

**PRELUDE TO THE INVOCATION
OR
MEMORIES AND REFLECTIONS ON
THE SUSPENSION OF THE SELF**

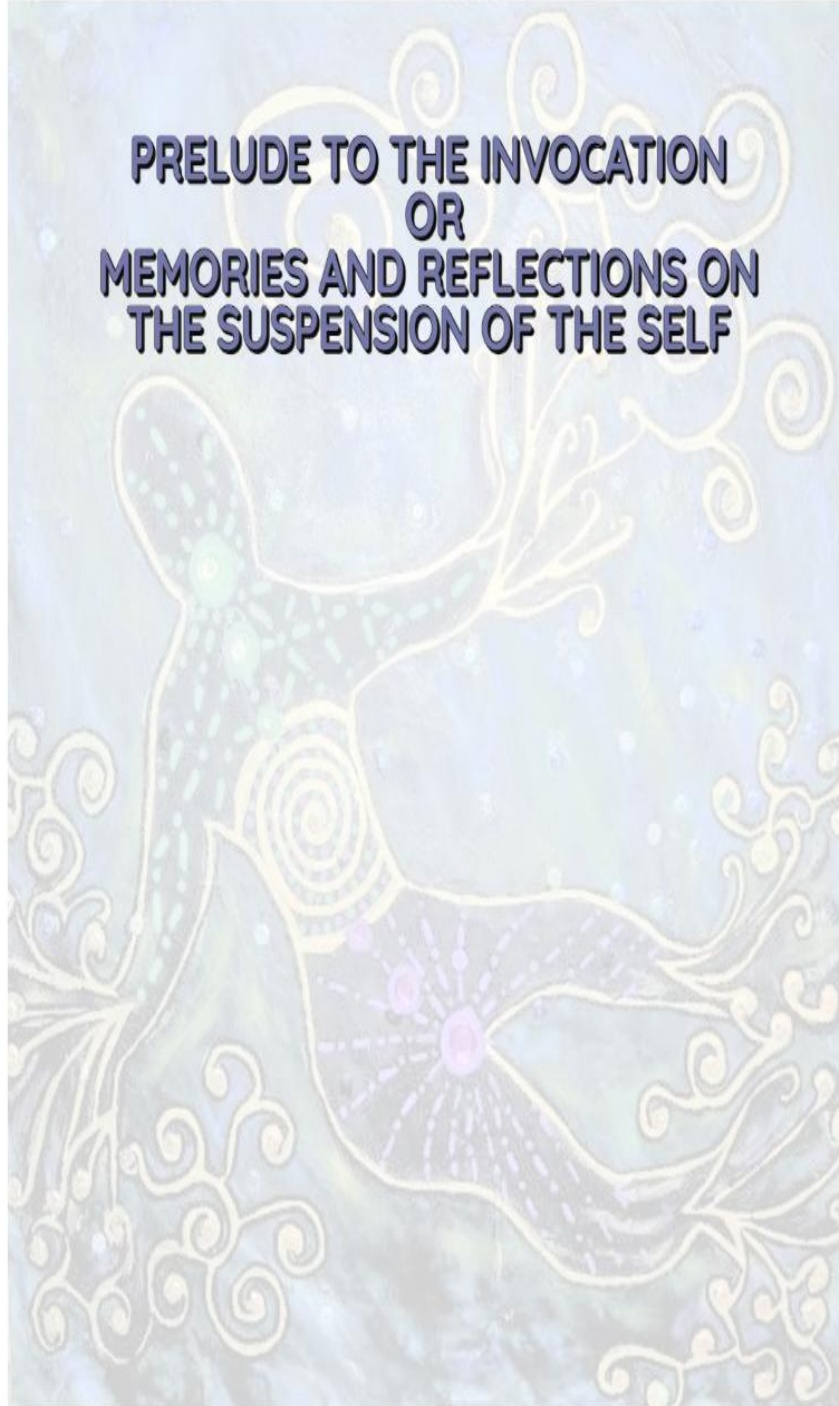


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Introduction

In revisiting my biography, I noticed that the phenomenon of suspension of the "self" manifested naturally before I even became aware of it. It seems that I unknowingly experienced a different ability than those I usually acquire through learning. It was another type of intuitive teaching that was not consciously recognized at the beginning of the process. It is a reflective approach to knowledge that I compare to the concept of "recollecting" and the "immortality of the soul" described by Plato in the dialogues of Socrates with Meno and in Phaedo, which recounts Socrates' Swan Song. These are episodes to which Silo refers in Psychology IV.

