

Personal Experience

Resistances and Difficulties in the Work with Ascesis

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March 2015

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INTEREST OF THE WORK

The aim of this work is to capture the process and the intention that drives it, and to ponder the road already traveled. To define at which point one is located on this road. -

Also to make explicit themes which, due to censorship or self-censorship, are not present in interchanges between Masters of the School.

This work is a compilation of the process of Ascesis and is based on the Notebooks of School. As part of this process, a need emerges to order all of one's accumulated experience. Sometimes one doesn't give importance to something because it does not show immediate results; from the "success-oriented" look it has little value because one does not recognize that the difficulties encountered are in fact the very building blocks of the construction, which is the Ascesis.

I have been in this process for four years and will try to make a description of it from the point of view of difficulties and resistances.

FRAMING

I compare the process of Ascesis to the process of the human being in front of fire (the preservation and the production of fire). Humans fled from fire because their instincts of self-preservation won. But one day a flash of reversibility or a sign allowed them to approach, preserve, and finally produce fire. With that step the development of human beings began on this planet.

I think the next leap of our species will occur when many people have access to the experience of entering into the world of meanings, into the profundity of human consciousness. Perhaps the mystical and the new spirituality will manifest on a daily basis and the exchange of these experiences will be a topic of conversation in the public square, as in other periods of human history.

The point of view is based on difficulties and resistances, and not on achieved "successes." I consider this as a road that is not false, a sincere way where one's failure is recognized and it is this recognition which allows progress. It is undoubtedly the recognition of failure which allows us to learn.

This is a process that has many difficulties; it is not an easy road. Many times I felt that this was not for me, that I did not have the "right fingers for the piano" and had better dedicate myself to something else. But in those moments of misfortune and utter failure, a sign always appeared that encouraged me to look for another road and to begin another attempt.

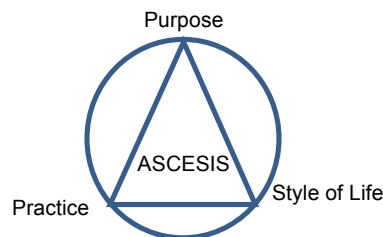
SYNTHESIS

This personal experience describes the difficulties and resistances encountered when attempting to start the process of Ascesis. The point view is to confront the resistances and difficulties, recognizing that they are not a false road.

The difficulties encountered have been:

- with respect to the *Purpose*, a lack of emotional charge -- having enough potency to enter into the Profound. The search is oriented towards a procedure that allows me to give emotional charge to my Purpose.
- in my *Practice*, the internal noise and the difficulty of letting go in order to profundicize within the mental space.
- in the *Style of Life*, lack of inner calm, which is also reflected in internal noise and an inability to let go.

In observing the detected resistances and their functioning, the relationship of dependence and influence between each ambit of the process of Ascesis is registered, which can be represented as a triangle in which the ends connect to each other as such:



SUMMARY

The Style of Life, Purpose, and Practice are recognized and registered as part of one same structure whose work is inter-related. Advances in one of them influence the others.

About resistances and difficulties in the Purpose

The greatest difficulty is putting sufficient affective charge to the Purpose. One goes discovering this when realizing the relationship between the Purpose, Practice, and Style of Life. The greatest affective charge must be seen in one's behavior in everyday life, in the interests shown by your mental direction. Also the greatest affective charge should appear in a greater profundization in one's experience or Practice.

About resistances and difficulties in the Practice

One difficulty is the internal noise that prevents letting go, and is presented as a wall that does not allow you to pass. Tensions and climates and the functioning of the consciousness appear as mental noise. What manifests is your way of being in the world.

Another difficulty is finding the entrance or the most appropriate procedure. In the measure that the Purpose begins to deepen, the best Practice also becomes clear; the Purpose is profundicized as well as the register of going toward the interior of the mental space.

There is no better or worse Practice, what is fundamental is the affective charge, which allows a greater profundity in the registers.

