when a train of images²⁴ "gets installed" obsessively in our presence, preventing us from directing our attention toward where we want.

As for the Silence, previously we defined it as *"that nothingness that exists between two noises."*

Now then, we have experienced that "nothingness" in different depths; but in other occasions we have experienced it as something very fleeting, and in other occasions it has sustained itself longer. That is to say, the elapsed time between one situation and another has varied, i.e., from the "noise" starting from which the Silence began and that other "noise" that has put an end to it.

On the other hand, there are silences that we might call "partial," which are characterized only by the absence of any type of activity.

It is the case of the so-called "mental silence" that is usually experienced after a deep distension took place, and, to begin with, refers to the absence of "noises" or contents that are beyond the "horizon"²⁵ in which the dynamics of the consciousness is in a given moment.

Because, often, when we describe the "mental silence," we only refer to the stillness of the mind in general, and not to the progressive suppression of the entirety of the psychic phenomena.

In that sense, it is possible to register a great mental stillness; but when observing with more detail we notice, among others, numerous cenesthetic impulses that continue acting and sending out signals.

Different is the experience of what we describe as "complete Silence", in which that "nothingness" has expanded spatially and temporally, and starting from this expansion, we notice that the habitual psychic structure undergoes different modifications.

Because in our approach to this singular "complete Silence," we do not only notice a high decrease of the impulses that come from memory and consciousness, but also a strong decrease of cenesthetic and kinesthetic impulses, the absence of the impression of time lapsing and, moreover, at the end of this process, the dissolution of the observation point, the suspension of the "I".²⁶

²⁴ L. A. Ammann. Autoliberación (Self-liberation). Page 221. Editorial Altamira. 2004.

²⁵ Silo. Obras Completas. Vol. 1 (Silo, Collected Works Vol. 1), page.248. Plaza y Valdés Editores.2004.

²⁶ L. A. Ammann. Autoliberación (Self-liberation). Page 234. Editorial Altamira. 2004.

4 - A possible path toward the complete Silence

“The consciousness can reach “the profound” through a special work of internalization. In this internalization, that which is always hidden, covered by the “noise” of the consciousness, erupts. It is in “the profound” where the experiences of sacred spaces and times are encountered. In other words, in “the profound” one finds the root of all mysticism and all religious sentiment.”²⁷

It is in this direction of internalization where we go on trying to suppress the action of different mechanisms²⁸, "emptying" ourselves of the activity that originates from them, and, while doing it, we observe that the Silence goes on deepening and becoming every time more complete.

In this path that we undertake, in many occasions we start from a situation that is filled up with "noises."

To begin, we need to detach ourselves from the "noise" that, in occasions, the impulses arriving from the external senses generate. We carry it out drawing the attention toward our interiority and, while doing it, we begin to "take a distance" from the perceptions coming from the said senses.

Advancing something more, we observe now that the cenesthesia²⁹ makes another good concert of "noises" reach us, mostly with signals of the internal³⁰ and mental³¹ tensions. Through distension, it is convenient to even up and diminish those tensions as much as possible, to prevent that these "anchors" maintain us stuck to this time and this space.

Once these "noises" originating from the tensions are cleared, we get as a result a good moment to make the Purpose³² present, and to stay some instants capturing its resonance and expansion within ourselves.

While making it, we have noticed that this resonance that rose while making the Purpose present, and the expansion of its meaning, reinforces the emotional intensity of the work that we are undertaking.

Having carried out the above, we continue advancing trying to diminish the presence of other psychic operations. One of them is the action of the memory that, in many occasions, with reiterated representations, generates a movement that takes us to "get off the point" time and again.

A way that we use to stop this movement, is to sustain the attention on some “silence

²⁷ Silo. Apuntes de Sicología (Psychology Notes). Page 305. Ulrica Ediciones. 2006.

²⁸ It refers to the structural mechanisms of the psyche, such as the consciousness, the memory, the senses, etc.

²⁹ Internal sense that provides data referred to pressure, temperature, tension, etc. See: L. A. Ammann. Autoliberación (Self-liberation). Page 230. Editorial Altamira. 2004. See internal Senses.

