

# **RECONCILIATION**

## **AS A PROFOUND**

## **SPIRITUAL EXPERIENCE**

**Brief study and experiences**

**Norma Coronel - Puchi Pellegrini**  
**Parks of Study and Reflection**  
**La Reja**  
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[normabc@gmail.com](mailto:normabc@gmail.com)  
[puchipellegrini@gmail.com](mailto:puchipellegrini@gmail.com)

# INTRODUCTION

It is not the intention of this work to make a philosophical nor an ethical development. Neither is it a monograph. It could be said that this essay, or explanation of an experience, is based on the study, the reflection and some practices that have allowed us to get deeper into the comprehension, and therefore into the experience of reconciliation. It has been a work of research into ourselves, mainly with regards to the theme of reconciliation.

It is divided into two parts. The first refers to the study carried out and the conclusions we have reached. The second part includes to experiences. The work proposals used are also annexed. Even if the main interest has been reconciliation, we have also done a brief work on the theme of revenge because of the relation with reconciliation.

In the guide sent to Jayesh on 2006, before his passing on, Silo proposes to define with the greatest clarity possible what for one wants to reconcile and also to review the actions that have given us the greatest unity and those which have generated the greatest contradiction (the register of greatest violence). During the days of May 2007 in Punta de Vacas Silo spoke to us about reconciliation, giving precise guidelines to achieve it and to advance in the direction of spiritual growth. Furthermore, in Grotte's chat of 2008, he made comments on the theme of revenge, pointing out the importance of realizing the way it operates in oneself.

We started to review our lives in relation to those subjects. We have borne in mind, among others things, the Principle *You will make your conflicts disappear when you understand them in their ultimate root, not when you want to resolve them*, and the part of Good Knowledge from the ceremony of Recognition.

This Principle leads directly to a deep reflection in order to comprehend both subjects at their root, sorting out registers and observing the consequences of one or the other direction in our behavior: either towards revenge or towards reconciliation. The phrases of Good Knowledge, in turn, build a structure that we were able to discover as we advanced in the proposed works. This allowed us to get new comprehensions.

We have given a short time to the work done with the theme of revenge and it is rather an introduction to the subject. This has not been the case with reconciliation; we have carried out three retreats and worked almost on a daily

basis for over six months. In any case, both subjects require a further development than the one presented here. At a personal level, what we have done has meant a relocation of contents that it is still being processed, with clear registers that give us certainty that something old has been surpassed and something new has been liberated and builds on.

We are grateful for the interchange that we have had with several Masters of three Parks, who have also carried out the same retreats to get deeper into reconciliation, and also with the team of Masters with whom we have made a short video<sup>1</sup> referred to the theme, with the aspiration of making known this subject, one of the great existential matters proposed by Silo.

Finally, our most basic interest in carrying out this work is based on a new recognition of the fundamental importance of not only discover the Meaning of Life but also to strengthen the directions towards this meaning from a superior Purpose.

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1 Link to the video in English: <https://youtu.be/4bZN-xx-kU>

# REVENGE

Revenge is deeply rooted in an important cultural area (Judaism, Christianity and Islam) and it also has an important influence in other areas. Basically, it is at the base of this Western culture. It was regulated for the first time in the Hammurabi Code and it has to do with our deepest values; it is in our background greatly influencing our thoughts, feeling and our actions. That is why it is not easy to see how it operated and operates in ourselves from a very early age. We can all recognize the flavor of revenge that, as a background, rules our social and personal behavior, in the law, in the morality and in other aspects of life. If we were able to move, to change those values that tacitly admit getting even and revenge as a fair retribution to the received damage, our system of beliefs would crumble down.

In different degrees, revenge covers a range that is so wide that goes from the most intimate as the reproach and the rejection of all that is different; to something that goes beyond the person and extends in time, as is the case of the children who have to be responsible for the damages done by their parents. In some cases revenge is even disguised as justice, as in the cases of vigilante justices and the various "fair revenges."

The way to approach the mechanism of revenge that operates in ourselves has been to reflect on the questions made by Silo in Grotte's chat of 2008 and to answer them. We have seen how it works in each one of us. We do not have, however, an absolute certainty that the mechanism we have discovered is the root mechanism. Furthermore, we were able to see how revenge disguises in a thousand different ways to poison, in different depths, personal and social life.

A long time ago Silo has said that *It is imperative to forgive past events in the field of politics and in the field of religion. Those who live clinging to the past in that sense suffer a lot waiting for the day of revenge. It is necessary to guard man from revenge and this can be achieved looking ahead, putting aside what obstructs the present and the future. Putting that aside for that reason, not for what it was.* (Third Forbidden Harangue, 1969)

## **SOME CONCLUSIONS**

### **1. Revenge is an error in calculation.**

The mistake is to believe that to cure the wound we have received, we have to get even, to get revenge. We believe that, in that way, suffering will end; that is, we believe that this is the solution to the problem.

When we carry out the revenge, when we are getting even, there is a momentary discharge of tensions, but the deep tension continues and resurfaces from now and then or else we feel remorse for that act of revenge (guilty consciousness, contradiction). Furthermore, either resentment or the guilt of the other get deeper. In all case, the problem is not solved.