*"Thus, the soul being immortal, and having been born many times, and having seen all things that exist both here and in the other world, there is nothing which it has not learned; so that it is no wonder that it can recollect the things it knew before about virtue and other things. As the whole of nature is akin, and the soul has learned all things; there is no difficulty in her eliciting or as men say learning, out of a single recollection - all the rest, if a man is strenuous and does not faint; for all inquiry and all learning is but recollection."*¹

*"We cannot say anything about this 'void.' The recovery of inspiring meanings, deep senses that go beyond mechanisms and configurations of consciousness, is achieved from the self when it resumes its normal waking work. We speak of 'translations' of deep impulses, impulses that reach my intracorporeal during deep sleep, or impulses that reach my consciousness in a kind of perception different from those known at the moment of 'return' to normal waking. We cannot speak about this world because we do not have any record during the elimination of the self; we only have 'reminiscences' of this world, as Plato comments in his myths"*²

An innate knowledge seems to exist in copresence, waiting to be made conscious. It is not perceived in the same way as ordinary knowledge. For example, has logic - which is an attribute of my consciousness - been learned? Not really, as it is made of the same substantial and intangible substrate that structures the universe; it has evidently always existed and structures the acts of my consciousness to perceive the world and my own subjectivity. It is immanent and tends to construct a relevant interpretation of what my consciousness perceives of itself and its environment. It is rather a matter of "recollecting" that logic is a constitutive and structuring aspect of my consciousness. In this writing, I attempt to observe and give a different flavor to logic than the tedious one that was instilled in me through my education. It will be more of a description, as logic and geometry were regarding Plato's logos, starting from a more philosophical and metaphysical perspective.

¹ Platon, Traduction : Léon Robin, Ménon, p. 37

http://artyuiop.fr/artyuiop/Platon_-_Ménon_files/artyuiop107-Platon-Ménon-trad._Leon_Robin.pdf

² Silo, Notes de Psychologies, Psychologie IV, chap. p. 155

It is a process of attention and "phenomenological reduction"³ that has led me to become conscious of something I already knew. The difference now is that my consciousness identifies it by the term of its cultural definition, "logic," as well as by shaping my perception, structuring it to connect me with my environment.

Before describing my understanding⁴ of suspension, it seemed more appropriate to begin this writing with the chronological order of experiences that intuitively led me to the awareness of the phenomenon of suspension; then continue with the more conscious description of the phenomenon through its observation and understanding; and finally, conclude with meditation to reach a higher level of consciousness and reflection regarding invocation, which is ultimately an indirect form of habitual desire. The "self" is suspended when my attention and reflection on desire transform my perception, which is thus reeducated. Apart from apodictic⁵ truths and axiomatic⁶ statements, my goal is not to make an assertion about suspension, but rather to use demonstration while unburdening myself from cultural mnemonic baggage and thus develop a phenomenological approach to discovery through the relevant path of reflection. However, in the sense of Kantian criticism, it is important not to overlook that the relevance of noesis does not completely exempt me from the possibility of error, but primarily instructs an approach that motivates doubt and questioning in order to pursue a better process of knowledge. Thus, relativizing the powers of reason without losing sight of the universal dimension of its principles.

This writing will have more the character of an essay than a study. In this sense, I will express myself more in the first person to emphasize that my reasoning starts from my subjective aspect, and then I will attempt to invite the reader to consider whether my writing merits the transpersonal level of intersubjectivity⁷. As in my previous writing, "Meditation on The asking," I do not exclude the "intersubjective" aspect of my statements, and it is up to the reader to appreciate it for themselves. At the appropriate moment, I will further develop this latter aspect to correlate it with suspension because, in my opinion, these two concepts cannot truly be conceived independently.

