

Commentaries to Silo's Message

The Principles
Ceremony of Well-being
Phrases of the Path

Personal experience related to Valid Action

At times I have broken through my reveries and seen reality in a new way¹

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Silo speaking with Buddhist monks at the Sarvodaya Agricultural Collective, Sri Lanka 1981

This writing does not attempt to give a personal interpretation about the complete text in Silo's Message. It is a testimonial writing referred to giving and valid action as described and experienced in The Book, Chapter XIII The Principles; Experience through the Ceremony of Well-being and phrases from The Path. These elements of Silo's Message are complemented using other texts recommended by Silo as materials that enrich the understanding of the Message and are found in Silo's Collected Works I & II.

This writing is one of a number of attempts I've made while trying to arrive to a deeper understanding of, what for me was and is, an especially complex and unusually enriching experience. I will tell this story as if it were a conversation with myself, following the questions that appeared as my investigation advanced. I didn't advance in a logical straight line but zigzagged back and forth in times, and in and out of spaces, leaving an accumulation of fragments that gradually have shown their capacity to begin the construct a new look, new landscapes and understandings. And of course more questions...

This peculiar experience began when I came upon a talk by Silo that I had almost forgotten entitled, "Talk in an Agricultural Collective" which forms part of the materials collected in the book *Silo Speaks*. Somehow the conjunction of his words, my needs and my internal state at that moment produced a mental opening, which I have rarely experienced in daily life. A revelation². These events gave me a new level of certainty in the possibility of living in growing unity and coherence in daily life through Silo's Message and the Principles of Valid Action.

“Different is the attitude toward life and things when inner revelation strikes like lightning.”³

It began so simply...

I had been visiting a friend in the hospital and arrived about an hour early for the meeting of our community of Silo’s Message at our neighborhood hall in Barrio Brasil in Santiago. Taking a copy of *Silo Speaks* from the bookshelf I opened it up at random and began reading. By chance I found myself reading Silo’s interchange with members of the Buddhist Sangha at Sri Lanka’s Sarvodaya Agricultural Collective in 1981. It had been several years since I had read this talk and I was very pleased to have stumbled upon it again.

Reading along I came to Silo’s answer to the monk’s request that he explain his message. He begins, ***“Reverend, my message is simple and applicable in everyday life.”*** Good, I thought.

Silo continued: ***“We say that one must have an awareness of one’s own limitations in order to carry out an action that is both wise and efficient.”*** This wise and humble recommendation left me feeling like we were sitting here, talking together. Further on he said ***“...we propose that people form small groups...gather together all those volunteers who want to leap over their own problems in order to direct themselves to others.”*** I loved to hear this idea being spoken about. It struck me that it is something no one talks about today. This is the Message! Happily sharing this moment with Silo I kept reading.

The words suddenly leapt off the page and into my mind striking me directly and with extraordinary clarity. I read: ***“What is the basis for the growth of these groups? They are based on the idea that to give is better than to receive.”*** The phrase ***“to give is better than to receive”*** made me stop for a minute. Of course I know that this is true. Not only have I been hearing this since I was a small child, but I believe it. But for a one brief second I “heard” this as something new. Do I really live like this? Not really. I believe that I try to give “as much as I can” but I recognize that I’ve never really questioned deeply just what this “as much as I can” is. I consider myself basically a good person, I try not to harm others but....giving is truly more important than receiving? Honestly, I couldn’t completely recognize myself in this phrase. I continued reading with more attention.

He went on to state: ***“...on the idea that every act that ends in oneself generates suffering and contradiction and on the idea that actions that end in others are the only acts that make it possible to surpass one’s own suffering.”***

All at once my attention became riveted deep inside and I felt electrified. What is he saying? Is he saying that **ALL** of one’s acts need to end in others? **Yes**. I was no longer reading a document but felt that somehow Silo’s words were communicating directly with a very deep part within me. It wasn’t just that these words were interesting or important, rather he was giving precise and rigorous orientation of how to carry out one’s life in order to stop suffering, to grow. I understood that he was taking the principle “Treat others as you would like to be treated” to another level. He was talking about **“EVERY ACT”** in other words the total orientation of my being in relation to others. This was something I had never heard him say before. One thing is a general orientation of human behavior and applying this in a general way to my life. Another was in some way to get in touch with, and have recognition of, **“EVERY ACT”**. I was fascinated. How would this be possible? This would be extraordinary.... but how does one begin to work with **EVERY ACT**? I felt like his words were entering directly into a deep mental zone of meaning.