It is clear that if we register contradiction we have not achieved what we were looking for: the fair retribution that balances the sensation of losing something in order to end experiencing suffering because of that.

### **2. The justification is based on falsifying the intention**

We believe that to get revenge is right and it works, that is what we have got to do because the other has destroyed or taken from us something of great value that we possessed or believed that we possessed. It is “fair”, it is “right” to apply revenge or, at least, getting even as retribution. In those situations we register internal violence, that is, tension, suffering.

When confronted with a received wrongdoing we can reply compulsively with a verbal explosion, for example, trying to “destroy” the other, to make the other disappear. Revenge, however, can also be applied in a differed manner. What happens then is that while we look for or await the moment for revenge, we internally begin to degrade the other and to imagine how this retaliation will be. In both cases we believe that this is what should be done, that the person who has committed the wrongdoing deserves to be punished. If we believe that it is right to get even for common wrongdoings, when a loved one is killed the punishment of the criminal becomes even more correct because in that way “justice is done.” However it seems that revenge is always hiding deep down.

### **3. The beliefs and the way we value give direction to our actions**

This belief that revenge is the right way could be related to the principle of action and reaction. The action will produce a reaction of equivalent or greater force. Thus and for example, in front of the action of a wrongdoing the "adequate", "right" or "fair reaction will be to avenge it in such a way that the other registers an amount of suffering that is equal or greater than the one caused by the action.

On the other hand, based on a different set of values, we could respond in a different way. In the chat of Grotte of 2008, the team that researched the theme of revenge presented two interesting examples:

"A 12 year old boy was killed in Palestine and the father, during the three days that he spent at the hospital, was pondering over what to do. He did not know whether the son would survive or not. At the moment he was told that the boy died, killed by an Israeli soldier, he decided to donate his organs to five Israeli children, saying: "I hope that this girl (speaking specifically about the heart donated to a girl who was dying in Israel) some day reached a position of power or a position where she could take some decisions and remember that she is not only Israeli but that she also has a Palestinian heart." Then, this answer given by a very simple person, who was not doing any work in particular, this answer was quite enlightening also for us, this opens the possibility of also looking for other type of answers.

"And we discover an Israeli mother, who had a soldier son who was killed and, at the moment, she decided to start with other mothers an activity against the occupation army in Lebanon, which continues until the troops withdrew from Lebanon. And she organized a hospital for Palestinian children in the Gaza Strip and up to now over five thousand Palestinian children were saved in that hospital in Israel."

There are cases also in Argentina where the parents, after the murder of a child, do not reply with revenge. For example, a mother living in the 21-24 Squatter Area of Buenos Aires, instead of claiming for punishment for the murder of her son, she decided to put a community kitchen bearing his name for the children who did not get food every day.

So, if it is possible to react in a non avenging manner looking for a different kind of retribution after undergoing something so painful as the murder of a son or a daughter, there is no doubt that this could also be done when confronted with lesser wrongdoings.

#### **4. The wheel of right and wrong**

Our culture is tinted with a background of revenge where what is right is rewarded and what is wrong is punished. The successful is praised and when someone fails is totally belittled. This happens but in individuals and whole groups of people.

It is obvious that in these times of great confusion it is no longer clear what is right and what is wrong. We live under the rule of obsolete moral and legal laws that have been partially modified with the passage of time. Their foundation, however, has never been really questioned. Even today we still believe in revenge as the way to balance, to repair life, never questioning the root of the system, the origin of all the wrong concepts on which the whole of our society is based upon.

#### **5. How to overcome revenge**

The mechanism of revenge will arise as a response whether we like it or not. The phrase of meditation “learn to resist the violence that lies within you and outside you” is useful to progressively realize how revenge lies in each one of use in a co-present manner, influencing our thoughts, feeling and actions. This recognition may allow to progressively overcome the desire for revenge, at least with an initial break to the action in that direction. The mechanisms of non-violence and of reconciliation also do exist, but they do not usually arise as a habitual response, they do arise as intentional responses. In all cases, it is necessary a prior intention in that direction.

If we can get out of the circle of resentment and revenge is to deeply comprehend everything that has happened, without forgetting nor forgiving that but watching the mistakes we and others have made without judging them, reflection upon our own action is certainly more effective than blaming others.

If a person realizes the failures of their illusions that lead them to that situation of frustration and of being fed up and decides to change the direction of their lives, there is where the possibility of both overcoming suffering and disowning violence of all kinds starts. We no longer believe that the other is to blame for our own grievances. This is a bend in the river of life that allows to change the direction that was led so far.

# RECONCILIATION

*Dear friends, pilgrims and visitors of Punta de Vacas Park. I would like to touch the principal nucleus of these days that is given by Reconciliation as a profound spiritual experience... (Silo, excerpts from the speech of the Days of Spiritual Inspiration, May 2007)*

The working proposals carried out with reconciliation are included in three retreats to deepen on the theme. Among other matters, we were interested in pinpointing what were we searching reconciliation for and in observing the difficulties, beliefs and justifications than kept us enchained to the part, in seeing if the works we carried out produced changes or influenced our daily life and, finally, we were also interesting in turning reconciliation into a profound spiritual experience.

