

Procedures for Entering the Profound in Silo`s Message

To the beloved Master and Guide, for his teachings on Awakening, for pointing out with precision the path to good knowledge and the liberation of the mind. I thank him for his endless kindness, strength and wisdom, for being at my side, and for everything I have received from him.

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“When you find the hidden city in the great mountain chain you must know the entrance – and you will know it in the moment your life is transformed. Its enormous walls are written in figures, are written in colors, are ‘sensed’.”

The Inner Look. Chap. XIV. Guide to the Inner Road

Introduction

This contribution attempts to describe the procedure used in Silo's Message to direct oneself towards and to enter the profound spaces. It is included within the productions of School because it shares the same objectives and because of coincidences of both registers and experiences in The Message, the Discipline and the work with Ascesis.

It is not intended to replace specialized works for entering The Profound, works of great relevance like the Disciplines and the Ascesis. On the contrary, it simply attempts to highlight and develop, in part, the procedures used in The Message that share the same objective.

This brief work is based on the study of *Silo's Message*, on some talks given by Silo on meditation and on the work with energy, as well as on my own experience before working with the Disciplines. Therefore, what will be said here will be quite limited since the references made by Silo regarding these themes are many and, also because The Message is something essentially alive whose depth unfolds as we advance in internalizing it through study, meditation and experience.

Although in *The Practice of Inner Religiosity* (from the material *Silo's Message Inspires a Profound Religiosity*) various procedures such as the Ceremony of Recognition, the Inner Guide, ceremonies and meditation and the monthly reflection on inner growth are mentioned, only two of those points will be developed here: the "way" of meditation and the "way" of experience. Four experiences that I consider significant in my process, and that took place from 2003 to 2007, will be included as examples. One experience related to the phenomenon of light is also included.

Regarding "the experience", although in the practice of The Message diverse unusual experiences can be achieved, this writing will attempt to develop what is called the "experience of the Force" as one of the procedures that could allow contact with the Profound.

Frequent or even daily practice of what is proposed in The Message would seem to progressively enable access to sacred spaces and the formation of the spirit. That is its direction, its purpose.

"We are interested in the experience itself, in the procedures to get there 'where the gods dwell'."

Here procedures to enter into the Profound will be considered.

In his talk with messengers on 20th April, 2003, Silo tells us: *"The Message has to do with the sacred... We are talking about another dimension, about the Profound. You do not know what the Profound is, but you can get in contact with it. This goes in a heavier direction, more mystical."*

Also, in a talk by Silo on 2005 we read: *“The basic experience of high importance, of great strength, that experience of searching or whatever you want to call it, that is the one that counts..*

“... We are not talking about any experience. We are talking about the experiences we could call transcendental, to say that they are not daily experiences even if they impact the daily. These experiences are not found in our daily living, they are found in another region, as if it were in another mental space. In another mental space, in another mental time, experiences with a flavor of something very old, experiences that feel like things from your childhood, experiences and a weird time, a strange time. They are not daily experiences, all of this moves within experiences that are not usual. And that`s the way it is, they are unusual! They are quite useless for daily living, but these unusual experiences can certainly be enhanced, experiences that transcend daily living, they transcend it in terms of time, they transcend it in terms of space. This is what these experiences are about, experiences that connect people in a same transcendent base that transcends daily living. This, seen from a proper point of view, can be very interesting. Let`s see, to look at it from another perspective: to create mental environments within which the transcendent experiences are enhanced, where people partake of the same ceremonial experience...”

Silo`s Message has a purpose and, also, a lifestyle based on the ceremony of Recognition.

Thus, in synthesis, The Message would be a mystical experience.