Synthesis

This writing is an essay that initially reflects my immediate understanding of suspension drawn directly from its experience. Then, it draws parallels with Silo's writings on the same subject and also complements with the thoughts of Plato, Edmund Husserl, and, more generally, in alignment with the legacy of philosophical and literary idealism. From a Siloist perspective, it is a conception of the phenomenon that is more focused on the psychophysical aspect and the consideration of inner states⁸. Concurrently, this contribution is an approach aligned with my own vision, which is more Platonian, based on my understanding derived from my discipline, "the mental."⁹ I will not discuss it here, but my

³ The work consists in reducing the act of thought to pure thought. The characteristic of pure thought is the suspension of judgments, emotions, and a priori assumptions

⁴ From the experience of knowledge that has emerged within myself rather than as an external given

⁵ Demonstrated truth and intersubjective

⁶ Statements that one cannot oppose without contradicting oneself

⁷ The universalism of subjectivity

⁸ Inner states, Humanizing the Earth, Silo

⁹ Mental Discipline: see Silo, The Four Disciplines

<https://www.parclabelleidee.fr/docs/lesquatredisciplines.pdf>

intention does not exclude exploring other types of access to suspension through altered states of consciousness such as trance, transfers, sensory deprivation tank experiences, natural sleep phenomena, dance, hypnosis, plants, mushrooms, and breathing. Here, I am rather focused on accessing suspension with the help of study, reflection, relaxation, and meditation. While initially this writing takes on an explanatory and descriptive tone, my goal is primarily to transmit my experience of suspension, not only as data but also as a potential experience of suspension that this reading could inspire. Just as discussing sex can stimulate sexuality, talking about suspension can stimulate suspension since it can only be truly discerned through the lens of the same state. Therefore, the task is not easy, and the idea is not necessarily to grasp my words verbatim, but rather, as when reading enigmatic prose, to surrender in an immediate state of perception, non-discursive, to this writing and potentially reach another type of reading that can stimulate the phenomena of alterity in co-presence with the reader's own depth.

The interest

For the masters of the School, it may be a matter of discovering or rediscovering the experience of suspension from an unusual perspective. Perhaps in the same way it was for me before. Today, in a less ethereal manner, I attempt to clarify the concept as I understand it, but obviously, I do not claim to provide a formal definition that is universally valid (appreciable) for everyone. Each person will recognize it or not for themselves. Regardless of how this writing is received, my viewpoint on suspension is primarily a fundamental contribution for myself and potentially for other members of the School if they conceive it in the same way. Even though this phenomenon still holds enigmatic aspects for me, it is no longer a distant and unattainable objective as it has been for a long time. Thanks to my more recent approach, it has become a culmination of asceticism that I deem accessible and, in certain aspects, rather common to the point of becoming habitual in practice and lifestyle. The extraordinary has almost become ordinary, or rather, the ordinary has become extraordinary, thus allowing depth to invade the everyday.

Despite the resistance of my "self" which feels destabilized by this altered internal state that often leads it towards the unknown, the aim is to discover, at the end of the cycle, a unifying space of the mind and a state of ataraxia¹⁰ that brings peace and inner freedom. This is a process connected to each person's respective disciplines as well as "The Message of Silo"¹¹. The realization that a future exists in copresence for humanity in the form of an immanent "Plan" also referred to as the "Design", which I illustrate with this passage from the twelfth level of Silo's allegory of inner states:

"12. If, on the esplanade, you manage to reach the day, before your eyes will arise the radiant Sun that will illuminate the reality for the first time. Then you will see that in

¹⁰ Tranquility of the soul, especially among the Epicureans and the Stoics

¹¹ http://www.silo.net/system/documents/10/original/Mensaje_fr.pdf

everything that exists, there is a Plan living."¹²

The experiences

If I go back in my biography as far as my memories go, my first experience with suspension appeared during my preadolescence. At that time, I already noticed a gap between what was instilled in me as certainties about life and my vision, which was filled with questioning about states of consciousness that no one talked about. Without fully understanding the phenomenon - or even identifying it as such - I recalled episodically experiencing the emergence of a curious state of peace, freedom, authenticity, and compassion¹³. I remember that at times I could transform myself into someone even greater than the idea I had of an adult, like a "little Buddha." I was no longer just Antoine but something more than the usual "me." I don't remember it very clearly anymore, and I still can't explain how I could trigger this transformation, but it seems that I managed to do it somehow. My relationship with adults seemed to be on the same level of equality. I probably had listening and compassion abilities, and sometimes maybe I was listened to like an adult, but it made me uncomfortable because I thought, perhaps wrongly, that I didn't deserve this distinction. What I feared was that since I couldn't maintain this state for very long, inevitably the magic would fade away, and those around me would be disappointed. Like Cinderella's disenchantment after the stroke of midnight, I would become the usual Antoine again, that disappointing teenager I considered immature and carefree. However, this particular state continued to punctuate the course of my life with unexpected little experiences. I remember, for example, my fifth-grade teacher, after correcting a composition I wrote on the topic of my idea of the experience of death and my last moments of life, asking if it was really me who wrote it. She had shown it to her colleagues, and they all thought that my story couldn't have been written by me but rather by an adult. These were extraordinary interludes despite the academic difficulties in my ordinary boy's life, and I didn't feel their evident absence as a total disappearance from my register, which still remained latent within me.