*Just as the mechanism of revenge comes from a long time ago and was formalized into the Hammurabi Code, non-violence is something that also comes from a very long time ago. It was first formalized into Ahimsa, about 2,500 years ago, but it comes from further behind, it may come from 100,000 years ago, it is a part of what comes with the human being. It has however never been able to become a daily reality because it is something that was still very far from the consciousness of the hominid. Non-violence is something that comes from the very beginning of the human being. (Silo, Grotte, 2008)*

Reconciliation involves non-violence and it is possible that this is a moment in History where this starts to become a reality in individuals and it would not be unthinkable that, given the right conditions, it could spread to whole societies as a psycho-social phenomenon.



## **SOME CONCLUSIONS**

### **1. Reconciliation is an intentional act**

Both attention and a margin of freedom in our decisions are necessary to get closer to that profound spirituality. It is clear that the human being could not achieve this in a situation of distraction or subjection. With no attention we could hardly arrive to conscious, non mechanical, choices as it is the case of looking for reconciliation.

Reconciliation is an intentional act that open the future, we are not looking for retribution, there is no compensation, but even so we achieve equilibrium. This balance that we achieve with a deep reconciliation give us registers, among others, of freedom, kindness, humility, of internal growth. The register that a new life opens up.

### **2. It is a valid action**

Reconciliation is a valid act where several Principles are involved:

*If you pursue and en you enchain yourself, if everything you do is done as an end in itself, you liberate yourself. (We stop pursuing revenge).*

*You will make your conflicts disappear when you understand them in their ultimate root, not when you want to resolve them. (We understand the situation of wrongdoing in its ultimate root)*

*When you harm others your remain enchained. But if you do not harm others you can freely do whatever you want. (We do not harm others)*

*When you treat others as you would have them treat you, you liberate yourself. (We treat others as we would want to be treated)*

*It does not matter in which faction events have placed you, what matters is for you to comprehend that you have not chosen any faction. (We understand that we are placed in faction we have not chosen)*

In the search for reconciliation, success cannot be the guide. This is done because we comprehend that this is the right thing to do.

Reconciliation with oneself and with the others is a great valid act that allows us to give an important leap towards the overcoming of contradictions; it is therefore a direction towards our own evolution and the evolution of the species.

### **3. Faith**

With internal faith we do not fear losing anything because the register we have is one of having nothing to lose, there is no place for revenge to arise and, therefore, there is nothing to reconcile. There is no desire to possess, rather the attitude of letting loose.

If the lack of faith in oneself produces fear and it, in turn, produces suffering, generating violence and violence leading to destruction; faith in oneself and the others prevents destruction, violence, suffering and fear.

### **4. Reconciliation is a profound spiritual experience**

Some experiences which arose when reconciling in depth are presented here:

To recognize oneself as human and to recognize the others as such allows to realize that the great mistakes, judgments and the main failures have happened withing a background of revenge and violence. The experience of recognizing both oneself and the others as humans also helps to see the constant effort of our species to free itself from both the natural and social conditionings.

Daily reflection focused on this theme sets an ambit that predisposes to the state of inspired consciousness. The inspired consciousness, in turn, enables contact with sacred spaces.

Reconciliation leads the arising of the experience of that deep meaning that goes beyond our daily chores, it goes beyond life, transcending it. It contributes to the formation of the spirit, thus allowing to register that not everything ends with death.

# REVENGE AND RECONCILIATION

If we try to find the foundations of revenge we will have a hard task in getting something coherent and everything will come down to a tension in the body produced by a false notice that our existence is in danger. That is, something that we greatly valued or that we possessed or believed that we possessed was taken away from us. This could be a loved one, a valued object, an idea or our self image and the first thing that would come to our mind is to get even. There is no coherent foundation for revenge, everything comes down to a matter of possession.

Possession is an instinctive and animal mechanism. Our beliefs and sets of values of what is right and wrong, fair and unfair, are based on this mechanism. Thus revenge and violence arise in our head from a natural and cultural platform, not from an intentional platform. It is a response in front of an apparent danger. That is, if we believe that something that we strongly believe that belongs to us or something that gives us identity is taken away from us, it is as if our life were in danger, as if we were made handicapped or unprotected. The conservation instinct is then triggered and thus the mechanism of revenge.

Silo told us in Grotte, 2008, *Could it not be that the belief that to make the other suffer compensated that cosmic unbalance that has been produced by the injustice done by that other?*

All in the human being is an unstable balance, both physically and mentally, in interpersonal relationships and in every situation undergone by human beings. When we are the recipient of a wrongdoing an internal unbalance is produced and the tension generated in ourselves is strong. What is relevant is how to reestablish the balance without creating new suffering unbalances. Getting even is not the adequate answer, neither is it to say "it is alright" nor just to forgive the other. None of that removes the register of wrongdoing from the root, the situations does not get balanced. Sincere and profound reconciliation is the only response that, although is no compensatory, reestablished the balance by changing everything: it surpasses revenge and it is registered as a breaking loose from the chains that tie us to suffering, it is registered as liberation and internal growth.