³⁰ L. A. Ammann. Autoliberación (Self-liberation). Page 232. Editorial Altamira. 2004.

³¹ Idem Note 30.

³² Documento sobre la Ascesis (Document on Ascesis). Parks of Study and Reflection, La Reja. Page 6.

point,"³³ trying with our whole being to be in that maintenance. In this way, we notice that that distractive activity goes on silencing itself.

In our experience, this maintenance is facilitated if the "silence point" is somewhat higher³⁴ (Y axis) and somewhat deeper (Z axis) than the observer³⁵.

To be able to suspend the distractive representations that arise from the memory implies a great advance. Being able to accomplish it, we notice that the Silence has deepened notably.

Already experiencing a greater Silence, now we can observe the activity of the consciousness. Its activity is rather more elusive than that of the memory; but it is detectable, for instance, in its tendency to get activated by any impulse or signal.

In this stretch of the path, we need to quiet the consciousness as much as possible. One way of favouring that stillness, is by sustaining our attention once again on some "silence point" of our representation space.

And to stay paying attention there with our whole being, until detecting that they only arise from the consciousness those acts³⁶ that are necessary to calmly impel our path.

Being able to quiet the movement arisen from the memory and from the consciousness, we are also able to deepen and increase the distension that we began when we started the path.

This way, we notice that that "nothingness," that Silence, has expanded even more; and we observe that this expansion went on taking us to an internal dimension with characteristics of greater subtleness and immateriality.

When we have already consolidated this "stillness" in the activity of the memory and the consciousness, we undertake the reduction to the minimum of another field of possible "noise," i.e., that coming from the bodily cenesthetic impulses.

One way of doing it, is trying to move away from those impulses, trying to move ourselves "farther from the register of the body." We carry out this displacement by deepening the point of observation "backwards and upwards" in the representation space.

In our experience, at this time of the path we always prioritize taking our point of observation "backward," since, when achieving this with clarity and precision, then we can shift it "upward" more easily.

Returning to this situation in which we are trying to move away from the cenesthetic impulses by taking the point of observation "backward," we encountered a new difficulty, i.e., what do we do with the breathing? Because this constant activity also binds us to the cenesthetic register of the body, and, in fact, we want to move away

³³ It refers to an area or place of the representation space wherein no activity of any type is experienced.

³⁴ The "Y" Axis is referred to the vertical coordinate, and the "Z" Axis to the coordinate of volume of the representation space.

³⁵ It refers to the point of observation or the "I".

³⁶ Silo. Apuntes de Sicología (Psychology Notes). Page 191- 192. Ulrica Ediciones. 2006.

from this register.

A resource that we use to overcome this difficulty is to maintain a very shallow breathing, achieving that it is mechanized in such a degree that becomes undetectable by the consciousness, which assimilates it "below the threshold"³⁷ of internal perception, as it habitually happens with the heart beats.

In relation to the breathing, we have also noticed another singular situation. When our point of observation is in a level of considerable depth of the Z axis³⁸, we have noticed in occasions that the breathing becomes, transforms itself into, a sort of "soft energy current." We have taken advantage of the impulse of that soft current to come closer to the area of the "internal space"³⁹ where we wanted to go.

In this last case, we stop registering the breathing as an activity that "impelled us downward and outward," and it became an ally to achieve depth and later on to ascend.

Resuming the path that we came describing, it is to be noticed that in many occasions, when we could sustain a deep Silence⁴⁰ and, in turn, we are able to deepen the point of observation and to take it to "a good distance" from the register of the own body, the "internal space" got illuminated and soft concomitances of the Force⁴¹ arose.

And, from here onwards another history began -the Delight in the experience of the Silence.

5 - Observations while deepening

It is a paradox that, to silence all the "noises" of consciousness, we need to build an intentional path the pillars of which are, in essence, of the same entity of that which we want to silence.

Because this intentional path is also riddled with impulses. For example, we begin it with our "I", we impel such acts of consciousness as the direction of the attention, we have the copresent action of the memory of this path and its singular registers, etc.