Among his statements in this extraordinary talk he says ***“...this self-enclosure, this individualism, this turning of action back in upon oneself, is producing a total disintegration...there is only one act that allows the human being to break with his or her contradiction and permanent suffering, the moral act in which human beings direct themselves toward others in order to help those people overcome their suffering.”*** I felt that I was truly

hearing him. Here he is talking about a *mental direction of giving* where the sincere concern for the well being of each one, of “the other,” is paramount. He is saying that the only way to transform oneself is through an integrated internal awareness of “the others’ needs” together with an open disposition to help. I felt the immensity of this vision and began to experience time slowing down and finally coming to a stop. Things just stopped, I had entered into a “center” of great importance.

I sat and began to read these few paragraphs over and over again until this new understanding was “branded” into the depths of my consciousness. I was listening to Silo with a new understanding, seeing a new possibility; I was overwhelmed. This comprehension was answering a deep need that I hadn’t even been aware that I had.⁴ I thought that I had understood and incorporated all of this before and now, in this brief hour of “waiting-around,” I was experiencing everything in a new way. I found myself face to face with glimpses of what a truly spiritual life could mean. From this moment on, this text became the explicit guide with which I measured my acts and actions.

***Contradictory or unifying actions accumulate within you.
If you repeat your acts of internal unity, nothing can detain you⁵***

Review of Acts and Actions

After this experience I felt a great need to *know myself* from this new perspective, to examine myself through a much more powerful magnifying glass. The implications that I experienced in Silo’s interchange with the Buddhists had produced such a deep impact that just to integrate this I found myself talking about it with others at every opportunity. I began to “see” the mental tendency of receiving, of the “for me” in the nucleus of conflicts, my own or of others, in every personal or group problem, difficult situation, on a small or global scale.⁶

One by one, person by person, I began a daily review of my mental acts towards others, observing how this basic impulse toward “the other” transformed into attitudes and actions. I began carrying out this review everyday when I would wake up in the morning. After a time dedicated to these observations, I found a mental “space,” rather like a floating internal “stage” where I configured the visual image of someone close to me with problems and I immediately perceived their needs (or what I thought to be their needs) including a representation of my responses. In my imagination I could follow these representations into the external world of relations and I could project certain actions upon this image.

What appeared were “actions” which I considered to be helpful to the other. And when I continued imagining different possible outcomes to these actions I began to register that “something” returned to me. Something always came back, subtly or evidently, but something returned and was registered by my “I” and in many cases to the benefit of my self-image. I had the immediate register of my “actions,” their possible consequences and also I experienced the differences of direction in these registers. What was clear was that I was not an innocent bystander to these events.

I noticed that my presence on this “stage” was perhaps visually manifest or perhaps disguised or “almost not there” or in there in some subtle form but ... still, there “I” was. At first I experienced this permanent presence of my “I” as something tragic, monstrous, leaving me somewhere between disappointment and disbelief. But through repetition it soon felt tragic-comic, then unbelievably boring and finally (to my surprise) it became something very interesting, an infrequent opportunity to learn more about how my consciousness was structuring the landscape. I had started all of this with the desire to *know myself* and here I was, knowing more than I ever really wanted to know, but finally fascinated by this unique opportunity to learn and understand.

I began to observe “what” it was that returned. My first surprise was that the attributes returning to my “I” (moment B) were not obvious to me in moment A.⁷ For example in the talk Silo said: “...**the moral act in which human beings direct themselves toward others in order to help those people overcome their suffering ... Any action that turns upon itself produces contradiction.**” That’s what he clearly stated and it proved true even while reviewing these situations in my imagination the images follow the direction and interests of the consciousness, so there is nowhere to hide. I took this observation into the external world of actions and it was the same. I found myself far from my aspirations.