In the ceremony of Recognition it is said that Good Knowledge leads to justice and reconciliation. Therefore, Good Knowledge leads us to wanting to overcome resentment and revenge, orienting us towards reconciliation and reconciliation, in turn, to repair twofold the damage one has caused.

Good Knowledge implies, among other things, to recognize the failure of our illusions which we could not fulfill and the false hopes that we still have. It is to recognize that none of that, nor contradiction, resentment and the desire for revenge lead life towards happiness and freedom; rather they keep life tied to suffering and an endless repetition.

There is no way out other than through valid and coherent actions, and reconciliation is one of the most valid and coherent. There is no way out but through valid and coherent actions and reconciliation is one of the greatest valid actions: it is directly related to the Golden Rule.

It is Good Knowledge what leads us to true justice, not to the justice motivated by revenge but the right action that gives equilibrium to life; that is, reconciliation. Sincere reconciliation frees energy in an ascending direction, also making it easier to unveil the sacred from the depth of our consciousness.

# FINAL CONCLUSIONS

If the passing from the desire for revenge to the desire for forgiveness has been a step forward for humanity, to achieve the passing to the desire for a profound reconciliation would mean a great personal, cultural and social change; a clear breakaway from previous moments. We would leave behind the Hammurabi Code, which today is ruling us, to based our lives on a new moral code that could well be that of the Principles of Valid Action.

Thus we would no longer base life on ideologies or religious commandments to base ourselves on the internal register of our actions, on the register given by what the human being does. That is, the desire for revenge will be part of ancient history to start valuing and affirming coherence and internal unity as the pillars of life. This could reach whole societies changing social regulation at its very root.

The direction of our actions follows the direction of our reveries, of our desires and, in human life, everything follows that. In an general context of lack of faith in oneself, in others and in the future it becomes quite easy to believe that it is little what we can do. That is what it is a matter of taking a direction that allows us to reconcile ourselves even with that possibility of being able to do something interesting and useful in the future.

To build that longed for future, however, it is necessary to propose oneself to get out once and for all from the circle of resentment. This does not mean to forget nor to forgive the wrongdoings we have received, rather it is about deeply comprehending what has happened in order to get into the superior step of reconciling. Silo tells us that to change revenge is to change the system.

We think that both the internal and external violence now covering both the hearts of the human being and the planet Earth is rooted into that background of revenge and hopelessness that has been closely following us for a very long time. Nevertheless, inner faith and reconciliation allow to change the destructive direction events are taking.

We are facing two distinctly different paths: the Yes and the No. The former expands to infinity and could be defined as a direction towards a deep reconciliation that frees us from suffering, opening that future which does not end with death. The latter keeps us in a dead end street, in a closed circle where we keep trying to solve what cannot be resolved in that manner; it is a mistaken, vengeful, suffering direction.

*How will human beings ever triumph over their shadow? By fleeing it? By confronting it in incoherent struggle? If the motor of history is rebellion against death, I say to you now: Rebel against frustration and revenge!* (Silo, Madrid, 1981).

Upon recognizing in a greater depth what is said in the chapter *Evidence of Meaning*, it arose within ourselves the need to get deeper into reconciliation. Upon comprehending later on that the desire for revenge operates in ourselves and the way it does it; upon comprehending that resentment was taking away from our lives possibilities to continue developing, we have seen the need to strengthen the Purpose to continue in an ascending direction we are now taking. All of this enable in each one of us new registers, new looks and new answers in our relationships and in general as well.

The path of Yes is strengthened and maintained in time when life is oriented from a superior Purpose.

Perhaps this is the time for the line of Yes to get strong. This that is beginning in individuals, could it become a psycho-social phenomenon? We do not know which directions societies will take, but we do know that each one of us can decide which direction we want to give to our own life.

*The true struggle is in our consciousness.* (Silo)

# TESTIMONIES

Each testimony is based on the questions that Silo made about revenge in 2008 in Grotte, in the reconciliation proposals made in the harangue of May 2007 in Punta de Vacas and in the guide that Silo sent to Jayesh on 2006.

## 1. Questions about revenge:

- How does revenge arises at an individual level and in the social whole.
- How do getting even, revenge, violence in genral generate in myself.
- How does it begin to be produced inside my head.
- Which is the basic belief we have in our head.
- Which is the foundation, the root of revenge and how is the fact of revenge registered.
- How is it manifested, how is it overcome.
- What do we experience when we believe that by getting revenge we will solve the problems.

## 2. Silo made the followng proposals regarding Reconciliation:

- To reflect upont he meaning of our existence and of our actions... reviewing our lives, hopes and failures.
- Try to achieve a profound reconciliation “with ourselves and with those that have hurt us, without forgetting the wrongdoings that may have occurred.”
- To propose oneself to get our of the circle of resentment, recognizing mistakes both in oneself and in others.
- To propose oneself no to pass through the same road twice. To get ready to repair twofold the damages we have produced.
- To comprehend in depth in order not to judge oneself and not to judge in general.

