

ANTECEDENTS OF THE MORPHOLOGICAL DISCIPLINE

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Summary of the monograph

Prologue

This monograph is a work about the likely precursors of the morphological discipline. It is partly a bibliographic research, but at the same time it is guided by experience made in the morphological discipline. One could say that, then, that it is a bibliographic research, guided by the leitmotif of one's own experience

The first chapter is dedicated to the study of the historical period in which the pre-Socratics lived and it tries to understand the underlying substrate upon which they were formed as well as the cultures that nurtured these early philosophers. In the following chapters we focus on the study of the Pre-Socratic's, especially those who through forms developed a world view on which they based their ideas about the cosmos, the world and human beings, including their social and political proposals and policies, as in the case of Pythagoras and the Pythagoreans in the V century before our era and later Plato.

In the final chapter we define the essence of the Morphological Discipline. This synthetic explanation is accompanied by an appendix containing a report about experience with personal observations and experiences that illustrate what is being explained.

Finally in the epilogue we present the findings of this research.

Chapter I. Cultures of Antiquity

We approach the study of a historical era in order to discover the cultural background in which these ancestors were formed and to be able to understand their world view and beliefs. Therefore we have to take into account their circumstances.

Doctrines are not developed in the air. Rather, they are rooted in specific times and spaces.

In order to help us comprehend the circumstances in which these people lived, and try to understand a historical period from within, which is the task of this research in relation to the philosophy of the sixth century before our era, we cannot isolate the sources of inspiration of the Pre-Socratic's nor the origins of Western culture from Asia. Aegean Asians, Arabian and Chaldean Semites and the very Asian Indo-Europeans, all of whom contributed to them in confused measure.

Asia Minor as a region where the influences of the Aegean, Mesopotamia and Egypt crossed, where Indo-Europeans and Semites met, was the context in which Western civilization arose and the pre-Socratics were formed in that crucible of preexisting cultures.

Hence the interest in addressing the study of these cultures is predominantly to highlight which aspects have contributed and have been incorporated to Hellenism and to discover its influence on the substrate of beliefs and cosmology of the pre-Socratic philosophers.

The forms and most important pre-existing cultures that have been studied are Phrygia, Israel, and Phoenician. As for Egypt, we did not attempt even briefly to summarize Egypt's past, but rather indicate which aspects of the history of its culture (including religion and philosophy) have contributed to Hellenism and the Greek spirit. The study of Mesopotamia covers Sumerians, Semites, Babylonians, Assyrians, as well as the Mesopotamian heritage.

In the case of Iran there are highlights of the various religions and the Iranian contributions to universal thought. All peoples of the eastern Mediterranean and Asia Minor were influenced by Persia, as they had been influenced by the Chaldeans after the Assyrians. Relations with the Far East were mostly more frequent and less difficult than

they had been prejudged. Iran has also been closely connection with India throughout history.

We take a broader time-frame (between 1000 and 330 before our era) than the historical moment we are studying, to put into perspective what was happening politically, socially, culturally and religiously in the ancient world in order to understand what happened in that period of time in different cultures and what relationships existed between them.

We have previously seen the reciprocal influence between different cultures of the ancient world, which for various reasons (interchange, trade, conquest, etc.) have been linked together.

Another view of the relationship between different cultures can be given by the treatment and the assimilation of the conquered peoples of diverse cultures. Testimony is also given about the existing international relations through a certain amount of evidence about the political alliances made in our period, either at the end of wars or through forming coalitions or by establishing relative areas of action on land and sea.

A chronological summary, with approximate dates of major historical events of the Old World, will allow a comparison of events in different cultures, which show the simultaneity of certain phenomena. In these historic moments very similar situations occur in which cultures have responded similarly, although they may not have been connected and they were found to become associated at a much later date.

At times they have been responses to extreme situations, or put another way, certain similar systems of tensions have produced the same responses and the same myths.

There are also cases of historical similarities, phenomena of simultaneity, such as the emergence of extraordinary people within a very narrow temporal band (precisely in the timeframe under consideration: between 700 and 500 years before our era, as is the case of Buddha, Lao Tse, Confucius, Zarathustra, and Pythagoras. The fact is striking, because they appear in very different cultural contexts, in different historical moments and in very different social structures:

In Buddha's case there were principalities. In Zoroaster's an empire. In Pythagoras' there were islands-cities or city states.

In reality we are not talking about religion because none of them was the founder of a religion, but it can be said that they have been founders of spiritual movements. Rather, it appears that these phenomena take place as an oddity of human consciousness.