³⁷ See Perception, laws of the. L. A. Ammann. Autoliberación (Self-liberation). Page 227. Editorial Altamira. 2004.

³⁸ Silo. Apuntes de Sicología (Psychology Notes). Page315. Ulrica Ediciones. 2006.

³⁹ The term is used as a synonym of "representation space".

⁴⁰ "We are not speaking of pathological cases, of hallucinating people who hear voices; we are speaking that sometimes one is in a conversation with oneself, that one remembers conversations, etc. Because we are interested in emptying the consciousness from this entire auditory thing that works within oneself. Thus, we are interested in paying attention to these sounds. Let's begin by listening to these sounds. We notice that sometimes, between sound and sound, between content and content, silences take place, and then the cantilena goes on, and the conversation goes on." *Between problem and problem, a silence arises. This silence is the one that matters for us. When we work paying attention to the silence, we also provoke a mental void in the same way that we did it before, when discarding contents. Now, when discarding mental sounds, we do not only discard sounds, but also visual images. We go paying attention to that mental void, to that mental silence, and in that work it is when suddenly this, that we know as the Force, also happens.*" Lecture on Inner Religion. Silo. Mendoza, Argentina. August 30, 1974.

⁴¹ Silo. Obras Completas (Collected Works) Vol. 1, Page 32. Plaza y Valdés Editores.2004.

But the most significant and different thing is the final aspiration of these intentional procedures, the "where we are going to." This acts from the copresence and aims at getting that, upon concluding, every impulse disappears. This final aspiration goes on guiding us in all the stretches of the path.

Moreover, and in the experience itself, we observe that we did not get to muffle these "noises" or make them disappear by fighting against them. On the contrary, we always found it more effective to try to widen the instants or spaces of silence, and when achieving that widening, we went on noticing that the "noises" went on diminishing until disappearing.

Supplementing the above-mentioned, and keeping in mind the varied path to tread toward a complete Silence, we also found appropriate to try to be opportune in the different moments of the path, and thus *"to advance with resolution when the force of the noises weakened."*

It is not redundant to remark that for many of these actions tending to silence and suppress impulses, it was necessary for us to carry out numerous tests and to go on polishing the procedures after the diverse attempts. And that we went on learning how to not losing heart, and to recover ourselves with a light heart in front of the reiterated failures.

It is also necessary to highlight that these procedures always demanded our best energy and attention. And that we found it more appropriate to operate there gently, trying to hit the "right note" in the procedures, and always sustaining the intention of not forcing anything in these subtle spaces.

On the other hand, and in general, for those of us who are not experienced in this type of procedures, the attempt of "going backward" in the representation space presents a certain difficulty and, for this reason, it requires more exercise and a sustained attention while trying it.

Because, in many opportunities, when we have tried deepening the point of observation, a "outward rebound" took place repeatedly, and then it was necessary to insist again gently. When we achieved that shift that we looked for, a new perspective took place and we noticed that the representation space went on enlarging, it was expanding in its back volume.

In other occasions, and during the experience itself, we happened to have the "illusion" of having deepened the point of observation. Sometimes, we believed to have taken it noticeably "backward;" but upon observing in a more detailed way, we noticed that we were at a very little distance from the starting point.

To avoid falling into this judgment error, we found it useful, when beginning this intent, to take as a reference the register of the centre of the representation space (in the sense of the centre of its volume) and, this way, while shifting the point of observation "backward," we counted on a clearer and more precise indicator of the deepening.

In another more advanced moment of the path, it was also useful for us to take as a reference the register of "the back part of the head," i.e., the one that would correspond physically to the area of the nape, and from there to try to continue deepening the

perspective.

Now we allow ourselves a brief digression. Besides the lack of experience, maybe another origin of this difficulty in shifting the point of observation "backward" lies in the fact that there seems to be a previous tonicity of the structure to "go always forward," where at least four of the external senses are located, and impulses enter from there permanently, and through these senses the consciousness also goes in search of information.