And what about neutral acts?

I could register that “something always returned” from the action, but what “returned” had different qualities. The great majority of acts didn’t feel contradictory in the sense that this “something that returned”, it didn’t make me feel like a prisoner within a closed circle. They were more like “a good intention to help the other” in relation to specific difficulties that I perceived. That is to say, they were closer to the known mechanical acts of daily living,⁸ acts that are not so great and not so bad. But we know that something is going on because nothing in the structuring of the consciousness is neutral; there is always a meaning that is orienting. So where is it going?

Experiences of something new

One extraordinary day, after weeks of daily review, something new happened. I was able to produce a truly disinterested, valid action. Nothing of the action returned. Nothing. There was only peace, silence. And at the moment of becoming conscious of this “new situation” this realization that nothing of my “person” had been conserved in this situation an intense flash of joy and liberation was felt. This register of “liberation” was a gift I wasn’t expecting. And then I remembered the final words of the *Principle of Solidarity* “...you liberate yourself.”

An Existential Paradox

Between the deep joy of experiencing a valid, disinterested action and the recognition of a trail of failed intentions a new line of questioning began. It was now clear to me that in apparently identical act of helping another person it was possible to produce a contradiction or a valid, disinterested action. So where did the difference lie? I didn’t doubt the sincerity of the inspired desires and intentions that were to be found in the genesis of my acts towards others. But there was something wrong here; something changed between the origin of these acts/meanings, the desires and intentions directed towards others, and their transformation into actions in the world. And so I began to investigate the chain of translations, modifications, distortions that was transforming these acts in their journey from my interior to the interior of the other. What was happening and where, how, at what moment was this inversion produced?

A matter of Direction and Space

What was it that made the difference between the acts where the action subsequently returns and those rare gems of action where everything flows outward for the full benefit of “the other” or “the others”? The answer seemed to be the direction of the underlying intention, the purpose of the acts and their location in the depth of internal space.

I began to observe that the difference is in the depth of internal space where the impulse is configured. As Silo stated:⁹ “...*On the other hand, the “I” directs operations by using a “space,” and depending on the emplacement of this “I” in that “space,” the direction of the impulses will change. We speak of the “space of representation” (different from the space of perception). In this space of representation—which the “I” also takes samples of—impulses and images are continually being emplaced. According to whether an image is launched at a certain depth or level of the space of representation, a different response goes out to the world.*”

I was discovering that the difference in the depth in the space of representation was the determining factor. For example, in the situation of the “stage” where my imagination was operating closer to the external landscape, to the external world, I clearly experienced how the “I” is subjected to the tensions, mental orientation and tones that are dynamic components of the external landscape. Here the “I” is confusedly configured together with the

objects and meanings of the external landscape. From this landscape, the impulses and meanings are coordinated by an “I” structured within the compulsions proper to the external landscape. Given the structural nature of the landscape¹⁰ it is very difficult to create a free act of giving completely and solely for the well being of the other; when the “I” is structured in a landscape of contradictory directions it is almost miraculous.

There is a very different situation when my point of observation and register has, following the “Z” coordinate, moved deeper into the internal space.¹¹ In this space the register of the “I” is more coenesthetic. The configuration of images is different when the original impulse towards another begins in an internal space beyond the range of impulses from the external senses. When I am in this deeper space I copresently “know” that the senses are “out there” a bit beyond my perception and I feel a “buffering” between these two different regions.

Here, in this deeper internal space the images have more volume and greater presence, there are fewer distractions and tensions, there is a different kind of contact with the other. This internal space where the other/others appear is free of compulsions, time is slower, everything is connected in a more gentle way. The impact of the meaning of an act is registered more deeply. And when I then let the image of this “other” go, letting it move outwards towards the periphery, letting it “slide through the tactile barrier” into the external landscape with its particular tensions, compulsions, speed and multiplicity of objects I register joy, freedom in this act of giving.¹² Here something transcendental is experienced.