Are there irruptions, are there cumulative leaps taken by the human consciousness?

The most likely explanation seems to be that in times of great need, and given the appropriate conditions, these phenomena occur or these people whose influence reaches even today appear. The response that emerges in crisis situations has similar characteristics, regardless of the geographical or cultural moment people live in. All of them continue their influence until today.

Chapter II. The pre-Socratic philosophers

The first steps in Western philosophy

The Greeks who lived in the colonies of Magna Graecia, first in Asia Minor and then in Italy, were destined to get the same preeminence in Western philosophical thought as they had in pure science because of their remarkable ability to move from the empirical study of phenomena to the abstract and rational study of the essential nature of events.

The transition from myths to philosophy, from muthos to logos, as is sometimes said, is far more radical than what is implied in a process of de-personification or de-mystification. It is rather linked to a radical political, social and religious change, not a purely intellectual one carried out outside the closed traditional society (which, in its archetypal form is an verbal society, where storytelling is an important instrument for

stability and analysis) leading towards an open society, in which past values become relatively minor and the community itself and its expansive process generate radically new views.

Thanks to their travels, the first pre-Socratic philosophers had come to know all the coasts of the three continents given by the Mediterranean and its connected seas, with the peoples and cultures that were there, which form the background and breeding ground in which they developed. Moreover, they themselves possessed in these periods a wealth of political and social experience, developed under kings, aristocracies, tyrannies.

This type of change happened in the Greek colonies between VIII and V centuries before our era. You could say that philosophy was born in the sixth century in the Ionian country in its maritime commercial cities, which were then very rich. The growth of the polis, the city-state, out of previous aristocratic structures, coupled with the development of contacts with foreign and monetary systems transformed the Hesiodic views of society and made the old archetypes of gods and heroes appear obsolete except when considered in a religious context.

These early philosophers were not restricted by the religious castes that had taken over science and philosophy; rather these fields were open to their minds, and they enjoyed a freedom of ideas that allowed the boldest thoughts. Drawn towards the development of reasoning and the creation of systems of logic, they had less taste for the practical applications of scientific inquiry (although they learned and perfected its application in all fields) than for its theoretical refinement, which enabled them to explain things and phenomena as a rational whole.

The sources of pre-Socratic philosophy

The existing fragments of the pre-Socratic thinkers are preserved in the quotations from ancient writers who came after them, from Plato, fourth century before our era, until Simplicio, in the sixth century of our era.

Precursors of the philosophical cosmogony

In Homeric literature there appear references to a popular conception of the natural world. The works of Hesiod: *Theogony* and *Works and Days* were probably composed in the early seventh century before our era and many of the themes that the Orphics and others developed, were clearly influenced by him, although the Orphic cosmogony meant a break with the Hesiodic cosmogony.

Beginning with the sixth century before our era, there began to be news of the Orphic movement, which introduced a religious view completely opposite to the traditional one, which revolved around the Olympian gods sung about by Homer. In fact the myths of this current are concentrated in two figures outside the Homeric world: Orpheus and Dionysus.

The Orphics joined elements from the cult of Apollo (as Purifier) with Thracian beliefs about reincarnation. Cathartic rites placed under the patronage of Apollo, and divine figures having opposite characteristics to those of Dionysus. Apollo is the god of wisdom, calm and orderly fashion, and of art as proportion and harmony. His attribute is the lyre that creates a compelling, soothing music, as opposed to the flute of Dionysus capable of inducing frenzy, agitation of the soul, and "mania". But the opposition between the two divine figures is only apparent: one of the sacred mysteries was exactly the recognition of their unity. In summary, Orpheus had learned through the mysteries of Dionysus that it is not possible to know life if one has not experienced death.

Ionian Thinkers

The first philosophers of the Greek colonies moved by two separate pathways. In the search of a guiding principle of the real world, a school attached predominant importance to the material with which things are made and get life and another to the forms that make things differ from each other. Speculative and cosmopolitan societies of Ionia (the first philosophers of Magna Grecia were Ionian emigrants) and from

Miletus, endeavored to structure a broader model of the world without detaching themselves much from myths and religion.

The Ionian School

In the space of a century Miletus gave birth to Thales, Anaximander and Anaximenes, each of them was characterized by the assumption of a unique material principle and their separation was the most important step in the systematic explanation of reality. This attitude was developing a clear approach to nature via the generation or genealogy, whose illustration appears in Hesiod's Theogony which will be described in the development of this work.