### 3. From the guide sent to Jayesh

- To define as clearly as possible what we want to reconcile for.
- To sort out the actions that gave the greatest unity in our own life and also those which generated the greatest contradiction (the register of greatest violence).
- To clarify the Purpose for the future in order to ensure doing unifying actions and reject all action that created contradiction.



# Experience with Revenge and Reconciliation

Puchi Pellegrini

## Revenge

I think that the path of revenge is approximately as follows:

- A wrongdoing is done upon me and this produces in me a tension that I try to release.
- If I answer compulsively and immediately, I demean the other even to the point of reaching physical violence.
- I achieve a momentary release of the tension.
- If the response is not immediate, the tension increases and I put negative attributes into the aggressor.
- I look for the way to release that tension with revenge.
  
- I believe that if I make the other suffer as much or even more than this person made me suffer, that tension will disappear.
- When exercising revenge there is a momentary release of tensions, but the root tension still remains. The problem is not solved.
- The action of the other becomes a wrongdoing because it touches some deep lack I have. The deeper that lack, the stronger the register of wrongdoing and the later desire for revenge. These lacks are something that I would never consider because they are deeply related to the image of myself.
- The point of application of revenge is not the adequate one. I should work on the personal lack that is triggered by the other's action and not on what the other has done.
- What we believe about revenges is somehow similar to the principle of action and reaction: the action will produce a reaction of a similar or greater strength. Thus, the adequate reaction would be that the other suffers as much or even more than what I have suffered. Surely the other will suffer even more because of the negative attribute I added making the reaction to be "stronger" than the action.
- Revenge is an error in calculation because when we apply it, instead of achieving the balance I was looking for in order to no longer experience suffering, I register contradiction. Furthermore, I have harmed the other. That is, not only the problem is not solved but it becomes even greater.

## **Reconciliation**

In the search for hopes, aspirations, failures, frustrations (life, death and transcendence, appears in me the intention of cleansing all resentments, of cleansing the mind of all falsehood.

While doing these works I found some things out and I could draw some conclusions and I had a significant experience. I will try to express that in this testimony.

## **Discoveries**

- I found out that the person I did not harm was no other than myself. In a stage of my life the situation changed and without realizing how it happened, a way of solving things with lies and betraying of myself became a part of my lifestyle. I tried to solve everything in that way. It was not a great error, it was a comedy of errors. Everything comes from the landscape of emotion and my greater contradictions are related to those errors.

- To repair twofold not only with others but also with myself is the only way to overcome those errors/contradictions.

- Another source of contradiction is to believe that I know. I realize that when I think that I do not know everything I feel very good, I feel humble, I do good actions, I do not judge, I have good thoughts.

- To have done something even if I did not want to do it has been my greatest contradiction. I experience it as a betrayal of myself. In those cases, I always had the register of not being able to choose. Fears, the "established" and the lack of attention (among other factors) considerably reduce the margin of freedom of choice. And with no freedom there is neither right nor wrong, there are no good people nor bad people. There are errors. And the person who makes an error is not guilty of anything, although this person is absolutely responsible for his or her actions. My acts of greater contradiction, that register of the greatest violence, were always related to all this. It was always about an issue of not wanting to let go of what I believed I had, of fear of losing what I believe I had.

- To have recognized and accepted the failure of all those reveries on which my existence was based upon was very important in order to be able to reconcile.

- My acts of greater unity were when I chose and I did freely what I really wanted to do, when I could overcome both my fears and everything that "was

supposed to be.” There was no betrayal, I was able to let go. In these situations I had a strong attention to my registers of unity and coherence, I really took them into consideration and I could increase the margin of freedom of choice. They were conscious choices, not mechanical ones.

- It also became clear to me that actions, both valid and contradictory actions, have consequences. Contradictory actions lead me to dark places where the other is either a stupid person or my enemy. They lead me to do anything to escape from boredom. They lead me to anger, to irritation, to betraying myself, to lies, to suffering.

- Valid actions, on the other hand, led me to do the interesting things I did in my life, they led and lead me to be freer and happier. Valid actions lead me to be thankful, to reconciliation, to the profound.

- I see death as a great leveling tool: if the other will also die, resentment is over. To consider that the other will also pass away is something like “putting a coat of humanity on the skin of monstrosity.”

- Everything is a matter of context, of direction towards the superficial and death or towards freedom and immortality.

- I did not have to reconcile just with others, I had to reconcile primarily with myself. Finding this out changed the view of my whole life and provided me with a great inner peace and a gentle joy, something like having experienced a “joyful meaning.” And this peace and joy got into and continue getting into my daily life.

- Realizing all this also led me to meditate more profoundly on what I was really looking for. And, in a moment, something that I had already proposed to myself came to me with a new and greater depth: I want to be free and immortal.

## **Conclusions**

- To believe that I know is an indicator that, at that moment, my mind is sick. Judging is another aspect of “believing that I know.”