Summing up, the discovery of this “game” where the images can be moved along the “Z” coordinate from “outside inwards,” or from “inwards to the outside,” provided me with answers to my questions about how these sincere acts towards others become distorted.

Ceremonies, Asking and Internal Space

This “study” about myself began from the need to better understand the direction of certain acts and their translation into attitudes and actions. I purposely left out of the study my main way of helping or giving to others, which are through the orientation and practices of the Message, basically the Well Being Ceremony, the “Gift” and asking in general. This was done so I could better study and understand the direction of my acts as Silo had proposed in the Sangha.

The Message and Valid Action are huge themes but here we can say just a few words. The Ceremonies and Askings are special and ancient ways of consciously directing our most significant desires towards the well being and relief of those dear to us. When I connect and feel the internal suffering of my loved ones, when I feel the presence of each one within myself, I also feel how my desire for their well being is moved by love and kindness. I always feel a kind of reassurance when making this intimate contact accompanied by others who are doing the same; each one is in their “own” experience but now our “personal” situations are mutually strengthened in this basic human togetherness. I experience how the ceremonies in themselves are complex valid actions and create a special sacred atmosphere among everyone present.

The experience in the practice of Silo’s Message, whether together with others or alone in my Askings, is where I encounter the sacred, our spirituality. It is as if the practice and living in accordance with the Message is a valid, disinterested action in itself. It is the essence of giving and it allows a spiritual transformation to take place. The Message contributes a different atmosphere in my internal world and I recognize that it is the *meaning being expressed in this atmosphere* that will be capable of transforming the direction of “**Every Act**” towards the well being of others.

Signs of new changes taking place

My internal experience while reading the talk to the Buddhist collective was a “revelation” in the best sense of the word. I “saw internally,” in way I had never seen or even suspected before, *the immensity of the dimension of giving* as the true liberation in Silo’s Message. I “felt” his words and understood them as an invitation to become

truly human, to enter a situation where the “me” and the “other” are not separated in our consciousness, only in our beliefs. In our humanity we are constituted in dynamic unity¹³.

I recognized how the Message presents a landscape of human evolution where the opening and living of our spiritual dimension is integrated into the expression of our basic impulse “for the other.” The experience and “good knowledge”¹⁴ transmitted in the atmosphere, practices and relations within the Message communities is the inexplicable and irreplaceable force that is quietly reversing the inverted direction found in our “for me” beliefs.

This “revelation” was so strong that it immediately put into march a permanent act to transform my life into this proposal of *learning to give* that Silo explained in Sri Lanka. In that moment he opened a window to a world in which I wanted to live, where my way of treating others would be only for their benefit. This has been tremendously inspiring for me and curiously is also a “worldly” correlate of what has happened in several moments in my inner life where suddenly “by accident” a new and previously unimagined internal “reality” appears and changes everything. And here I found the same, a revelation happens and clearly indicates how we can “wake up” through the deep understanding that *giving* is our way into a new human situation.

Perhaps we are made this way

Why would “giving to others” be the supreme act of the consciousness? Why is it that by truly helping another I transform my own suffering? Why would it be that a valid action produces the same registers of internal growth and joy in all human beings, indifferent of culture, generation, language, etc.? Perhaps we are made this way.

As long as I believe that I am enclosed within my skin and that you and everyone else are also enclosed within their skin I have the register that we are separate units. I understand that we are all of the same species but I register each one of us as similar but separate.

If on the other hand, I believe that my consciousness is not enclosed within my body but actually open and “is with” with the other, then the world is very different. In this case when I am able to feel the presence of the other, to have open communication with and help others in my “world” then my register is of integration, of growing coherence, of increased unity. And so when I go towards the other with the intention of giving towards their transformation, this act is actually contributing to integrate the landscape of “my world”. And the opposite happens when I block communication, when I enclose myself, when I do nothing to help the other with whom I am intimately linked in this same psychic space. Here the register of isolation and self-enclosure corresponds because in essence I am treating myself, (my world-of-experience) in this way.