To penetrate the meaning of these philosophers' thinking we must look for the problems they actually dealt with. On the one hand there are the problems of scientific technique, mainly concerning the nature and causes of meteors, or astronomical phenomena: earthquakes, wind, rain, lightning, eclipses, and also general geography questions about the shape of the Earth and the origins of life on earth.

Of these scientific techniques, the Ionian did nothing but spread what Mesopotamian and Egyptian civilizations had passed on to them. The Babylonians were sky watchers; also according to their land registers, they drew maps of cities and canals. They also tried to draw a map of the world. As for the mechanical arts the whole of Magna Graecia presents between the VII to V centuries, a very rich and varied development, witnessed by Ionian philosophers, who saw the superiority of humans in their technical activity.

After the Milesians the old concern about cosmological problems was extended and amended. Its primary purpose was the naming of a sole kind of material substance that might have given origin to the world and already differentiated. The successors of Anaximenes, Xenophanes and Heraclitus, although also Ionians, were concerned with new problems relating to theology, the universe and the consistency in the arrangement of things, rather than with material substance.

The philosophy in the west (Greek colonies in southern Italy)

The first two known philosophers who taught in the Greek cities of southern Italy were two emigrants from Ionia, Xenophanes and Pythagoras, who flourished at the end of the sixth century BoE. But the philosophies developed in southern Italy were, from the very beginning, very different from the Milesians both in their driving motives and in their character. While the latter felt driven by intellectual curiosity linked to dissatisfaction with the old mythological views in a systematic attempt to seek a physical explanation of physical phenomena, the momentum behind the Pythagoreans was ethical-religious, and the Eleatic Parmenides and Zeno proposed metaphysical paradoxes which radically destroyed the belief in the very existence of the natural world. The only major thinker in the West who continued the Ionian tradition of inquiry into nature, was the Sicilian philosopher Empedocles. Nevertheless, he experienced a powerful influence both from the Pythagorean thinking and that of Parmenides.

One could surmise that these differences between western Greek and Ionian philosophy are related to differences in social and political conditions of life in these places so distant from the Greek world. Southern Italy and Sicily was the residence of mystery cults linked to death and the worship of gods of the underworld, while this type of religious activity had little presence in the coastal cities of Ionia.

It has been suggested that Western cities were inherently less stable and that the commitment of its citizens with typical political values of the Greek polis was less rooted than in any other part of Greece. Whatever the truth of these speculations, southern Italy rather than Ionia was the birthplace of the most distinctive elements of the modern conception of philosophy.

Pythagoras is considered the archetype of the wise philosopher who teaches men the meaning of life and death and Parmenides is the founder of philosophy, understood not as first hand research on the nature of things (currently the field of the natural sciences), but as a second order study about the meaning of the existence of something, its being in motion or a plurality.

It is significant that from the beginning, these two concerns were associated with two very different types of mentality, an attitude that still exists as a feature of the same concept: philosophy.

The Eleatic School

Zeno from Elea, who flourished about the middle of the V century, first developed the critical aspect of his teacher Parmenides' thinking. Aristotle considered him to be the founder of dialectics (Diogenes Laertius, *Lives of the Philosophers*, VIII, 57), i.e., the art of demonstrating on the basis of principles accepted by the speaker;

Parmenides replaces the Ionic world with the only reality which, according to him, might be thought about: a perfect and limited sphere, equally balanced from the center in any direction, uncreated, indestructible, immovable and complete. Only this satisfies the conditions of what is. Therefore, for Parmenides, what is may not be an abstract notion, nor a sensible image, it is rather a geometrical image, born out of contact with Pythagorean science.

Moreover, the sphere of Parmenides, takes for him the divine nature that the order of the world had for Heráclito. These semi-abstract deities: Justice, Necessity, Destiny, which according to the Ionians, ran the regular course of things, are also invoked by Parmenides to ensure the complete stillness of his sphere. On the other hand, it does not admit the principle of an essential substance, but rather it is a partnership of two opposites, Day and Night, Light and Darkness. This pair of opposites is a feature of wholly Pythagorean thinking. Empedocles and Philolaus took up this idea under a clearly Pythagorean style.

Parmenides' metaphysics dominated the Ionic philosophy of the V century, philosophy which represents the last state of pre-Socratic speculation, although we can not draw an orderly and regular picture of the Eleatic impact upon Ionian thinking. These post-Parmenidean systems are a deliberate project to explain the findings of the Truth (through Melissus, in the case of the atomists).