Meditation

The Book, The Path and the Commentaries to The Message

The necessary condition for whoever wants to understand what is said in the book is made clear before getting into the meditation itself: *“meditate carefully and in humble search.”* That is, special attention is paid to the previous disposition of the person who meditates. This inner disposition allows the putting aside of prejudices and some beliefs in order to be able to advance in inner knowledge and experience. Furthermore, the “humble search” could be the result of recognizing the failure of expectations that did not come true: beliefs, reveries and provisional meanings that fall down. We would then be facing the possibility of changing the course that our life had taken until that moment.

In a talk given in 1978 about the forms of meditation and referring to the necessary attitude to comprehend what is said in the book *The Inner Look*, Silo says: *“It is a disposition that works with the elimination of certain beliefs, it is a disposition without prejudice, not only about things but about oneself. It is a disposition that diminishes the I. ‘Carefully and in humble search’. That third way of meditation has other implications that are not just technical ones.”*

This prior preparation would be like that carried out by a surgeon before an operation.

He then continues: *“This third way of meditation implies some prior conditions on the part of the person who will meditate, it has to do with the state in which the person who meditates finds himself or herself. Then the focus is not on the object upon which I will meditate, on the technique I will use. In this case the object is the proposal of a writing. The attention is not set on that object, to see whether I understand it, but on the disposition with which I direct myself towards that object. Then things get a little weird, because there is the writing and they do not tell me to study the writing, rather they tell me that I should place myself in a certain way before the writing. To meditate ‘carefully and in humble search’, trying to place myself in the meditation with a preparatory state. Something like what we do in the relaxation, in order to do something interesting one places oneself in a previous condition. Here we are talking about something similar but taken into the field of meditation.”*

In the *Commentaries on Silo’s Message* it says *“In this third part seventeen themes for meditation are presented and they are related to the achievement of coherence in thinking, in feeling and in acting. But it is in the various chapters of The Inner Look that meditation is frequently mentioned as the way to progressively comprehend and internalize The Message.”*

Thus, *“Here it tells of the inner revelation at which all arrive who carefully meditate in humble search.” Chapter I, The Meditation*

“If you ask me what attitude is appropriate, I will tell you that it is to meditate profoundly and without haste on what is explained here”. Chapter II, Disposition to Comprehend.

“... Over many days, coming from the darkest of darkness, I arrived at the light, guided not by teachings but by meditation.” Chapter III, Non-meaning.

Also, in the first part of the Commentaries on Silo's Message, in the paragraph referring to the title of the book *The Inner Look*, we read: *“There are other things that are seen with other eyes and there is an observer that may be positioned in a way different from the usual.”* That is, the point of the look and the placement of the person who meditates is also highlighted.

Further on in the *Commentaries to Silo's Message* we read: “

The inner look is an active direction of the consciousness. It is a direction that seeks significance and meaning in the apparently confusing and chaotic inner world. This direction is previous to that look; it impels it. It is this direction that permits the activity of looking internally. And if you manage to grasp that the inner look is necessary to reveal the meaning that impels it, you will understand that in some moment the you who looks will have to see yourself. This “yourself” or “oneself” is not the look or even the consciousness. This “self” is what gives meaning to the look and the operations of the consciousness. It is previous and transcendent to the consciousness itself. In a very broad fashion we call this “self,” “Mind,” in order to not confuse it with the operations of the consciousness, nor with the consciousness itself.”

And later, *“The inner look will have to collide with the meaning that the Mind gives to all phenomena, even one's own consciousness and one's own life, and the collision with this meaning will illuminate the consciousness and life.”*

From all that has been said so far we can affirm that there is a disposition and a certain placement to begin to get away from the perceptual world and a procedure to get into the world of representations, getting deeper and deeper until they disappear. That is, we are affirming that as we quiet the consciousness down, as we “abandon” and “let go of” those representations, they no longer appear, and the consciousness is in a state of quiescence, in silence. If we are able to remain like that for a while, it will be then possible to enter into the Profound.