- If there is no freedom, there is no right or wrong, there are only errors.

- These errors however have a previous intention, a direction, it is important to notice the direction, the good or bad faith in those actions. To see the direction of actions, the direction of life, is of fundamental importance.

- There are situations that lead me to keep the image of myself, to believe that this is what I am. Reconciliation says that I am something else, not a falling meteor but a bright star.

- When I asked myself what do I want to reconcile for? The answer was to be free and immortal. Then I realized that if I am not reconciled, I will not have a clear mind to be able to choose freely and, finally, to be able to be conscious when the wave comes than thus be able to transcend.
- If there is a profound reconciliation, in particular with oneself, not everything ends with death.
- Reconciliation leads me to the profound, to the dis-attachment of what is superficial and secondary, it leads me to be happier and freer.
- There are two clear directions: either betrayal and lies or kindness and unity. One direction leads me to suffer and wanting to escape death. The other to choose, to the joy of living and to the certainty that death does not exist.
- Reconciliation is certainly a great valid action and produces important changes in daily life: patience, humility, joy and inner peace increase. Thanks to reconciliation I could experience "a joyful meaning."

## **The experience**

"Reconciliation is a profound spiritual experience." I have always tried to comprehend that phrase and I have always failed. However, reconciliation led me to be more humble, to have a higher attention, so as to be able to get closer to where "arrive all those who meditate in humble search."

Upon reconciling, not just with other but specially with myself, a meaning that goes beyond the daily things, that goes beyond life and transcends it arose within myself. Reconciliation has certainly contributed and continues contributing to the formation of my spirit. After having done these works I comprehended that reconciliation is a profound spiritual experience. It allowed me to register that not everything ends with death.

# The Journey

Norma Coronel

## Revenge

When trying to answer the questions about revenge I was surprised when I discovered that the desire for revenge was not at all alien to me and that it was a part of myself from my landscape of formation. Upon reflecting I have seen that there were different manifestations and degrees of revenge in my thoughts, feelings and actions.

I have recognized a strong desire for revenge in situations of wrongdoings that were related to my self image, although I did not realize that at those moments; or else, if the damage was related to some loved one it also arose with different intensity in cases of social violence exercised upon people (poverty, abuses, discrimination). I now register some degree of violence, of tension, in "I will show you that...", when confronted with some personal situation that was not completely solved and also in reproaching.

I used to believe that the person who harmed me deserved to be punished in some way, because if I got even the situation would be balance (we would be square). I thought that suffering would cease in that way; that is, I thought that the problem was solved in that way. Nevertheless, that register of "satisfaction" for that apparent atonement through revenge was not permanent but only momentary. I have realized that both resentment in the other and my contradiction and guilt grew stronger. In those situations of revenge I was left with a bitter register, as if of lack of meaning for having betrayed my humanity and my aspirations.

It has been quite some time now that I do not react nor act in the same manner but, sometimes, when I *believe* that a person takes away from me or destroys something of great value for me, I register violence. In turn, all of this goes to memory adding resentment, although now the register could be much less intense.

At the root my belief is that it is right, that it is fair, that I have the right to get even, because the action or inaction of the other person has strengthened the register of my basic lack and did not do "his duty", that is to satisfy my expectations, my reverie, to compensate that lack. One of my earliest memories

related to the register of getting even is a failure that took place when I was seven years old.

When confronted with a wrongdoing, the best formula I have seen to overcome the desire for revenge is attention (consciousness of myself), to apply Principle 10 and to place myself in the other's place in order to comprehend what is happening to that person, why and what for he or she does what he or she does

## **Reconciliation**

### **Previous condition**

Before getting into the works with reconciliation with other friends we had already started to reinforce the practice and the study of the Force, given how important it was for us to manage it in order to achieve unity and continuity (Inner Look, Evidence of Meaning). In that context I realized that I needed to reconcile in greater depth. From that moment on my priority changed. Even if I continued working to advance in the management of the Force and in the comprehension about it, during several months I worked mainly with reconciliation.

Up to the moment we started with this works I have had one experience of profound reconciliation: during the Seminar on this theme (Messenger's manual). In the part of the guided experience, upon reconciling with a specific situation, the energy that was stuck there got liberated and suddenly arose the intense sensation of the Force. Another experience I consider significant because of what it produced in me happened a couple of years ago when, in the middle of a Service ceremony, with no proposition on my part, it arose a sincere asking for the best for whom I considered as an "enemy" and this modified my register and my look without falsifying my memory nor forgetting what had actually happened.

### **Way of working**

During the retreats I have worked with the guidelines we had set, following the suggestions given by Silo. In between retreats I reflected frequently about what I had seen, I relived the conflicting situations always trying to look at them from different angles, in order to understand better. I had proposed to doubt my memories, knowing that memory is not faithful. I tried to make my registers more precise, to see whether they changed or not, I also tried to see if there were changes in my behavior. I read again and reflected upon what Silo said on reconciliation in relation to those events of my life.

The interchanges, doubting about the accuracy of what I remembered, the work with guided experiences that helped to “move” the negative charge fixed to some images and the permanence in the work given by the sincere desire of reconciling in depth, were very useful.