About resistances and difficulties in the Style of Life

The greatest resistance is the lack of inner calm, reflected in a tense body, a troubled heart, and a restless mind.

DEVELOPMENT

Purpose | Resistances

Intellectual formulation of the Purpose

Silo's teaching allows us to define a Purpose that is coherent and logical, but the Purpose should also have the power of necessity. For example, if I say my Purpose is to humanize myself and to humanize the earth, it sounds good and it is consistent with Silo's teaching, but is it something I truly need? This does not become clear until I advance, until I discover that what I formulate and my everyday life do not coincide. If I'm honest and sincere with myself I can notice a certain incoherence between my daily life and my Purpose.

Anyway it's a start. It's not that it is wrong, we must start somewhere. It may be declaratory and necessary at the moment, but it has no strength. It's a true head with a false heart.

To register the Purpose as an aspiration and not a great need

I begin to study the difference between aspiration and need. **Aspirations** are very interesting but my actions do not necessarily follow in that direction. From the point of view of the space of representation, aspirations are located in the most peripheral part of the mental space, and therefore do not move the body in the desired direction.

The **necessity** that I register in limit situations or in moments of great failure is experienced at a greater depth in the space of representation and therefore has a greater emotional charge.

Aspirations do not move, they are useful as a direction, but they do not lead to more essential transformations. Instead, it is the necessity that arises from failure that moves me, when illusions crumble, when what is clear and evident is the mirage that I tried to grab and which I believed would make me happy.

When one's Purpose and interests do not coincide

I ask myself if my Purpose is well formulated. I discover that my interests and my mental direction do not match my Purpose. I say that my Purpose will change the world, for example, but I spend minimal time on it and more time watching TV.

My interests are shown in what I concretely do in the world, in how I think, feel and act. They denote a mental direction which may clash with my aspirations, and one then registers the sensation of hypocrisy. This is true reason in a false heart.

Purpose without affective charge

Ask yourself whether your Purpose has emotional charge. The Purpose is aligned with what I believe I need. But is it what I truly need? Is it possible that my affective charge is placed on other hopes, even those I register as false but still believe in? What is discovered is that the charge is on other things.

I think this point is important; it has to do with good knowledge, with not lying to oneself, with not falsifying.

Affective charge imprisoned in false hopes

I discover that my Purpose is true and that at times it is registered as a necessity. But I also discover that there are hopes, or false hopes, that have trapped an important part of my affective charge. It feels like a divide – I have a Purpose that I feel is true, yet at the same time I believe that my happiness depends on those false hopes.

I fluctuate between my Purpose and my hopes. I tell myself: my Purpose is most important, but I put my chips (affective charge) on other things. I do not mean those things that I have to do because I've been blackmailed by the System, such as work. Nor do I refer to those vital things that I have to respond to, such as supporting a family, for example, and all which that implies. I refer rather to that intangible something, that hope of happiness placed in another direction. This is not easy to recognize; nor is it easy to notice the fear which drives my activities. When I register fear, for example, I quickly look for an image or activity to take me away from that register. I escape. This hope is more of a background that I don't notice so easily, but I register its existence indirectly. It is similar to what is seen in physics: when approximating the compression of the composition of the universe it was discovered that there are forces and laws that are not seen directly. Based on calculations and experiments, however, scientists have concluded that *something* is operating. You see the smoke but not the fire that produces it.

How, then, do I find the affective charge?

I start from a meaningful register, a register of a deep well-being, a feeling that all is well. My own experience was such: I was in bed watching television, and for a moment I had the feeling that everything was fine, even my most pressing problems in that moment seemed small and distant. I was filled with a sensation of well-being. I had had this same experience during the discipline and also some years earlier.

The experience came just as it went: quickly. But it was important enough that it became my North Star. I felt for a few moments a new way of being in the world, I felt free and without contradiction, free from fear and from the register of possession.

I observed that my register of daily life was the contrary of this experience, as if I felt profoundly that everything in it was bad. It is not something I register consciously but it acts co-presently in my daily activities.