The atomists

With Leucippus the Ionic spirit returned to take a remarkable value, although in a very different direction. Leucippus of Miletus, who received in Elea Zeno's teachings, was the initiator of the movement continued by Democritus of Abdera, born about 460 BCE. and founder of the school of Abdera around 420 BCE.

Aristotle presents the plausibly Leucipian theory of infinitely numerous invisible particles moving in a void as an attempt to reconcile the testimony of our senses with Eleatic metaphysics. Leucippus does not unconditionally rely on sensory testimony nor on the validity of Eleatic reasoning. He postulated the existence of non-being which he identified with the vacuum.

Atomism is in many ways the culmination of Greek philosophy before Plato. It fulfills the ultimate aim of Ionian materialist monism, by cutting the Gordian knot of *elencoeléata*. Despite its many debts, not only to Parmenides and Meliso, but also to Empedocles' and Anaxagoras' pluralist system, it is not an eclectic system of philosophy, like that of Diogenes of Apollonia.

It was, in its essential aspects, a new concept extensively developed by Democritus, which went on to fulfill a very important role in Greek thinking through Epicurus and Lucretius, even after Plato and Aristotle. Secondarily it also instilled a positive stimulus to the development of modern atomic theory, although the nature and true motives of the latter are clearly different.

Traditionally it is rightfully argued that Diogenes and Democritus, shortly before Socrates, closed the pre-Socratic period during the second half of the V century BCE. Especially under the influence a mature Socrates and the Sophists, the previous cosmological trend is abandoned (that whose main purpose was to explain the outside world as a whole and, at a very secondary level, the problem of man), being replaced gradually by a humanistic approach to philosophy, in which the study of man ceases to be secondary and becomes the starting point for all research. This new orientation was

a development partly induced by social factors and partly, as has been demonstrated, as a product of the in built tendencies of the pre-Socratic movement itself.

Chapter III. Pythagoras and the Pythagoreans

Considerations about how the themes are dealt with

The order in dealing with pre-Socratic philosophers has to do with the interest that guides the research rather than the usual chronological order. We left Pythagoras to be discussed more extensively in a separate chapter because he is the philosopher who provided the biggest contribution to the history of the morphological discipline with his work with forms in mathematics, geometry and music.

Pythagoras himself wrote nothing. From this fact arose a void that would be filled by a huge body of literature, largely of no value, as a historical testimony of Pythagoras' own doctrines. Of this huge amount of material, only the top three Lives, written by Diogenes Laertius, Porphyry and Iamblichus, are interesting to consider. They are pastiches and cuttings from the Christian era, although they contain, along with highly credible references, excerpts from authors of the period 350-250 BCE, who had access to Pythagoras' and Pythagoreans' such as Aristoxenus, Diceardo and Timaeus' early works.

Pythagoreanism is primarily a doctrine about the soul and destiny, such a doctrine, which develops around reincarnation and metempsychosis, is indistinguishable from that of the Orphics. The Pythagoreans used not only religious books released under the name of Orpheus, but they also considered themselves as prominent members of the School and saw also Pythagoras as one of their authors.

This similarity between the doctrines about the soul of the Orphics and the Pythagoreans has led to the very likely hypothesis that the authors of the Orphic revival of the sixth century BCE were precisely the Pythagoreans

Therefore, in the axis of Pythagorean speculation we find a religious and soteriological interest: purification and liberation of the immortal soul from the relentless cycle of birth and death. For Pythagoras, however, such purification and liberation can be achieved not only through hysterical rituals transmitted under the name of Orpheus, but also through "philosophy".

This term, said to have been created by Pythagoras, refers to a discipline of form divided into three areas: music, arithmetic and geometry structured in a cosmological synthesis in which the three aspects interpenetrate and become fused.

Pythagoras was the first to construct a theory of musical harmony based on mathematics. Let us remember that during Pythagoras' times, the speculation of pre-Socratic philosophers focused on the problem of establishing what was the principle at the basis of all things. For Pythagoras this principle is number: all is number, but Pythagorean mathematics was an arithmogeometry, meaning that numbers had both arithmetic and geometric significance. They were represented by a set of points delineating a field.

Arithmetic possessed therefore a visual aspect, it was also a morphology. In this light it is easier to approach the meaning of "everything is number." It is clear that from this point of view, the spatial form could be reduced to a geometric figure and this, in turn, could be expressed in mathematical terms. But this was true not only for the visible form, but also for its internal structure.