The following is mentioned in the conclusion of what we said regarding the title: *“The objective is set, to convert non-meaning in life into meaning. The way to reach the revelation of the meaning based on a careful meditation is also set.”*

Therefore it is clear that the purpose is to reach meaning and that it is possible to reveal it by meditating on the texts of the Book of The Message. It may happen that by progressively discarding answers and conclusions to which we arrive and by keeping the attention in the subject of meditation, that look may “move” towards the inside until reaching the silence and quiescence that are necessary to be able to

enter the Profound. That is where the Meaning can be made evident as a transcendental experience that changes the life of whoever experiences it.

Summing up, in this part about meditation on the themes of the Book of Silo's Message, there exists a manifest purpose: to convert non-meaning into Meaning; the necessary disposition prior to the meditation appears and a precise way to meditate and reveal that Meaning is presented. *"In everything that exists there lives a Plan."* Chapter XIX, The Internal States.

Experience of recognition with the meditation: Where am I going?

To meditate in general I set myself with no set time, calmly, and a liking for revealing the unknown; with the attention focused on the subject. I do it anywhere and anytime: while doing my daily chores, on waking up or when going to bed, on the bus, in the Park. My reflections are a sort of "dialogue" with myself where I try to comprehend the subject in question, which I compare with the register of my own experience, taking nothing for granted, questioning the answers which I get, discarding them, until I get one that gives me the register of certainty. This may happen in one day or in the course of several days.

Meditating upon where I am going, I doubted the answers and launched the same question again and again. I discarded what came up because it did not produce a register of something that fit, even if some of the answers were inspiring. The pause between the answer and the repetition of the question got longer and longer. I asked myself the question with an emotional charge. In one moment, "all" my life appears synthetically before my eyes, from childhood to the present, and I see that I have always been driven by a compensatory search for that which disappeared when I was no longer a little girl. I see in which stage of my childhood that search arose, how it arose, how the same thing repeated over and over down through time. And, at the same time, that which takes me out of compensation appeared, that which leads me undoubtedly in another direction.

June 2005 (Questions I asked Silo and his answers)

Question: During childhood, in that landscape of formation, the climate progressively takes shape and thus one goes through life trying to compensate for it, looking for what takes you out of that climate, compensating. Where am I going? Mechanically, toward compensation... always. But, on the other hand, there is something else, something, an impulse that moves you in another direction. That is what I have seen, something that is not a compensation but that it takes you out of it...

Silo: It can be. It can be that, but this does not have to happen to everybody. It is your case. It is worth it to find out what force is driving you. A dialogue with oneself and with others. If you do not dialogue, you are an oyster. Do you feel that strongly? Do you feel that?

Answer: Yes.

Silo: Then if that is very strong in you, it can be that you are ready to take an important leap in your life. And you will say: What? At this age? But that is not measured like that, it is measured by the quality of the leap. If you feel it strongly, take advantage of that to make your reflections and your dialogues, look into it, have a dialogue with yourself and with some person close to you who is skillful in these things. It is precisely about these things that we have to talk. Some would say: "No, we should not talk about that." Precisely about that we have to talk! That is the way you have to live life, with climates and compensations... But what about that other impulse? They are different inner movements. And that other impulse, where does it come from? Where did that sign you register came from?

Experience of recognition with the meditation: "Evidence of meaning"

The initial subject of meditation was about "there is no meaning in life if everything ends with death." Pondering that phrase, relating it to other parts of the book where the subject is mentioned in different ways, I remembered the last paragraph of the chapter "Evidence of Meaning" where it says: *"Mastering the Force in order to achieve unity and continuity filled me with joyful meaning."*

I kept on internally repeating that phrase over and over, making a pause after each repetition. Then, it became evident what my one real need was: to transcend. Even further, that this was the only need for all human beings. Everything became very clear. My actions, my work, directed to and centered on that need.

29th March, 2007. Conversation with Silo related to the previous experience

Question: I would like to ask you about what I told you in a recent letter when, reflecting on "Evidence of Meaning", it became evident that I had just one need. I asked you if that "discovery" was right, and if it could be possible that this is so for everyone.