Observing my images or representations I noticed a sense of generalized fear, an anguish. It was not easy to see that background, but if I attended to the registers that these images produced in me I could trace sensations of running from something and constantly searching for something.

This need to give affective charge to my Purpose, which I considered as something very necessary, was accompanied by many askings to my guide, which allowed me to find a connecting thread that increased my affective charge.

A friend recommended a practice to help me in this: to carry out my reflection out loud while walking about. I added to this suggestion two questions: **What have I been searching for in my life?** and **What do I believe I truly need?**

I started to walk and talk aloud, answering these two questions to myself. The discourse began very rationally, trying to organize my argument, but in the measure I loosened up, I began to register meaningful things. It felt like a catharsis, where one feels that something is freed and something fits, and I said to myself: Yes, that's what I've always sought! That's what I really need!

This exercise had its cycles, at times some words felt charged, and at other times it was more superficial. It was a way of bringing forth the Purpose, and feeling it with more potency. I discovered in this exercise a way of connecting emotionally with the Purpose -- different from a silent meditation, for example, or reading from a notebook.

I recognize here a very important moment in my process. With this exercise my process was accelerated, and I saw advances in both the Practice and the Style of Life, which I will discuss later.

Conclusions on the resistances and difficulties with the Purpose

The biggest difficulty is to give charge to the Purpose and this is discovered as we establish relationships between Purpose, Practice, and Style of Life. The greatest affective charge must be reflected in everyday behavior, in the interests shown by the mental direction, and a greater emotional charge should also be evident as a greater profundization in the experience or Practice.

Practice | Resistances

This process began when the material on Ascesis was delivered in the meeting of the School. It speaks of putting together a procedure with the most significant steps of the discipline or an important experience that one registered in it, where the "I" is circumvented and one is placed in contact with profound spaces.

In the development of the mental discipline we don't work with the Purpose. It is a process of internalizing in which one goes building on the registers of the steps, and in this process the practitioner moves toward the profundity of his or her internal space.

The allegory that represents this process for me is that of the Russian dolls, where we bring out each time smaller dolls from inside one another. Each doll corresponds to a register, until arriving at the intuition of a greater ambit that gives structure to the world and the consciousness. It should collide with that which gives impulse to the consciousness, via the intuition or through some energetic cenesthetic register.

For the Ascesis, my first Practice was taken from Steps 1 to 10 of the discipline, supported by the registers of the steps and framed by the Gnostic prayer: "You who are the light of Gnosis, teach me to see your presence in the One and the All. Teach me to see with understanding beyond the Earth and beyond human eyes. You who are the permanent, show me through my memories, my passions, and my force which is not mine. You who are the One and the All, always still and always active, show me the mystery of that which is not in you, to understand through Gnosis that you are above light and above darkness in eternal unity "(Silo).

The second practice I explored was allegorical. Using the scenic imagery of Punta de Vacas Park, I leave the multiuse hall and climb up the stairs until I reach the plaza of the steles and proceed to the hall. I encounter my guide and I do an asking. I enter the hall and try to fuse and disappear in the center of the room.¹

The third exploration was with the mental silence:

"We are going to do a work to silence the mind, to make the noise disappear, the images that stop us from quieting our mind and heart I try to listen to a distant sound that I can not hear, in order to hear that distant sound, I become quiet and place all my attention on "that distant something"... From this silence, I ask the most profound part of myself, what is it that my life really needs? And I make a mental silence, trying to hear the answers that arise and attend to the response or those answers that do not come from the habitual part of my "I", from my own reasoning, but they seem to come from another space, a deeper space..

Il meditate a few moments about what my life really needs...

In contact with the most profound part of myself, I ask in my interior for the necessary force, mental peace and joy to achieve what my life truly needs."