In summary, the morphological view the Pythagoreans had about things seems to have been somewhat similar to that proposed by modern theories of chemical and crystallographic structures in which all crystalline solids are organized into seven geometric systems, determined by the arrangement in space of atoms, thought about as points.

But if the whole universe is number-form, the laws of numbers and their genesis can explain the laws and the genesis of the universe.

Here we find the most original thought of Pythagoras, an aspect which has influenced in a decisive way, all of Western culture. For Pythagoras, science, philosophy and music, were not independent sciences with an end in themselves but rather they were the means for the purification and elevation of the soul.

The research and findings that the Pythagoreans made in the field of music, mathematics and astronomy, had an ethical-religious objective. The study of the cosmos allowed the disciple to tune into the laws that govern it and therefore to adapt to them their own behavior.

The same can be said about political activity. This was not aimed at seizing economic decision making power, but to the creation of a state which would reflect the musical-mathematical order of the cosmos revealed by the doctrine of Form in its organization.

The Pythagorean School, which gave birth to political clubs, had from the beginning a distinctly esoteric character, with a very precise hierarchical division and a strict vow of silence about initiations. This significantly hampers a coherent reconstruction of Pythagorean doctrines.

In short, Pythagoreanism proved to be a very complex and articulated set of doctrines with a predominantly religious body, but also involving the most diverse aspects of human activity. These are not separate and independent, but they all lead back to certain basic principles which govern human life and the cosmos. This set of doctrines corresponds to a set of life rules and ascetic procedures as well as a system of philosophical instruction, both theory and practice. Pythagorean Life aims to purify and harmonize the human soul, both individually and socially, and assimilated to the divine principle that governs the universe.

The Pythagorean school reached its peak between 500 and 450 BCE in Magna Graecia.

Philolaus of Croton and the V-century Pythagoreanism

The Pythagoreans of this period formed a group around the main Pythagorean philosopher of the end of the V century, Philolaus. Philolaus' name was associated early with some written form of Pythagorean education and provided the Pythagorean doctrine with philosophical reasoning. Therefore it brings Pythagoreanism closer to the mainstream of the V century pre-Socratic thinking, whose ontological and epistemological concerns it shares. Philolaus and his contemporaries may have been the first to take advantage of its systematizing potential.

Projection of Pythagoras' work

Pythagoras' greatest merit resides in the fact of having laid the foundations for a "total science" of holistic structure, in which scientific knowledge is integrated into a set of ethical, metaphysical and religious principles, together with "bodily techniques". This is the "total science" that we can see in Plato's thought and also in the Italian Renaissance humanists, in Paracelsus or among alchemists of the XVI century.

Salvatore Puledda mentioned in his book "A contemporary humanist", in the chapter devoted to the Pythagoreans ("monastic organizations" Virtual editions. Santiago, Chile, 2002):

"It's hard to undervalue the influence Pythagoras had on Western culture. The 'divine man' he was, stands like a giant on the horizon of Greek history: important figures such as Empedocles, Parmenides and Plato cannot be understood without him, and artists of the stature of Phidias owe him their ideas about measure and harmony. If, moreover, as is possible the revival of the Orphic movement occurred under his leadership, there are few aspects of classical culture which do not bear his mark", and later:

"When we consider how much Plato owes to Orphism's ideas about the soul and to the Pythagorean doctrine of Form in his cosmogony; if we note that Plato's unique blend of mysticism and mathematics was already fully present in Pythagoras, if we finally consider the influence that Platonism and Orphism have had upon Christianity, we can understand the relevance that Pythagoras has had on Western thinking and life. "

Pythagoreanism and Plato

While there are very few references to Pythagoras in Plato, it is worth noting that Plato's very own metaphysics is deeply imbued with ideas that we recognize (though he does not admit so) as Pythagorean. The *Phaedrus*, for example, recreates a truly Pythagorean mixture of eschatological teachings regarding the fate of the soul, with an ethical and religious prescription, and places it in the Pythagorean context of a discussion between friends. Plato's support for numerological ideas in the *Timaeus* and *Philebus* had a particular influence. It is significant that it is the Pythagorean *Timaeus* the protagonist of this supreme morphological and cosmogonical vision of Plato's. Even the rather difficult to apprehend biology is sensed as a transformation of triangles, which, as they change, are able to feed on others and grow. Therefore the transformation of forms can explain life; they are forms in action, it is a masterly oddity. Rhombuses, triangles explaining life, forms in action rather than still ones. These ideas established a "Pythagorean style" for metaphysics within the Academy.