You answered that *"even if it were just one need it would appear with a thousand faces, many translations and in different and decisive moments in life."* And then, *"We want to get to the center of the centers."*

I think I partly understand that. Setting aside physical needs, I recognize all through my life and even today that I have needs that would appear to have different depths. Then, is it possible that this kind of need has a very deep "face"? A face that clears the path to follow, that is essential to existence? One that leads us in a precise evolutionary direction? I keep on this subject because I have a register about it, but it may be a translation of something else.

Silo: I remember your letter Norma; and what would be that single need you are referring to?

Answer: For me it is transcendence, it is the single thing I really need. When this became evident, everything in my life fit. Of course I have other needs, but all the

others appear secondary. The point is that I do not know how to continue with this. I do not know what to do because I do not have an image of transcendence.

Silo: That is because transcendence has no image. Call it God if you like, but you do know that it is not God.

Question: Good, but what do I do? Because I work a lot with the Principles but...

Silo: If humanity would apply the Principles, that would be it! Well, what you can do is that every time that you find yourself in a state of inspiration, you check it out again, meditate on the subject and let it go. This works in co-presence and gives direction.

The Experience

Ceremony of the Service (Experience of the Force)

There are different aspects mentioned in the book regarding the experience of the Force: a procedure for feeling its presence, the possibility of controlling it, the manifestations of that energy, cases where it is “lost” or “repressed” and the action and reaction of the Force.

Here we will attempt only to develop the procedure for experiencing the Force and entering the Profound, considering only the ceremony of the Service.

The elimination of contradictions appears linked to the management of the Force and both points, therefore, seem to be linked to the entrance into the Profound. There is a great deal of stuck energy in contradiction, this not only prevents the free circulation of energy but also wastes power. Furthermore, this energy can take one direction or another, either ascending or descending. It would then be important to progressively achieve greater internal unity.

“Contradictory or unifying acts accumulate within you. If you repeat your acts of internal unity, nothing can detain you.”

During the ceremonies of the Service, Laying On of Hands and Wellbeing this energy, this internal Force is usually experienced.

I also understand that in the Service each person works with either a manifest or a tacit Purpose; that is, the person may not know it, it may not be clear, it may not be formulated, but this gives direction and pulls one towards the deep. Also, in the Service it says *“with this Force that we have received...”* and an asking for what is needed is made; that is, that force has arisen for a reason: to use it to ask to fulfill an emotionally charged need.

Procedure in the Service

The attitude one takes on when doing this ceremony is important. The experience becomes easier if we have an affective disposition, a posture of internal warmth, of being or getting close to oneself, to the profound spaces, and making contact with the Force.

1. We review the situation in which the body, the heart and the mind are in order to loosen tensions. Thus we progressively generate the appropriate physical and mental environment to get into the ceremony.
2. We briefly meditate on a Principle or thought read from *The Inner Look* or *The Path*. This may lead to some comprehensions, and may help us progressively generate the necessary mental atmosphere, and strengthen a new lifestyle. All of this progressively generates the necessary disposition to make contact with the Force.

3. We are once again invited to “abandon,” to loosen all the tensions we may have. We start working with a neutral visual image: “*a transparent and luminous sphere*” which gets closer until it comes to rest in the depth of our heart. That is, the visual representation of the sphere internalizes and transforms into a deep cenesthetic image. Here the energy starts to mobilize and concentrate within the chest.
4. This mobilization continues with the cenesthetic image that expands.
5. The expansion of that image continues until perhaps enveloping the whole space of representation. This is made easier by amplifying the breathing. This would seem to allow the energy to “de-concentrate”, to spread out.
6. Unusual sensations are awakened in the body or in some parts of the body. The register of the Force begins.
7. It is then mentioned that various positive emotions and memories will appear. Inspiring images might also arise.
8. These images and the “awakened” registers have a positive affective charge. They also allow reconciliation.
9. An invitation to loosen up, to “let go”, is made once again so that the Force may manifest freely, with no resistances.
10. With the suggestion to “*see the light within your eyes*”, the attention is focused within the head and a new suggestion to “let go”, to try not to interfere, is made. A relaxed attention is maintained, focused in that “central place” so that the experience may manifest.
11. The invitation to experience the Force and the accompanying luminosity are reinforced. Once again there is a suggestion to “let go”, to allow that Experience to arise, “controlling” nothing.