Later on, I connected my cogitations on this phenomenon with several significant and recurring dreams of "false memories," one of which I'll share from "Le Paysage onirique"¹⁴ which I report here:

"While I had forgotten everything, as I always do, I suddenly remembered, as I always do, that I knew how to fly. All I had to do was concentrate on a force that I felt rising within me, lifting my body upward into a state of weightlessness. The challenge at that precise moment was being too high, losing control of that weightlessness, and risking a deadly fall."

¹² See the chapter "Inner States" in Silo's works "Humanize the Earth" and/or "The Message of Silo." Editions Références

¹³ Absence of a superiority complex, of reproach, to make way for listening to others and understanding them

¹⁴ "Le paysage onirique" as a Translation of the Ascetic Work" by Ariane Weinberger, "The Virgin," page 89.

These dreams seem important to me because, in transcribing my musings on these experiences, they likely testify to my perception of an even higher plane, a subtler gaze that surpasses my understanding. Suspension brought about fears within me, and these types of dreams seemed to highlight the need to let them go. Returning to childhood, this exceptional status of being a "Wise" child also set the bar very high, as it seemed challenging to maintain the coherence of that state in daily life. The dreams appeared to attempt to draw my attention back to this tightrope exercise but also towards the ineffable answer that I could not yet envision and conceive. These sensory and mental phenomena naturally appear to my perception without the exercise of attention, but today, they have taken a significant place in my space of awareness.

At an even higher level of interpretation, these dreams seem to - to my surprise - reflect the theory of metempsychosis and the very concept of reminiscence or "resouvenir" as described by Plato, even though during that time, I was not yet aware of these writings.

My dream:

"Although I had forgotten everything as usual, I remembered as usual."

Plato:

"The soul has learned everything, and nothing prevents that, by remembering one thing, which men call learning, one may discover everything else about oneself, provided one has courage and does not tire of searching. For indeed, what we call searching and learning is simply recollecting."

For most of my life, I felt rather ashamed of these tendencies towards pure thought¹⁵ (eidetic in philosophy) because it separated me from materialistic and pragmatic social interactions. Instead of sparking interest in my inquiries about the intelligible, I mostly elicited criticism, annoyance, distance, and even indifference from others. So, I found it necessary to adapt to my social environment, and I often put this aspect of my life in parentheses until I discovered

¹⁵ The subject's reasoning disposition is characterized by a thoughtful and analytical approach. They approach paranormal experiences and extraordinary phenomena with an open mind and a willingness to understand their meaning and impact on their life. They explore concepts such as the suspension of the self, remembrance, asceticism, and transcendence, connecting them to their own experiences and broader philosophical ideas.

The subject observes sensory and mental manifestations that go beyond tangible and materialistic reality, seeking to find deeper meaning and a connection to a higher level of consciousness. They highlight the necessity of introspection, attention, and openness to subtler dimensions of existence.

In their reasoning, the subject questions social and materialistic norms prevailing in their environment, expressing a desire to surpass the usual limits of thought and action. They seek to understand the nature of human beings, their relationship with the world, and the possibilities for personal and collective transformation.

The subject also references philosophical works, such as the writings of Plato and Silo, to enrich their reflection and establish connections between their own experiences and the concepts addressed by these thinkers.

In summary, the subject's reasoning disposition is characterized by a search for meaning, an openness to unconventional realities, and a willingness to transcend the limits of ordinary thought to explore deeper aspects of human existence.