Political reform was Plato's great dreamt of project. Indeed, Plato sought to build the ideal city, organized under the laws of justice and harmony, a city where each one should play a specific and precise role.

But Athens and other Greek cities had already been eroded for a long time by a series of political, religious and moral crises that threatened the very foundations of the social structure. A generation after his death, the Greek city-state would sink in front of the rapid advance of Alexander the Great.

This was one of those moments in history that the end of a world is almost blended with the beginning of a new type of civilization: the one that would develop during the Hellenistic period. Significantly, Orpheus, Pythagoras and Plato are among the sources of inspiration of the new religiosity.

Chapter IV. The Morphological Discipline

The MD works with the spatiality of consciousness through geometric shapes which follow a process with increasingly abstract forms until finally leading to the silencing of all perceptions and representations, which allows access to a space-time different from the usual. To a world of non representable meanings (through a brief sidelining of the "I") subsequently translated by the consciousness, recoverable only through vague memories or allegories in dreams.

The Discipline puts one in the presence of real life activity (in a symbolic reduction). There are external and internal spaces where internal phenomena happen. Reality is one: external and internal, and that reality is a structure. In order to simultaneously capture that reality (external world-inner world) in the Discipline an inclusive look is configured, which is in turn a form and a cenaesthetic register that focuses on the limit, on the membrane that connects my interior with the world. That look observes how the space of representation influences the world (within the range that the senses manage to capture) and in turn pays attention to the way life gets in, communicates with the space of representation and influences it.

Rather than explanations, the experiences described when practicing this inclusive look in everyday life may illustrate very well the depth of this look compared to the everyday look, in which one observes from oneself.

In the Annex there is an account of observations and personal experiences that exemplify the statement above.

It is important to highlight that the "thread of Ariadne" with which to deepen the morphological discipline is Silo's theory of the psychism. In the book "Self-Liberation" (Luis Ammann, ed. Planeta, Buenos Aires, 1991) based on Silo's teachings, we can find the scheme of the psychism synthetically described given that it is a book of personal work and eminently practical.

The complete theory of the psychism is developed in depth in "Silo's Psychology Notes I, II, III, IV", a book that can be considered as the root of Universalist Humanism together

with "Contributions to Thought and" Guided Experiences. " These works include thoroughly novel themes in the history of psychology. Other psychologies do not explain the mechanisms of production of these experiences.

Epilogue

Concluding remarks

In a first approximation we can say that throughout this research, we have been able to track down antecedents of the work with Forms in the pre-Socratics and, more specifically, in Pythagoras. In Pythagoras we can clearly see the influence of Eastern schools. For Pythagoras everything is number: number is form and has internal structure. His disciple, Parmenides, stated that the spherical shape is the perfect form. For Pythagoras Being is Form, and in this way he introduces the theme and the pursuit of the Supreme Form. Forms are sought as the essence of reality.

For Plato, influenced by Pythagoreanism, forms have value in themselves, by their structure and meaning. He studies the essence of reality from the formal point of view, especially in the *Timaeus*. Reality is driven by dynamic forms, looking for a first reason. This proto-discipline seeks higher things related to the development of consciousness. It will be precisely through this grand platonic synthesis that the Pythagorean elements integrated into it would reach their maximum dissemination.

As for the experience carried out in the morphological discipline itself, one can recognize the registers described in the Annex, in some Pythagorean legends and descriptions, but certainly we have not been able to find traces of a kind of morphological discipline, such as the one we have synthesized above which corresponds to one of the paths of transformation developed by Silo in the current historical moment.

While these extraordinary characters, like Pythagoras, and Plato knew that the work with the forms had its consequences and forms were present in their conceptions and their cosmogony, the ability to connect with the profound through a form-based mental work seems not to have been an issue for these ancient people. They did not pursue the goal of producing a change in the mental form through a systematic work organized in a discipline, nor was there an idea of launching a process of personal transformation through working with forms.

However, being in this mental frame and enforcing the work with forms, based on which they built the world and the human being, they may have breached everyday levels of consciousness, but not through the systematic organized work we know in our disciplines.

It is understood that these experiences and searches to explain the world, the relationship of humans with the cosmos, and the process of life through forms, must have demanded a totally different mental effort. Whether dealing with truths or theories, that search must have produced a position that led to another way of thinking and other experience.

We know that what produces the experience is everything that is done with mental effort. We suspect they touched the states of inspiration that we recognize in their work and brilliant ideas due to the work with forms. We suspect that this work they may have produced experiences of contact with another reality outside their time and space.

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