I don’t imagine that the situation is so simple, in reality it is very complex. Nevertheless I can use the direction and quality of the actions that produce unity and growth as signs that I am indeed collaborating with how our consciousness is built, is organized. (as giving the proper nutrition for this structure in which I find myself). And here the meaning of learning how to truly give and truly love profoundly are essential in our transcendental transformation that Silo spoke about in Sri Lanka.

***“It is not indifferent what you do with your life.
Your life, subject to laws, is open to possibilities among which you can choose.”¹⁵***

In the months that have followed this experience I discovered a diversity of inspired internal changes:

A new look

Through the combination of the experience of the Ceremonies, daily practicing practices of Askings, also known as the "Gift", investigating the directions of my mental images and other things, I began to notice that changes were taking place in my "look". I become more conscious of these changes when I am with others. The subtleties in my and others way of being and treating others draws my attention. What is becoming more apparent is the direction of "giving" and "receiving" in all relations. It is not clear if this has been an acceleration of changes that were already underway but in any case I have felt a growing need to learn how to truly give through valid actions.

Daily tensions

There is an interesting change in my system of tensions "in relation to" the world. I find that my threshold for circumstantial tensions has lowered and I become aware much more quickly when my level of tensions is increasing during the day. My tensions go up and my immediate response is to ask myself, "Where are my thoughts directed?" And almost invariably I find that they are directed back to me, to the tensions that I believe "the other" is creating in me. The moment I change the direction of my attention to the other and begin to consider their situation, these tensions quickly dissolve. And in this experience of simply shifting the focus of interest from myself to "the other" it is possible to feel that "the future" opens in that instant. And this is marvelous. It is rather like a game with myself, like "catching myself" being off base and finding it is pleasurable to make this shift of interest. In general, all of this happens with an ease that is very new for me.

Dreams

In this process, new atmospheres, plots and relations have begun to populate my dreams. In general these "new" dreams show a very subtle but dramatically different kind of relation between people in a not-too-distant future. (They are like a window that has suddenly appeared into the future.) The people and groups of people (usually Messengers) in these dreams have in common a calm, attentive and ludic internal state. These groups might be acting anonymously for the benefit of others, but in all cases what is most important in them, even though acknowledged wordlessly, is the primacy given to an open mental frequency that is shared and cared for by everyone in this frequency. All of them are consciously enjoying the meaning experienced in doing what they are doing, without tensions, leaders or distractions. It might be talking, enjoying working, playing or simply being together, but in whatever the activity the coherence in their relations is expressed in their mutual involvement in intentional and disinterested acts towards others. In these dreams we are living this new internal state created by giving and caring for each other - as if we are all "one intangible body." The dreams show that what is really important is the common awareness of living internally, a very extraordinary mental reality but seen from the outside is invisible. From the external point of view there is nothing that attracts the attention, everyone is just "an ordinary the common person." I wake up from inspired by these particular dreams inspired and I recognize that they are "showing me" something of what we are building right now.¹⁶

Becoming "plural"

It is difficult to describe but in one instant my vigilic "I" became more lucid and "plural" which means that what was the register of "Karen" was now "*Karen + the mental experience of being connected to many others, nameless others but with the definite register of many other "individuals."*" As often as these experiences reoccur they are always accompanied by a sense of internal surprise and gratitude for being able to witness my consciousness operating with a new mental capacity. This new "I" is also observing itself. The register is that suddenly my "I" is not enclosed by the limits of my own body.

The first time this happened was in a Messenger Gathering in Punta de Vacas and lasted most of the day. In one moment I "found myself plural" and this experience was something completely new. I was trying to understand the register...was it with all of the people in the park? No, it was apparently only with others who more or less shared similar interests and were possibly experiencing something similar to this "plurality". I could "feel" a greater connection inside that somehow corresponded to others present in this same situation. In any

case that is how I understood it. For me the surprise and permanence of this register is definitely new. Since that first moment I have spoken with others about this unusual experience and occasionally have found others whose eyes light up and are so pleased to hear about this because they also have had this experience. The fact that others are having similar experiences strikes me as particularly curious.