The entrance into the Profound may happen during any of the last points, losing all time-space reference and going in the proposed ascending direction. We can only affirm this as a small personal experience. But the very fact of experiencing the Force implies a contact with the Profound. There are also experiences that indicate that, during the ceremony of the Service, the phenomenon of the light may occur.

Silo tells us regarding the Force “... *a phenomenon with neither smoke nor sparkles, but that the people recognize as something highly inspiring and strengthening. A phenomenon that is useful to people for later on, for the following days, for their daily life. They have made contact with that deep space, with that self that exists in each one of us and that, in other times and other places, was called the soul or the spirit. We are quite faraway from that soul and that spirit, but we can make contact in that way and receive that stimulating and motivating force.*”

Finally, this experienced Force is used to ask for the fulfillment of a real need.

An interesting indication of the direction given to the mobilized Force is a greater clarity, objects are perceived more sharply and with greater volume.

The irruption of the Force may also take place at different levels of consciousness, in daily situations and in dreams. This Force can be registered at any time.

“We may talk about the force as an experience that comes as a result of applying a technique, as a result of special conditions and that could be one way of looking at it. But it can also be a register that begins to appear often until it becomes constant and growing. This depends on faith, and faith depends on keeping your line of action in one direction, despite getting depressed, feeling weak or feeling like you have no energy, etc.

And further on: *“... you go all out in that direction, and then a phenomenon known as inner faith bursts forth. And that phenomenon is manifested as Force. But basically it all depends on choosing a direction and keeping going in that direction no matter what. And not saying: the condition for me to keep going in that direction is that the Force appears. NO. It is completely the opposite. The condition for the Force to appear is that you keep going in that direction. The direction is something positive for you and for others. If a person is an alcoholic and says: “I will not drink anymore”, that is good for that person and no matter what, it will have an effect on others. If this person keeps going in that direction, he or she will surely feel depressed, will have no strength, will feel alone and abandoned by his or her friends, by his or her enemies, by God, by the whole world. But this person keeps going in that direction... This is what you have to do, make an effort. A threshold to cross. A volitional effort of your brain cortex. This is unavoidable.” Silo – 24/12/2000.*

In this way, a “channel,” a path progressively opens towards another deeper space, toward the sacred spaces, toward that other reality of meanings.

“When I was truly awake I scaled from comprehension to comprehension. When I was truly awake and lacked the strength to continue the ascent, I was able to draw the Force from within myself...” Chapter VII, Presence of the Force.

First we have the experience of the Force and then, as we advance with practice, we learn to manage it. *“There is a point of control of being-truly-awake, and there is a way of bringing the Force to this point.” Chapter viii, Control of the Force. The Inner Look.*

In the work with the Force we can recognize two directions it could take. Following what is said in the ceremonies of the Service or the Laying On of Hands is enough to direct oneself in the proposed direction.

Upon registering the experience of the Force and learning to manage it we may be able to comprehend, intuit or have evidence that we are not only in the presence of something that exists in each human being, but that the human being is something more than just the body, memory, perception. We thus lose faith in death and immortality appears as a hope that is possible to reach.

That circulating energy may thus unify itself, allowing the formation of a center of gravity called “spirit.” This spirit may become independent from the physical body, which opens the possibility of continuing even after physical death and the cessation of the consciousness.