This way, a great deal of the "world" perceived through those senses is registered as "being in front of us." We also habitually move or we walk "forward," and moreover, in occasions we candidly describe the "future" as "that which lies ahead."

According to the above, trying "to go backward" intentionally would seem to be somewhat "against nature."⁴²

But surely, the time is not far in which, to deepen the point of observation in the depth of the representation space, we will count on the same easiness as today we do in the opposite direction. That is to say, "to move ourselves off the centre" while our point of observation gets externalized in the habitual vigil.

Because in this deepening process, and with the sustained work, we notice that we accumulate learning and some know-how. And with this accumulation, a new track in this new direction goes on getting recorded.

6 - The Delight in the experience of the Silence.

*"When we leave the world and memory rests,
when consciousness stops its beat and we are no longer anything,
the delight arises, clear and surprising,
and its beautiful fragrance pervades the interior."*

When we have been able to carry out the previous path, first by being able to reduce the impulses that arrive from the external and internal senses, then by making the Purpose present, later by being able to silence the memory representations and quieting the work of the consciousness, and, lastly, we have been able to shift the point of observation "backward and upward" in the representation space, a new inner reality has broken out before us.

Because we find ourselves in front of a very extraordinary situation, upon entering an environment where the whole psychic movement has quieted down and silenced.

We are before a space "with neither ideation nor reflection"⁴³, in an environment where neither acts nor representations are glimpsed.

⁴² In a non-mechanical, non-habitual, sense.

⁴³ Majjhima Nikaya. Los Sermones Medios del Buddha (The Middle-length Discourses of the Buddha). Page 139. Editorial Kairós. 1999.

In this particular internal situation, and when no psychic movement is registered, we notice that time has stopped, or, better expressed, we notice the absence of the register of that phenomenon.

Also, we were surprised that this deep stillness that we experience is sustained by itself, without any effort, sustains itself "in itself."

In this environment, also the "I" undergoes a happy transformation. Because this "I" goes on remaining much weakened and it begins to get destructured, because it goes on losing its "biographical robe," upon stopping to receive impulses from memory, and when the copresence of the register of one's own body starts moving away from it.

This lack of cenesthetic and memory impulses shakes the illusory and deterministic identity of the "I".

Then, with this transformation the "I" gets reduced to One, to an impersonal and essential "self."⁴⁴

And it is in this singular internal situation, and from all these transformations, when essential understandings usually take place and "superior emotions"⁴⁵ are experienced.

In general, these essential understandings are related with the revelation of the Meaning⁴⁶.

And this singular situation refers us once again to Silo's teaching, when he expressed: "Real wisdom lies in the bottom of your consciousness... "⁴⁷, no longer as metaphor, but as literal and close description of that which reveals itself in these spaces.

These revelations usually have different characteristics, going from flashes of understanding and intuitions, to deeper understandings that generate new meanings regarding central issues of life, and, in other occasions, to contacts with the transcendental, that they get revealed with great intensity and impact.

In this sense, and as an example of intensity and impact, the following comes to our memory: "*Different is the attitude toward life and things **when inner revelation strikes like lightning***."⁴⁸

As for what we denominate as "superior emotions," they are usually expressed and translated in much varied ways and, indeed, we do not find it legitimate to infer that there are translations that are closer or more precise than others.

In our case, we describe them when coming out of that state, and when the "I" rearticulates or recomposes itself, with translations akin to, i.e., "we were invaded by the fragrance of Delight," or "we lived the magic of a sublime Joy."

⁴⁴ It is probable that one is born with this essential One and, later on, this One goes on "getting dressed with the robe" of the biographical identity and gets constituted as acting "I" in the different levels.

⁴⁵ In the sense of "sublime" or coming from a higher mental space.

⁴⁶ Silo. Obras Completas (Collected Works). Vol. 1, Page 30. Plaza y Valdés Editores.2004.

⁴⁷ Silo. Obras Completas (Collected Works). Vol. 1, Page 660. Plaza y Valdés Editores.2004.

⁴⁸ Silo. Obras Completas (Collected Works). Vol. 1, Page 39. Plaza y Valdés Editores.2004.