### **Binnacle** (three experiences are included)

**19/02/19 Contradiction:** I have pursued my primary reverie so that it becomes true no matter what and at the same time I wanted to get far away from it almost with equal strength, because the suffering expectations and failure produced in myself. I had dragged this rooted contradiction since my early formation landscape. I verified now that the register is not so intense.

**17/05/19 Change:** Upon reflecting on the human being conditioned by the way the body works, by their personal history and by the social context where they happened to be born, it became evident to me that everybody does what he or she really can do. I recognized myself as human with these limitations and in a flash my great error appeared, my judging, my main failure. I noticed the things that I am still dragging from my landscape formation, but I also saw my constant effort and the constant effort of our species to free ourselves from all natural conditionings. I recognized myself similar to my fellow human beings and I experienced such a reconciliation with myself that I find it very hard to describe it. I felt an infinite kindness towards myself as I have never felt before, and a great love for all friends present and past, for the different generations, for our ancestors. I felt that I was at peace with everything, that I did not need to compensate any lack nor anything else. That touched me deeply.

**31/05 Peace:** My registers have been changing as my images have gradually lost their fixity, loosening up the tension placed in the most inner muscles of my stomach. The peace that I experience in these days is not altered by tense situations and that rooted contradiction that I used to have fades away. I am at peace with my life, with what I have done and with what I have not done, with the things I did right and those I did wrong. My margin of freedom has increased.

### **Conclusions**

- What has driven me to carry out these works and that made my permanence easier has been the desire to reconcile in depth in order both to advance in my personal process and to feed my growing spirit.

- There has been changes in my behavior and I attribute this to having had comprehended the root of my great contradiction. But the clue for such change has been the deep reconciliation with myself. Both the register of the great

kindness I felt for myself and the profound peace I feel which covers my past, my present and the open future I imagine are derived from that reconciliation.

- What I used to consider “big tragedies” in my life I can now see them lightly and in some cases even with certain humor. Most of my suffering has been due to petty things that happened to me or that I just imagined. All these changes also have a positive influence on my relationships.

- My look on the person that has hurt me has changed after reconciling. The register that to see or remember that person produced in me has also changed. The change in the look does not mean to falsify the memory nor to forget what has happened. The contents get into place.

- I still have to solve some things. Nevertheless, I have the intuition that what I yet have to accommodate within will get in place easier as a consequence of what has been already integrated and of my purpose. The direction of my life has been strengthened. I experience less and less suffering. I am at the best moment of my life.

I am thankful for what I have understood and for all I have received from these works to deepen into reconciliation. To have reconciled in this way has been *a deep spiritual experience*. Thank you Silo.

## **The path of Yes and the path of No**

This workd has led me to make a biographical review but from a different angle. I could synthesized it in this way: from my initial landscape of formation my life has gone through one or another path, even if I did not know that then. When the failure of my illusions became evident to me, the desire to change direction arose although not knowing how to do it. Further on, I progressively learned how I could achieve this. I made a strong decision to put whichever rocks appear on the way to get deeper into the path of Yes. Not always going in a straight line, this was fundamental to progressively overcome suffering and progress in my development in this plane and beyond.

- *Contradiction inverts life* and deep and sincere reconciliation, as the valid actions it is, straightens it.

- If I reconcile my internal unity grows and so does my spirit, and if this spirit keeps on developing then nothing will stop my high flight.



# RECONCILIATION

## Retreats to deepen into reconciliation

*“Dear friends, pilgrims and visitors to Punta de Vacas Park.  
I would like to touch upon the principal nucleus of these Days which is  
Reconciliation as a deep spiritual experience...”*

Silo, extracted from the Days of Spiritual Inspiration, May 2007

### Introduction

Very few times Silo has made proposals for personal work in their public speeches and one of them was, precisely, on the aforementioned Days. We consider that this theme has a great relevance.

The main proposal made at that time was to reconcile not only with those who had hurt us but also with ourselves because of the mistakes made, learning to compensate them twofold.

These retreats have been done as a continuation of the Seminar on Reconciliation, Manual of Formative Themes and Practices for Messengers. This seminar proposes *to meditate upon this experience trying that it transcends the psychological level to place it at a level of profound spirituality.*

What was said by Silo in the Days of Spiritual Inspiration of 2007 and the guide given by Silo to Jayesh in 2006 are taken as the base for the work. Nevertheless, before starting with them we took into consideration the Principle “you will make your conflicts disappear when you understand them in their ultimate root, no when you want to resolve them” and the part of Good Knowledge from the ceremony of Recognition: “Good Knowledge leads to justice, it leads to reconciliation and to unveil the sacred in the depth of our consciousness.”

The work has been divided into three retreats. This allows a time in between retreats that can be used to digest and deepen on what each one experiences.

With these works, we are also interested in:

- To observe the difficulties, beliefs, justifications that keep us tied up to those aspects of the past.
- To see if the works that are carried out produced any changes or have an influence in our daily life.
- To take reconciliation as a profound spiritual experience.