Experience during a Service (in the Hall):

Before the ceremony started I got ready in the usual way: with a devotional attitude, placing a hand on my chest. I began to repeat internally a phrase that moves and inspires me, that has a strong affective charge for me: *I will enter into my sacred space*. Gently, with no effort, my attention stayed concentrated within my heart.

At the beginning of the ceremony I just followed the indications in the text. I heard up to these words: “... *at the same time as you deepen your breathing*” and the next thing I heard was, “*With this Force which we have received...*”

What had happened between one phrase and the other? I did not remember anything, but there was no doubt that I had stopped feeling my body and that all activity of my consciousness ceased, although I did not fall asleep. I continued with the ceremony. At the end, as usually happens to me, my level of consciousness was high but this time what I was seeing seemed to me completely different, more three-dimensional than on other occasions. During the following days I had several recognitions and a dream related to immortality. My certainty that not everything ends with death deepened.

The phenomenon of the Light

"In the Force was the 'light' that came from a 'center'." Chapter XI, The luminous center.

"The Force can be led to the point of real awakening (understanding by 'Force' the mental energy that accompanies particular images and by 'point' the location such an image in a certain 'place' in the space of representation)." And further on "...that internal work which, realized with perfection, puts human beings in contact with their luminous source." Chapter XII, The Discoveries.

In the section on inspired consciousness in Chapter 5, Altered States, Psychology Notes by Silo, the following is said about the phenomenon of the light, a phenomenon of great meaning, which illuminates the whole space of representation: *"Only in certain conditions of alteration of the consciousness does the phenomenon of complete illumination of the space of representation take place..."*

This phenomenon of total illumination of the space of representation may manifest in the ceremonies of the Service and the Laying On of Hands. According to some people's experience, the light may even burst into daily life during full vigil. The manifestation of this phenomenon has such an impact on the people who experience it that it may even change their life.

Experiences with the Light

February 2005, conversation with Silo about experiences with the light

I tell Silo about an experience I had after a meeting in the little hall, before leaving and when I was about to close the door, when I saw a light, as if it were a dying light bulb blinking in the darkness. I went inside again and checked each of the light bulbs, turning them on and off. Everything was working well. When I was going to close the door, I saw the light above me, blinking with the same rhythm. I was surprised and amazed, I did not understand what was going on. The friends waiting for me outside came to see why I was taking so long. I explained that to them what was happening and I asked *"Don't you see that blinking light?" "No, we don't see anything... let's go"* - they told me. And that was that.

Silo: What was the rhythm of the blinking light, like the rhythm of the heartbeat?

I answered that it was a normal rhythm. He kept on asking how the whole situation was where I saw it, etc. I told him what I have already mentioned but with further detail. I pointed out that later on something similar had happened on three other occasions: in the little hall, after the Service I saw a light that was bigger and did not blink, but that "was" above and in front of me, close up. The other two happened when I entered my house at night; before turning on the lights I saw a descending light that came down and almost touched my head. In the next experience it was not clear whether the light was inside or outside me, but it was coming down and stayed in one place, enveloping my head and part of my trunk, without completely

“covering” the space of representation. In both cases, while the phenomenon was taking place, I remained still with my eyes wide open, almost not blinking, and in attention.

Karen asked if, on these last occasions, the Light was inside and not outside. I tell her that this is the problem since where is the inside and where is the outside?

Silo: That`s it! And why do you think this happened to you?

Answer: I think it has to do with the ceremonies and the energetic thing.

Silo: Yes, that`s right... Of course, because Rosario and you are very energetic people, you both have those things.

Then he jokingly said some things about witches and asked: “And what was going on in your head those other times when you had those experiences?” I told him that in all cases I was thinking about this experience that was weird to me because everything took place when I was in vigil, with my eyes wide open.

Silo: Very good, it is more interesting than when dreaming, because one dreams so many things... it is very interesting because it is in vigil. Yes, yes... and then there are those who say that these are hallucinations and things like that... no, no! Regarding all of that, take it easy my child. We will see about that when the time comes. But it is very interesting, it is a little something.