On the other hand, we regard these comprehensions and these "emotions" that we grasp as not originated in the sensorial, and that we glimpse as coming from "a higher plane," as an indicator, as the signal that indicates us that we have arrived to this new space, to this "new home."

But we still have work left to do, for there is something minimum that still subsists and that experiences something. There still remains something immobile that contemplates the Silence.

Because, from the point of view of silencing every activity of consciousness, that One that contemplates, that diluted and residual point of observation, is a "noise."

And in spite of the beauty that one lives in that internal situation, it is necessary to take one more step in the upward climb. We need to silence ourselves totally and absolutely.

7 - Beyond the Delight

That One that contemplates something does not happily have operational capacity. Should it have it, it is certain that we would have lost depth.

That One lies in an "immaterial" space, where essential intuitions take place and where meanings are grasped "without words."

That One remains immobile and dazzled in the face of the depth of the Silence.

That One lives in the beauty and in the delight, but it is necessary that it loses that nourishment and vanishes.

That One cannot do anything, and it is in that Void where the Purpose breaks out to guide the path that has already ceased to be a path.

8 - The new meanings

"If one has a transcendent experience, it acts daily in the copresence, it gives meaning to many things. It stays in the copresence; it is so because the experience has been had. The "I" would work in a different way if I have that experience in the copresence. That experience leaves a mark on you".⁴⁹

It is worth the while pointing out that upon achieving the insight or the entrance to the Profound, a remarkable impact takes place in one's own life, and this impact begins to disarticulate the meanings and the old beliefs originated from the formation

⁴⁹ Silo. Notes of a meeting with Messengers. April 20, 2003. Buenos Aires, Argentina.

landscape.⁵⁰

These meanings and these beliefs that, as a substratum, operated copresently in a continuous way and that constituted the central background of the formation landscape, begin to be displaced by new representations and resonances that arise in the light of the evidences of the transcendental plane.⁵¹

And it is thanks to these evidences that we go on reconstructing the bridge that connects us with that that is beyond the psychic (beyond the noise). And in this reconstruction process, we begin glimpsing the "transcendental essence" that is present in all that exists.

And from this moment of the process onwards, the new meanings start breaking out, getting expressed in the most diverse objects of consciousness.⁵²

These new meanings, which go on getting configured as the nucleus of a new landscape⁵³, sometimes appear timidly as brief glimpses or intimations, and in other occasions they are expressed in a conclusive way, as a definitive "turning point" in the way of grasping or weighing up an object.

This way, these new meanings begin to influence, and they expand toward diverse and singular matters.

In our experience, we have observed them acting, for example, in the process of reordering vital priorities, in a greater frequency of connection with the states of "inspired consciousness,"⁵⁴ and in the consolidation of a different mental and affective tone .

9 - The internal unity, the Silence and the Ascesis

Now, departing from these descriptions and maybe enlarging the outline of this contribution excessively, and, moreover, running the risk that these statements may be construed as obvious, we find it interesting to remind and to stress that the accumulation of registers of internal unity⁵⁵ predisposes us toward coherence with our Purpose, and, furthermore, it also helps us to strengthen our Style of Life.⁵⁶

Because, those unitive registers, those experiences with great significance, experiences of agreement with oneself, act at all times as a copresent background, and from there they tilt our life in the best direction.

They are also registers that make us likehearted, they balance us internally and they strengthen us. And this union of lightness, balance and strength constitute a very

⁵⁰ L. A. Ammann. Autoliberación (Self-liberation). Page 196. Editorial Altamira. 2004.

⁵¹ "Transcendental" in the sense of "that which transcends the psychic plane or space."

⁵² For a further context on "objects of consciousness", see Silo. Obras Completas (Collected Works) Vol. 2, Page 33, 34 and 167. Plaza y Valdés Editores.2004.

⁵³ Silo. Obras Completas (Collected Works). Vol. 1, Page 64. Plaza y Valdés Editores.2004.

⁵⁴ Silo. Apuntes de Psicología (Psychology Notes). Page 323. Ulrica Ediciones. 2006.