- Silo, Bombay 1980

The fourth exploration was based on my breathing, I drove the breath to my heart, felt pressure in my chest, and then "go out"² in the expansion. Sometimes I added an asking. It is similar to

¹ "This is an intentional effort to stop every image and sensation, attending to the outermost part of the hall, i.e. feeling the dome of the hall. This register is similar to when I attend to the sphere in the work with the Force, when I attend to the periphery of the sensation of the sphere as it expands." – from notes provided to translators from the author.

² "This is also an intentional effort, where I try to stop all images and sensations, attending to the expansion towards infinity, so that's why I use the word irse."

the work with the Force, but instead of the visual support of the sphere I work with the cenesthetic image of my breathing.

The fifth exploration was the Prayer of the Heart. *In broad strokes, the prayer works like this: the practitioner in silent meditation concentrates on the heart and, invoking a short phrase, inhales gently bringing the phrase with the air to the heart. When finished inhaling, you "press" to reach deeper. Then you exhale very gently without losing the attention on the heart. (Psychology Notes, Silo)*

Sometimes I did a previous asking, and when I inhaled and felt the inside of my chest and I carried that feeling further back, I asked: Maestro Silo, help me.

And finally, for a time I combined both the breathing and the expansion with an asking, and the breathing and the sensation inside the chest carried that feeling deep inside the heart, supported by an asking or prayer.

Resistances and difficulties encountered in the explorations

The first exploration, using the sequence of the 10 steps of the discipline, was short-lived for me, because it was labyrinthine and there was confusion in the registers. I found it very complicated because it required a significant quantity of attention.

The second way was allegorical and it felt fictitious, contrived. The register was very vigilic, on the periphery of the mental space.

The third way, using mental silence, was difficult because listening to a distant sound requires an ambit where perceived sounds do not saturate the ear. The noises in a city have a simultaneity that often prevents hearing the most distant sound.

Joining together the fourth and fifth explorations -- support of the breath, bringing air to my heart, feeling the chest and expanding, or taking a breath and feeling the inside of my heart and bringing that feeling backwards -- has been where I've had more permanence, and it is what I still practice today. Since it is similar to the work with the Force and the asking or the gift given by Silo, the registers are much more familiar to me.

When I was inside myself, behind my heart and attempting to go toward the profound part of my mental space, there were constant rebounds. It was like hitting a wall, there was always something that pulled me out -- a sound, some signal from the body. It was impossible to let go. I felt deeply tense.

During the experience, my attention was drawn to external and internal stimuli. Attention on the center of the chest and behind the heart fluctuated. When I could feel the heart more profoundly, there appeared unusual registers that took me out of this state. It was a mess, and an art to be learned. The paradox that appears is how to go toward something I think is very important, very necessary, but if I force it, if I chase it, it disappears and the opposite occurs? I think herein lies the greatest learning and experimentation.

By increasing the cenesthetic registers the inner world is amplified. In vigil, when placing the "attentional I" on the periphery of the space of representation, no tensions and climates are registered, but that does not mean they are not operating; they are operating below the threshold of perception of the cenesthetic senses. When the "attentional I" goes to the interior of

the space of representation mental noises begin to be registered which are the work of the senses, the memory, the consciousness, tensions and climates. One registers oneself as more unstable but in reality, this deepening in the mental space connects you to your internal landscape and highlights the need to change it. This difficulty is the raw material to begin our work on these tensions and climates.

I was finding my internal world and my way of being in the world fearful and possessive, with contradictory images. What became important was the need to normalize vigil, as proposed in the work of School prior to doing the discipline.

Questions arose such as: What really makes my body tense? What troubles my heart? What makes my mind restless? This is a much deeper self-knowledge, trying to discover the root of my conflicts, the root of my mental suffering.

I started working with self-observation. When experiencing tension, an emotional overcharge or mental restlessness, I attended to the register and tried to reach the origin of how the contradiction arose, observing the background fear, what I feared losing or not achieving. And always the plot or thread took me to a basic climate which was the search for appreciation or running away from rejection -- something I had found in the Self-knowledge work I did years before.