Complementation between the two “ways”

Taking the practices of Silo’s Message as a whole as the necessary pillars for moving forward in building a bridge between spaces, it becomes clear that Meditation and The Experience are not opposed but that they complement and nourish each other.

Even if either of the two mentioned “ways”, taken individually, allow entrance into The Profound, they form a structure and the access to the space of meanings is made easier by working with both of them. We may say that meditation and the experience of the Force constantly intertwine.

The condition for progressively comprehending and advancing in these practices appear to be a prior sincere and humble search, a prior disposition, a certain attraction to the mystical and a permanence in the practices of what is proposed in the book of Silo’s Message.

Upon internalizing The Message in this way, *“perhaps one day you will grasp a signal, a signal that presents itself sometimes with errors and sometimes with accuracy. A signal that is like a gentle hint, but that in rare moments of one’s life erupts as a sacred fire, giving rise to the lovers’ rapture, the artists’ inspiration, the mystics’ ecstasy. It is useful to note that religions as well as works of art and life’s great inspirations all arise from there. They are all different translations of this same signal – but there is no reason to believe that these translations faithfully represent the world they translate. This signal in your consciousness is the translation into images of that which has no images. It is the contact with the Profound in the human mind, an unfathomable depth where space is infinite and time is eternal.”* Silo, La Reja Park, 7th May, 2005.

A Signal

In one of my meditations before the experience I relate about life and death, I suddenly realized that I believed in God and, at the same time, I grasped that impulse that is behind everything that exists; then life as a whole took on Meaning.

Sometime later, meditating on the subject *“where am I going,”* it suddenly became evident to me that this impulse *“was the source of everything that exists,”* that it had all the attributes that religions ascribe to an external God, that this Impulse came from the spaces of the meanings, that this Impulse is what makes everything possible, and that it can be registered and is within myself. It was a translation of an entrance into the Profound which I consider a consequence of sustained practice in time with the meditation and the work with the Force. Following is a letter sent to Silo and his answer.

10th May, 2003

I have been wanting to ask you something for quite some time: for me it is very strong, this thing of believing in and feeling a God within myself. That is, it produces within me a very strong register of certainty, of joy; it is an enormous force that gives me direction, it is a unique impulse that moves me to... everything, that makes everything possible for me. I understand that The Message does not speak about gods but how do I give my testimonial if we do not talk about gods? Should I only mention the registers I have about God? Or perhaps it is better to do as something personal: The Message has nothing to do with gods but I found God in the depth of my heart and so...? I have a thing with that because of the Force I experience, and I am not referring to the physical sensation experienced during the ceremonies, for me is God, or it is God that makes me feel its Force day after day. As you can see, I am not at all clear about this point, but I do have a register and the most important thing now is to know whether to speak of God or not when talking about The Message and giving my testimonial.

Silo`s Answer: I think that this thing of communicating the Experience should be done as a testimonial and with great truth. So if through The Message, through the ceremonies and the intuitions of the Inner Religiosity one experiences the Presence of God, there is no reason to hide it. And if people begin to grasp this, the conversions of a few people will begin and then the conversions of whole societies. What you say is very comforting and may be you have the signal of that which is called "God". Meditate a little on this so that later you can put it into practice.

Devoid of form or name
Oh God of the heart, of love, of the eternal sun
Dwelling deep within me
Sacred impulse inspiring life
Force of the soul seeking itself
Make yourself present in my every day!
Awaken my spirit!
Awaken me!

Conclusions

Frequently studying and meditating on The Book, The Path and the Commentaries, the Service and other ceremonies, as well as the Asking whenever I needed it, giving thanks almost every day and carrying out the proposed monthly evaluation have all been essential for me to reach the Profound and to comprehend both the experiences I was having and my own process.