This is the final version of the works. They were modified based on how each retreat developed during the actual practice. These retreats were carried out by a group of messengers at La Reja Park. Soon after one group had started to work with the same retreats at Mikebuda Park, another one at Montecillo Park and another one at El Tambo small hall, Huancayo, Peru.

# Retreat I

This is a two-day retreat.

What was said by Silo during the Days of Spiritual Inspiration of May, 2007 in Punta de Vacas is taken as a base for this work.

## Work proposal

The proposal is flexible and each one will carry out the work in the manner that each one considers easier or more adequate. Also, the time to work on each point will be defined jointly by the group at the beginning of the retreat. Guided Experiences are done in group.

## Opening Service

- **Video** of the Days of Spiritual Inspiration.

- **Define the purpose** as clearly as possible before beginning with the retreat.

What do I want to reconcile for? (what do I seek reconciliation for?).

- **Joint reading** of what Silo said during those Days.

- **Personal reflection:**

*"... the meaning of our existence and of our actions... We review our lives, our hopes and also our failures... our aspirations and frustrations."*

- **Guided Experience:** "The Great Error"

- **Interchange**

- **Personal reflection:**

*... the reconciliation with ourselves and with those who have harmed us so that later we can comprehend what has happened in order to get into the superior step of reconciliation. (Specific situations are first located and so that we can later understand and get into working with reconciliation).*

- **Guided Experience:** "Death"

- **Interchange**

## Closing Service

# Retreat II

One-day retreat. It begins in the morning.

What was said by Silo during the Days of Spiritual Inspiration of May, 2007 in Punta de Vacas is taken as a base for this work.

## Work proposal

The proposal is flexible and each one will carry out the work in the manner that each one considers easier or more adequate. Also, the time to work on each point will be defined jointly by the group at the beginning of the retreat. Guided Experiences are done in group.

## Opening Service

- **Personal review** of retreat I

- **Personal reflection:**

*To reconcile is neither to forget nor forgive, it is to acknowledge all that has happened and to propose oneself to emerge from the circle of resentment.*

- **Guided Experience:** "Resentment".

- **Interchange**

- **Personal reflection:**

*I do not want to judge myself nor to judge others.*

- **Guided Experience:** "The Enemy"

- **Interchange**

## Closing Service

# Retreat III

This is a two-day retreat. The guide given by Silo to Jayesh is taken as a base for this work.

## Work proposal

The proposal is flexible and each one will carry out the work in the manner that each one considers easier or more adequate. Also, the time to work on each point will be defined jointly by the group at the beginning of the retreat. Guided Experiences are done in group.

## Opening Service

- **Personal review** of retreat II
- **Joint reading:** Jayesh's letter to Silo and Silo's answer.

*Dear Mario,*

*I am in a process of reconciliation of all my actions. I beg for your guidance. Could it be possible to experience in a higher path in the ascent since I have already done the review of valid actions and also of contradictory actions (violent acts carried out during the past)?*

*I am in a good disposition of psychological awareness even if I am under the influence of strong medication. I beseech your guidance for further processes. Perhaps my question is not very clear, but I know you understand me.*

*Jayesh*

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*Dear Jayesh:*

*In an intense process of reconciliation with oneself one must start by being clear on the Purpose of such a work. One should ask oneself deeply: "what do I want reconciliation for?", "which are the actions that gave me the most unity in my life?" and "which are the actions that generated in me the most contradiction (and the register of greatest violence) in my life?"*

*If the work is profound, the Purpose for the future should be made clear in order to ensure unifying actions and to reject all actions that create contradiction in me. This proposal for the future will have the capability of liberating myself from the past of contradictions. All of this cannot be just an anecdote but rather a strong proposal that can be maintained in time. It is the work to straightening one's life from a superior Purpose. This should be done as of now, without waiting until tomorrow.*

*Please receive my best wishes for this task and also a kind hug.*

*Mario*

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- **Define the purpose** as clearly as possible. Define what for one wants to reconcile (what do I want reconciliation for?)

- **Interchange**

- **Personal reflection:**

*Which events, actions or facts gave me the most unity in my life?*

*Which events, actions or facts generated the most contradiction (the register of most violence) in my life?*

- **Joint reading on Valid Action** (extracted from Silo's Talks with Messengers, 24/04/2003):

"Unity and contradiction have many consequences in many fields. We have to make a difference between inconveniences and contradictions, they are different. Inconveniences are resistances to your free development. On the other hand, contradictions come back to oneself, it is an act that always comes back, it repeats, it is a time loop. It always comes back to the same point, it is like a vicious circle. A real contradiction stops all your life. On the contrary, the unifying act lengthens time; it does not come back on itself. A contradiction questions all your life. What is integrating is what leads your project, your action in an evolutionary way. It is interesting for those who are concerned with *transcendental themes to understand that you will not advance with contradiction.*"

- **Personal Reflection:**

*Which were the consequences of both my valid actions and my contradictory actions?*

- **Proposal for the future**

- **Interchange**

- **Final evaluation of the works carried out**

- **Interchange**

**Closing Service**