⁵⁵ Silo. Obras Completas (Collected Works). Vol. 1, Page 76. Plaza y Valdés Editores.2004.

⁵⁶ Document on Ascesis. Parks of Study and Reflection. La Reja. Page 3.

favourable condition in the climb of the ascent.

We could synthesize this way this idea: *"To more the internal unity, the lesser the noise. The lesser the noise, the greater the easiness to advance in the Ascesis."*

On the contrary, the registers of contradiction⁵⁷ do not do anything but increasing the "noises" within us, hindering us, binding us to this space and this time, and weakening us in front of the varied difficulties that we need to dodge along the path of search and access to the Profound.

Synthesizing the above, we notice that upon being able to avoid contradiction and accumulating acts of unity, the direction of our Style of Life gets strengthened and this strengthening impels us in the direction of the Ascesis.

10 - General observations

In some moments of the process with the Ascesis, it remained very clear to us that what was lived has come from the profound spaces. In other moments, we have recognized that we have been very near those spaces, but we have not crossed the threshold toward them.

But in other occasions, and going through the last stretches of this path that we described previously, we were left with a certain doubt as to whether we have been able to silence ourselves completely and, this way, finally access those spaces.

Because, in the above situations, after concluding the path and trying to judge and grasp what happened, we have not counted on clear evidences of an actual suspension of the "I".

In these situations, and also given the "temporal briefness" of some manifestations of these spaces, afterward we have met with this recurrent doubt, i.e., what I am now describing, is it really a description of something that I remember as lived with a certain precision? Or, instead, am I describing a translation done when the "I" got structured again?

Because it has been very difficult for us to distinguish between what would be the description of a phenomenon, in which "an observer and something observed" is implicit, and therefore some "remainder" of the "I" would be present, and, on the other hand, the ensuing translations of a situation in which the previous distinction is absent and that, afterward, we try to recall it, and we translate it and structure it in a certain way.

This difficulty to weigh up with clarity what happened has been generated mainly when "the observer as much as the observed" have been very little differentiated and very diluted in its entity.

And we have leaned indistinctly toward any of the two formulations, but without the

⁵⁷ Silo. Obras Completas (Collected Works). Vol. 1, Page76. Plaza y Valdés Editores.2004.

impression of "certainty" that we had when either we silenced ourselves completely or when it has been evident that we did not.

Anyway, we derived a whole learning from "navigating through these waters of uncertainty," and from neither despairing nor getting obsessed over finding out exact formulations and interpretations of experiences that are hard to define with the habitual parameters.

Because these interpretations sometimes turn to be a bit stiff for describing a world that often expresses itself through manifestations that are very subtle and somewhat removed from the habitual rationality, such as the "signals," the intuitions, the glimpses and the inspirations.

In any event, we highlight that we have left pending this interesting subject to investigate and to exchange, hence being able to answer ourselves with greater accurateness on these interpretive doubts.

11 - Conclusions

As the focus of this work is basically an "account of experience," we understand that we do not put forward in it any hypothesis that requires to be based or demonstrated.

In that sense, it differs from other contributions that, upon sustaining new relationships, conclusions or points of view on matters of interest, necessarily ought to provide greater soundness and to base their productions appropriately.

Anyway, a first conclusion that emerges upon concluding this contribution is that we believe to have backed the point of view fixed in the interest of this work, that is to say *"... to describe some aspects of the experience achieved during the work of Ascesis, focusing in particular on the register of Silence as an indicator and, also, the characteristics of a particular state that shows up when that register has become deep."*

It is also worth stressing that during the development of the work itself, new relationships arose that widened this description toward subjects such as "the new meanings," and also toward others such as "the internal unity, the Silence and the Ascesis."

Reading again the text of the contribution, we observe that maybe we have gone too much into some details or observations, most of them originated in the experience itself.

But we wish that these observations are not construed or seen as indications, and much less as suggestions, but only as additions or details that might help to get a better grasp of what we try to describe.

As for the work itself of preparing the contribution, i.e., the activity of ordering, checking, including, relating, discarding, etc. the experiences referred to the subject, it has been for us a very inspiring and also very opportune task, because it helped us to locate ourselves and to specify better the moment of process of the Ascesis in which

we find ourselves.