Another difficulty I encountered has been **how to configure the phrase or the prayer** that is also an asking so that it has the force of necessity and the emotional charge required to take it with inhalation of air to the center of my chest and to my heart. I'm in the process of finding the emotional charge of this prayer; it is not yet defined. Perhaps it is similar to the process of charging the Purpose and finding the right fit.

Expectations are another source of distraction. When you want to rest and sleep the night before an important activity, expectation prevents you from falling to sleep. But you do something to let go, either with images or cenesthetic sensations, allowing you to fall into sleep. The search for this register of falling has been part of my experimentation.

Also there is a **cultural dragging**. In our success-oriented culture, for example, where the least effort is expected to bring the greatest profit, upon facing difficulties we begin to wonder whether such an investment is worth it if the results are not in sight. This resistance in practice translates into an inner voice, an inner judge, who tells you you're wasting your time. This seems to me an interesting reflection; we must somehow understand that the resistances show us the not-false path and indicate the direction to follow. We begin to thank every difficulty or resistance, because it is the *materia prima* needed in order to play the most transcendent game in life.

How do I place myself so that the "attentional I" becomes silenced, turned off, allowing me to fall into the profundity of my consciousness? What's the trick? This is still a very diffuse register and it is in process. I think this is the greatest of the resistances in all the mystical culture. The profound mystics talk about this issue and give its indicators, sometimes with language that makes it difficult to locate the register, and apparently at this point the only master is oneself. One has to find the correct placement of the "attentional I" so that for a moment its activity is suspended and one can break the wall, sneaking into another time and space.

Some ancient mystics such as Teresa of Jesus worked the rebounds or mental noises in the Style of Life, trying to change behaviors, seeing in her behavior the possessive backdrop of the

consciousness. The attitude of humble search could also lower expectations, anxiety and mental noise.

This led me to observe the representations that accompany my perceptions, trying to find a common thread, paying attention to my registers of internal violence, my self-betrayal, discovering my compensatory tendencies, and trying to reach the registers of fear (what I fear losing or what I fear not achieving). This observation, without judgment, simply looking without doing anything, began to help me understand my compensatory tendencies that produce a lot of anxiety, restlessness and fright. This act of simply looking let me recognize registers that were present when carrying out the Practice.

One day, I was enjoying my usual Practice, and for a moment I had the sensation of disappearing and I felt lightness³. I finished the Practice, took note of this register, and doubting it was due to anything special, chalked it up to a sudden lowering of my blood pressure or heart arrhythmia.

But as the days passed, there was a register that caught my attention, something very soft: a change of meaning in my own biography. I felt that I was free of guilt for all my failures, misfortunes and mistakes; the answers I gave to those situations were the only answers I could have given, I realized, within the conditions I was under at that time. This is what is proposed in the guided experience My Greatest Mistake: a register of change of meaning. There also arose situations in everyday life where I began to softly look at things from the other side. I related this with a comprehension of the principle of the factions.

I say softly because the register is one of softness. It's not a bolt that hits you in the head and leaves you looking the other way, but rather it is a new look that appears. One begins to feel very humble.

But here is the paradox: as I had had this register of disappearing and feeling lightness, every time I did my Practice that register became a new resistance. I would feel some cenesthetic sensation and the memory would quickly bring forth data from the previous experience, which pulled me out of the experience. Now, the memory of that register played against me, it was no longer a step to support me but something I had to give no importance to during the Practice.

It is a kind of virus of the heights: you believe the tale and you lose the "humble search." It is the same as when you are recognized for some achievement and people pat you on your back and you get arrogant. It is a nice register, but it is a side-effect of true action. But that can not become the objective, for as Master Silo said, that is putting the cart before the horse.

So this small step and the virus of the heights of believing in the story of your progress and success are resistances that appear along the way.

That feeling of triumph impedes progress and one finds oneself with a new hurdle to overcome.