I recognized that the procedure in the Service has a tacit purpose: the contact with the Profound. The ascent is clearly set with a fixed entrance and a path closing with the Asking. Along this path non-allegorical images are proposed, allowing each individual's interiority to be expressed.

In time, going more deeply into The Message in the way described, I had significant experiences and, at a certain moment, it became clear that death does not exist; that if in this place everything is impermanent, including my body and my consciousness, there is another place wherein the eternal dwells, where there are no limits in time or space.

My "internal revelation" has consisted of certain recognitions, but has also been an experience of that profound Impulse that makes everything possible, and that I call "God".

In other words, through experience I conclude that both meditation and the Service make contact with the sacred spaces possible. That, actually, the separation of the "ways" to enter the profound is only apparent: meditation in itself uses energy and thus sometimes concomitances of the Force are experienced. The Service, in turn, also uses meditation.

The joint practice of all the procedures presented in Silo's Message gently directs one towards the Profound in such a way that, through frequent repetitions of these procedures, we are able to enter into the Sacred. It is the drop that erodes the stone. Thus, it is possible to reveal the Meaning, the divinity within oneself, the illusoriness of death and, therefore, the possibility of achieving immortality with the birth of one's own spirit.

These are my conclusions based on the practices of The Message from 2002 to 2007.

I am unable to discern whether the significant experiences that I have in daily life are a consequence of my work of Ascesis or of my practices with The Message.

With this work I have tried to describe the procedure for entering the Profound through the practice of Silo's Message. It has been difficult to do it stripping it of its essence: the strong affective charge of its mystic.

Thus, in synthesis, The Message is a mystical experience.

Summary

Meditation

This work talks about the prior disposition necessary for anyone who wants to comprehend. This disposition is summarized in the phrase "... meditate carefully and in humble search."

The necessary placement for the person meditating is mentioned, a placement that allows one to move further and further away from the perceptual world, entering the world of representations, going deeper and deeper until all representations disappear and the consciousness is silent, thus making contact with the Profound.

There is a manifest purpose in the meditation: to convert non-meaning into Meaning. The necessary disposition prior to meditation appears and a precise way to meditate and reveal that Meaning is presented.

Some experiences that took place during different meditations are described.

The Experience

The following are highlighted: unity and contradiction linked to the management of the Force, the tacit or manifest purpose with which the ceremony is carried out, and the direction given to the Force with the asking.

The following points are mentioned: the importance of achieving a disposition of emotional warmth before beginning the Service; the corresponding procedure, with personal translations of contacts with the sacred spaces and personal indicators of entrance. The frequent practice of this experience progressively opens a channel towards the Profound.

The possible irruption of the Force in all levels of consciousness is discussed, with the conclusion that upon learning to manage the Force we can begin to comprehend, intuit or have evidence that not only are we in the presence of something that exists in every human being, but that death is an illusion. This energy progressively unifies, allowing the formation of a center of gravity called "spirit."

An experience during the Service is included.

The phenomenon of the light

The phenomenon of illumination of the space of representation may take place in the ceremonies of the Service and the Laying On of Hands. It may even irrupt in daily life.

And experience with the light is presented.

Complementation between the two “ways”

The following is highlighted: although the meditation and the ceremony of the Service, taken individually, allow the contact with the Profound, both are necessary pillars for advancing in the building of a bridge between spaces. They form a structure and constantly intertwine.

An experience is included.

Conclusions

Through experience I came to the conclusion that both the meditation and the Service allow access to the sacred spaces and that the separation of these “ways” is only apparent. That the joint practice of the procedures presented in Silo’s Message gently gives direction towards and makes it possible to enter the Profound. That it is possible to reveal in this way the Meaning, the divinity in oneself, the illusoriness of death and, therefore, the possibility of achieving immortality with the formation of the spirit.

Synthesis

The frequent practice of Silo’s Message allows entrance into the sacred spaces. Thus, this Message is a mystical experience.