Lastly, in this work our tendency was to use a language as most descriptive as possible, although in occasions, and not finding a better resource, we have necessarily referred to some experiences in an allegorical way.

B. Summary

The interest of this contribution is *to describe some aspects of the experience* achieved during the work of Ascesis, focusing in particular on the register of Silence as an indicator and, also, the characteristics of a particular state that shows up when that register has become deep.

Within the framework of this contribution, what do we call "Delight?" We call "Delight" an "experience" that takes place in a particular state “...*that can be classified as Ecstasy, that is mental situations in which the subjects remain suspended—absorbed, dazzled within themselves;...*”

On the other hand, what do we call "Silence"? We call "Silence" a singular internal situation that goes on getting generated in the measure that we go on producing a progressive suppression of "noises."

Seeing it in a rather motionless way, we refer to a state that is characterized mainly by the non-existence of "noises."

Reducing the definition even further, we call Silence “*that nothingness that exists between two noises.*”

What do we call "noise"? We call "noise" every impulse that interferes with the process that we undertake in the search of a complete Silence.

These “noises” that interfere with our intent may manifest themselves in a present or copresent way, and may come from the perception, or from the sensation, or from memory, or from consciousness, such as the associated chains, the representations, the abstractions, the sensations, the memories, the reminiscences, etc.

The "noises" as much as the "silences" may manifest with different intensity, with different duration and also, in different depths of our space of representation.

It is possible to undertake a path toward the search for a complete Silence; first, by being able to reduce the impulses that arrive from the external and internal senses, then by making the Purpose present, later by being able to silence the memory representations and quieting the work of the consciousness, and, lastly, we have been able to shift the point of observation "back ward and upward" in the representation space.

When we have been able to carry out this path, a new inner reality has broken out before us.

Because the lack of cenesthetic and memory impulses shakes the illusory and deterministic identity of the “I”.

And it is in this singular situation of deepening and Silence when essential understandings usually take place and "superior emotions" are experienced.

In general, these essential understandings are related with the revelation of the Meaning.

In our case, we describe “superior emotions” when coming out of that state, and when the “I” rearticulates or recomposes itself, with translations akin to, i.e., “we were invaded by the fragrance of Delight,” or “we lived the magic of a sublime Joy.”

But in spite of the beauty that one lives in that internal situation, it is necessary to take one more step in the upward climb. We need to silence ourselves totally and absolutely.

That One, which still contemplates something, remains immobile and dazzled in the face of the depth of the Silence.

That One lives in the beauty and in the delight, but it is necessary that it loses that nourishment and vanishes.

It is in that Void where the Purpose breaks out to guide the path that has already ceased to be a path.

On the other hand, It is worth the while pointing out that upon achieving the insight or the entrance to the Profound, or the entrance to the Profound, a remarkable impact takes place in one’s own life, and this impact begins to disarticulate the meanings and the old beliefs originated from the formation landscape.

The new meanings, which go on getting configured as the nucleus of a new landscape, sometimes appear timidly as brief glimpses or intimations, and in other occasions they are expressed in a conclusive way, as a definitive "turning point" in the way of grasping or weighing up an object.

The attempt of avoiding contradiction and accumulating acts of unity strengthens the direction of our Style of Life, and this strengthening impels us in the direction of the Ascesis.

As the focus of this work is basically an "account of experience," we understand that we do not put forward in it any hypothesis that requires to be based or demonstrated.

C. Synthesis.

It is possible to undertake a path toward the search for a complete Silence; first, by being able to reduce the impulses that arrive from the external and internal senses, then by making the Purpose present, later by being able to silence the memory representations and quieting the work of the consciousness, and, lastly, we have been able to shift the point of observation "back ward and upward" in the representation space.

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The attempt of avoiding contradiction and accumulating acts of unity strengthens the direction of our Style of Life, and this strengthening impels us in the direction of the Ascesis.

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Translation of the original Spanish version of this contribution done by Fernando A. García.