³ *"It is a register of suspension of the I, experienced as a kind of fainting or lightheadedness. For a brief moment everything stops, all kinds of sensations. Afterward it is like a return."*

Conclusions on the resistance and difficulties in the Practice

The resistances found here are the internal noise that prevents the letting go and the difficulty in finding the most appropriate procedure for oneself. I recognize a relationship between the work with the Purpose and the Practice: to the extent that the Purpose begins to deepen⁴, it will also clarify the best Practice for you. As you delve into the Purpose you delve into registers that go toward the interiority of your mental space.

In the measure that the Purpose begins to deepen, the Practice becomes clearer. The Purpose becomes deeper and the registers of going towards the interiority of the mental space also become deeper.

There is no better or worse Practice; what matters is the affective charge of the Purpose which allows more profound registers.

Because of the work with the Asking and with the Force, I personally felt closer to the Practice with the breathing.

Style of Life | Resistances

The resistance detected is a **lack of internal calm**. One registers a tense body, a troubled heart, and a restless mind. This is the same register detected in the Practice. When you try to go to the profound mental space there is a rebound, which you also register in your everyday life as a lack of internal calm. The recognition of this inner restlessness, while undergoing a work of transformation, produces, paradoxically, discomfort since one begins to register greater tension in one's daily life. This resistance is a lack of comprehension of the relationship between Style of Life, Purpose and Practice.

So, what is the Style of Life? I interpret it as a reflection of the Purpose in one's daily behavior. If my Purpose leads me to **surpass** the contradiction and the violence that I register and also leads me towards **understanding** death and transcendence, these two aspects should be reflected in my conduct and in my behavior. If my intention is to lower the noise, to achieve mental silence and progress towards letting go, this should be reflected in a greater inner calm in my everyday life.

It is the creation of a **center of gravity** where consciousness of self goes emerging, motivated by the Purpose and the profundicizing of the mental space. Bringing the "attentional I" towards a progressive introspection⁵ allows one to place it further back during vigil, generating a register of

⁴ "To profundicize the Purpose is to feel that this I want to achieve is the most important. The Purpose is a register, a sensation, a way of being in the world and I define it as a sensation where I feel "all is well." There is unity, there is reconciliation and there is inner faith. If I feel this as the most most important thing in life, above everything else, you will go finding a practice or clarifying a practice that allows you to silence or suspend the I and make contact with that which is your highest aspiration."

⁵ A progressive introspection means that the intentional focus is reduced, for example, to feel the heart more and more inside.
"And 'to place it back further' refers to the gap between the perceived and the represented. When I perceive something the meaning comes from the consciousness and the memory, when I observe everything that happens in my perception (meaning, consciousness and memory) and I realize there is a greater distance, I'm not in the things, I'm further back looking and, being further back, I can appreciate the representations that accompany perception."

inner calm. Also the need to observe situations simultaneously increases consciousness of self and the creation of that center of gravity.

I can recognize the emergence of that center of gravity by observing, for example, if in my mental behavior I begin to see and interpret from someplace new and soft, which gives me another point of view or another perspective on situations. Also in my emotional behavior, I slowly begin to get out of resentment and feelings of guilt; I begin to see that in my life there are no guilty ones and that I have not chosen any faction. I can feel changes of meaning.

In any internal work whose objective is to discharge and transfer charges and thus integrate contents (such as the guided experiences, transference, or self-transference), the only way to see if the desired goal (reconciliation, for example) is met is through one's behavior. The register of change of meaning⁶ vis a vis the problem at hand can only be seen in one's behavior.

In this process one can use dreams, realizations, changes in meaning, occurrences, suspicions, intuitions, and all those experiences that occur at different levels of consciousness and which are reflected in my behavior, and therefore in the Style of Life.

In my case, I had two **dreams** which I'll strip of their allegorical garb in order to be brief.

In the first one I had to destabilize myself in order to fly. I moved wildly and suddenly I began to fly.

In the second, in order to reach a certain depth in the sea, there was a map that was marked in three places and upon reaching those depths changes occurred in people. I interpret that these dreams revealed a search of my consciousness to find a Practice.