Sudden affection

The growing occurrence of a deep affection that suddenly erupts in my internal landscape with living beings in general, people in particular, known or unknown. And sometimes “the other” feels this affectionate connection and then....one is at peace with the world.

After thoughts

It is indicative of an internal need when a phenomena takes on some “obsessive” characteristic. I am so very grateful that this theme had those kinds of characteristics for me, and it taught me so much by guiding my look deep within myself.

The varied and opposing directions of our acts have become even more clear to me than before. Our culture, perhaps world over and for thousands of years, has been driven by the “for me” that ends turning upon itself. In this landscape the “for me” is what is considered “normal, and reasonable” even though it is a landscape where each one experiences suffering and disintegration. And it is from this inverted world that Silo proposes the most radical separation with EVERY ACT. These wonderful words embody a mental direction aspired to, but which cannot be created just by wishful thinking. I find it possible because I truly want, and need, to experience what it is to live like that. Somehow, whether as traces or in a more full blown form, “giving” is found in every act. The growing presence of the “anonymous act” as a reality and desired direction is not only deeply inspiring but internally fitting with a new human situation.

I recognize that the ceremonies, reflections and recommendations of Silo’s Message are what can take each and every one of us softly gliding down the “Z” coordinate into our own sacred depths; into this space where meanings are experienced. Where acts can be recognized and projected without excessive concession to the compulsions and tension of a world that is constructed with another, very different tendency. This deep interiority is something we find and experience together with others, and in this we find our spirituality.

When you treat others as you want them to treat you, you liberate yourself.

Silo

Footnotes

¹Silo. *Silo's Message*. The Chapter 5. Intimation of Meaning. (www.silo.net) Pg 9.

² *Webster's New Collegiate Dictionary*. (G. & C. MERRIAM COMPANY. USA) Definition: rev·e·la·tion, ,revə'lāSHən. LL *revelation-revelatio* fr. L *revelatus* pp. of *revelare* to reveal. Something that is revealed esp: an enlightening or astonishing disclosure.

³ Silo. *Silo's Message*. (www.silo.net) pg 9

⁴ Since as long as I can remember I have had this sincere question of, "Why can't we treat each other as we want to be treated?" It has always been so strange to me that we human beings are capable of doing such extraordinary feats and yet we appear to be incapable of treating the other well. I asked Silo about this existential puzzle many times and he always responded with a different answer, such as: our species is still very young and we don't know how to act; or that we are too perceptual and still have a difficulty with deferred responses; or perhaps we are flawed in some way ; or ...etc, etc.

⁵ *Silo's Message*.. Chapter XIII. The Principles

⁶ A brief digression. The curious thing is that I didn't experience my life bounded in contradiction. On the contrary, I felt my internal world was blooming in depth and integration. I had the clear register that coherence had been growing, that there was not only a growing harmony between my thoughts, feelings and actions but a new subtle state of inspiration and love accompanied me. But here was Silo describing a total commitment to coherence and unity in a way that I had never considered before. And applying his description to my personal observation I discovered that I should be feeling bound in a contradiction that I didn't register. Was I totally disconnected? I didn't think this was the case...so how do I explain the difference between what I felt and what I was observing?

⁷ Silo. *Collected Works II. Silo Speaks. Valid Action*. (www.silo.net) But an action cannot be said to be valid simply because of that momentary relief of tension if this feeling does not continue in time; indeed, without this continuity the situation that occurs is exactly the opposite—a feeling of contradiction is produced in me. Suppose, for example, that at moment A I produce a release tension by reacting violently as I have previously described, but at moment B I find that I am not at all in agreement with what I did only a short while before. That kind of release of tension is not unitive, inasmuch as the succeeding moment contradicts the preceding one.