I also had **occurrences** (ideas) or **intuitions**, for example, that at the base of the behavior there is a binary code: 0 and 1; disequilibrium and the search for equilibrium; seeking pleasure and avoiding pain. This basic code drives all behavior. I relate this occurrence with intuition of the functioning of consciousness.

There were also **realizations** (falling into account), for example the possessive register of my way of being in the world. Leaving sleep and entering vigil I experienced it as putting on a suit, registering a tense body, a troubled heart and a restless mind. This was a very important realization because after this register I began to search for a new emplacement.

There were **changes in meaning** with respect to my biography, with regard to leaving guilt behind and feeling that I did what I could within conditions I didn't chose. There was a comprehension of the principle of factions.

Changes in behavior, such as changing diet, increasing exercise, or working with relaxation or guided experiences, should influence the Practice because they help lower the noise. Also an ongoing reflection about how contradiction, internal violence and betrayal of oneself are produced.

⁶ "Change of meaning refers to when I feel that there is no one to blame, or when an everyday situation that could turn into a tragedy is seen instead as an opportunity."

Conclusions about the resistances and difficulties regarding Style of Life

The greatest resistance is **lack of internal calm**. The Style of Life would correspond to how one's advancement is reflected in a charge of the Purpose and in a deepening of the Practice.

Failure to understand the relationship between Style of Life, Practice and Purpose will keep you from seeing that advances in charging the Purpose and deepening the Practice should be reflected in your way of being in the world, in the way you think or see, in the way you feel and how you act. There is internal calm.

Final conclusions

I synthesize this process as follows: I searched the mountains and forests until I reached a path. I'm newly on that path. I have yet to start walking on it and I am not clear whether that path will continue further.

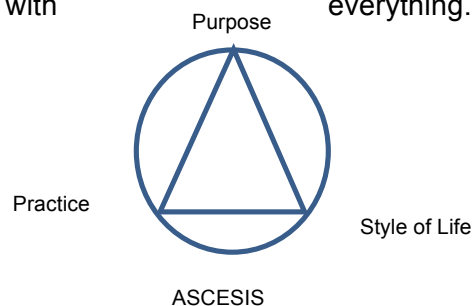
But I'm on the path. The life that I have left in this time and space I want to dedicate to walking it. May this walking allow me to overcome my suffering, leap over death, and approach transcendence.

In this work there are dark moments and also inspired moments. The greatest resistance is possession, not wanting to let go of the basic belief about what you think will make you happy.

In this process I realized that one of the greatest difficulties is to loosen up and let go. To let go is somehow to die, as we must abandon everything that involves our way of being in the world: our belief system and our illusions. In sum, the possessive register based on the fear of losing what we have; affections; things; people; health; youth; and finally losing the body and the fear of not achieving what I want, what I think will make me happy. That possessive root of being in the world is the greatest resistance.

This resistance, detected through the inability to give affective charge to the Purpose, is also registered as a difficulty in letting go in order to move into deeper areas of the consciousness, and in the lack of inner calm in everyday life.

The process of Ascesis can be represented, then, as a triangle where each edge connects with the other. If we put the Purpose at the top of the triangle we see that it is attached at the base with the Practice and Style of Life. Practice in turn connects to the Purpose and the Style of Life and finally the Style of Life connects to the Purpose and Practice, and the circle surrounding the triangle connects everything with everything.



The Ascesis, looked at this way, is a

structure whose direction is essential

transformation. It is replacing a not-chosen landscape of formation with something dear and built by oneself, based on registers of unity.

All of the advances toward increasing the charge of the Purpose and deepening the Practice should be reflected in the Style of Life. If there is no such reflection, it is something to keep in mind, because it is the only indicator that can show you if your direction is correct or not.

*English translation by Nicole Myers, Dennis Redmond & Patricia Rios
Park of Study and Reflection/Hudson Valley
December 2016*