⁸ *Silo Commentaries to Silo's Message*. First part of Silo's Message, Chapter XIII. (www.silo.net.) pg 4. "....There exists, nevertheless, another kind of action that we cannot strictly call "valid," but neither can we call them "contradictory." While such an action does not prevent our development, it does not produce great improvement either. These actions can be more or less disagreeable or more or less pleasurable, but from the point of view of validity they do not add anything or take anything away. These types of actions are the everyday actions, the mechanically habitual actions. They are perhaps necessary for our subsistence and coexistence. But according to the model of unitive and contradictory actions that we have been examining, such an action does not in itself constitute a moral act."

⁹ Silo. *Collected Works II. Psychology Notes*. (www.silo.net) Psychology III Reversibility and altered states of consciousness. pg. 127

¹⁰ **Silo**. *Collected Works I. Silo Speaks. Contributions to Thought* (www.silo.net): For each structure of representation there exist countless alternatives that are not "unfolded" completely, but rather act copresently, accompanying the images that appear "center stage."In this way, regions are structured among themselves, linked together not simply as groups or ensembles of images but also as expressions, meanings, relationships. I am able to differentiate each region or set of regions from others thanks to "horizons," what might be called "boundaries" that give me mental orientation and also allow me to move through various mental times and spaces.

¹¹ **Silo**. *Collected Works II. Psychology Notes*, Psychology IV. Pg 99. Impulses, transforming themselves in different levels also cause the register of the "I" to vary in depth or superficiality in the space of representation. To sketch this out we could point out that psychic phenomena are always registered not only between the "spatial" coordinates x and y but also in respect to z; "z" being the depth of the register in the space of representation. Of course the register of any phenomenon is experienced in the tridimensionality of the space of representation (according it greater externality or interiority with respect to the impulses' depth, vertical height, and horizontal lateral position)—something that can be verified through apperception or representing impulses originating from the external world, the intrabody or the memory.

¹² Silo. *Collected Works II. Psychology Notes. Psychology IV*. (www.silo.net) pp 99. In this way, the insertion of the psychic in external spatiality begins with the impulses which become protentions of kinesthetic images and move towards the exterior of the tridimensionality of the space of representation, moving the body. It is clear that the coenesthetic images and those corresponding to external senses act in an auxiliary mode (as "compounded signals") in all phenomena in which the selecting and regulating of motor direction and intensity are involved. Finally, it is in this flow of impulses relative to the time and space of the consciousness that the first events occur that will end up modifying the world. We are affirming, in the broadest possible way, that by variation of impulses between "spaces", the psychism is penetrated by, and penetrates, the world. We are not speaking of closed circuits between stimulus and response but rather of an open and growing system that grasps and

acts through accumulation and temporal protention. On the other hand, *this "opening" between "spaces" does not occur through crossing the barriers of a monad but rather because the consciousness from its origin is constituted from, in, and for, the world.*

¹³ Silo. *Collected Works I. Contributions to Thought*. Historiological Discussions. (www.silo.net) Chapter Three: History and Temporality. 3.4 The Prerequisites for Historiology. The discovery of human life as *opening* has broken the old barriers, accepted by earlier philosophies, that have existed between an "interiority" and an "exteriority."

¹⁴ Silo. *Silo's Message*. Ceremony of Recognition (www.silo.net) pg 43

¹⁵ Silo. *Silo's Message*. The Inner Look. Chapter XIII. The Principles (www.silo.net) pg 17

¹⁶ As an example, one dream ended in a scene where I was observing a man sweeping a very large wooden terrace on a hill in Parque Toledo. Beyond the terrace the sky was being transformed by a most beautiful sunset. I was standing at one end of this terrace with my line of sight just a bit above the terrace floor. I could only see the broom, the hands and legs of the sweeper. I only heard the repetition of the soft sound of the broom against the wood. The whole scene is completely harmonious, quiet and without distractions. I "understand" that this faceless person is anonymously cleaning this space that will be used by others who will have no idea that someone came before them to put this space in order. It will be clean and no one will even think about it, leaving them free to do whatever they have in mind. The unity that this act produces in the person is the act is completed, nothing more, just doing what seems coherent to do. There is certainty that these are the kinds of acts that open humanity to its new future.