Silo's philosophy. However, despite this encounter, the complex persisted because the way I perceived the Humanist Movement at the time seemed still too materialistic and too focused on direct action in the tangible world. Perhaps I misunderstood, or it was wrongly presented to me because it was a form that didn't quite suit me, as I believe the relativism of the concept of "transformative action" (how action, by transforming the world, also transforms the one who performs it) is a transformation that operates from the outside, while for me, it primarily occurs at the level of ideas and, through resonance, transforms the tangible world. For instance, I cannot truly act against violence if I haven't first become aware of the determinism of my thoughts that involves violence. Furthermore, it is even possible that I may act with violence myself in the attempt to counter it if I haven't also identified and frustrated that violence within me.

In this chapter, I will chronologically address the "paranormal" experiences that followed the one with the "child Buddha."

For instance, there was a surprising experience during my adolescence that helped me understand the concept of the suspension of the self. It happened at my school during a recess under a large covered area where regular football games took place. Suddenly, I found myself plunged into darkness, weightless in a completely black and empty space. The concept of the suspension of the self was perfectly illustrated in that environment. Unlike the reaction I might have had in a similar situation in the tangible world, I did not panic at that moment. Instead, I felt an indescribable joy of being there. I usually avoid using hyperbole, but I do not know how else to accurately describe this phenomenon because it surpassed the limits of my understanding and the usual notion I had of well-being. I remember thinking to myself, at that moment, that I had never experienced such intense joy before. It was also a feeling of love of indescribable depth and an exhilarating sense of absolute beauty. After a long gap in my true self, it was as if I had finally found myself and the feeling of being truly at home. Some time passed in suspension within that darkness and void, and then a tingling sensation occurred in my legs, followed by the lower abdomen. The sensation gradually intensified as it traveled up my body. Once it reached my head, I suddenly had the sensation of ascending at a dizzying speed, similar to the feeling of knots in the stomach when experiencing a rapid ascent in an elevator. I felt like I was being propelled by a rocket, exponentially accelerating upward. I was ascending towards an unknown surface, and as I approached it, I began to feel a tremendous pain in my skull until I regained consciousness of the "real" world, lying on the ground of my school's covered area. Nobody had noticed yet, and the football game continued. I knew from the headache that I had been hit on the head, but I became partially amnesic and couldn't remember the circumstances. For decades following the experience, I kept the memory of this story without mentioning it because, in a way, it seemed unimportant and as if it hadn't really happened. Much later, as an adult, while watching a television program about near-death experiences, a guest recounted how theirs began, describing almost word-for-word my experience. The difference was that their ascent did not lead to a return to the consciousness of wakefulness but to the famous tunnel of light frequently described by people who have had such an experience. It was like a cold shower, a shock, as if that person had stolen my story. However, their account relieved me of any inhibitions, and from that moment on, I began to dare sharing this extraordinary story with less fear of being seen as eccentric. It is a narrative that is not so delusional and that I relate to Brentano's description of life after death.

"At the moment we depart from life in this world, we separate from everything that obeys the

laws of the natural sciences. The laws of gravity, sound, light, electricity vanish for us, along with the phenomena for which experience has established them. Psychic laws, on the contrary, retain the same value in the afterlife as they do here, to the extent that our life is immortal."¹⁶

During that same period, I often enjoyed conducting inner experiments while listening to experimental music played on a synthesizer, commonly known as "trippy music." With my friends, we would lie down on the floor and close our eyes. Surrendering to those strange sounds, our bodies and imaginations would drift into unknown universes, and afterward, each person would share the narratives of their inner adventures. Later on, I realized that at night, when it was time to go to bed, I could further pursue this experience without the aid of music. For hours, I would remain still, lying down with my eyes closed in my bed. Regardless of my will, peculiar sounds and luminous shapes would manifest themselves, along with kinesthetic phenomena that made me feel as if my body was levitating and tilting. The sensation was sometimes so strong that I could feel the centrifugal force of my body spinning around itself. It was so intense that I would stop the experience out of fear. Later, I read an article on astral travel that described this sensation of spinning that precedes the journey. According to the author of the article, it is a safe stage that precedes the journey but often intimidates some people, dissuading them from continuing the experience.

In this chapter, I hesitated to recount another episode that I usually omit out of fear of not being taken seriously and also because it doesn't seem easily expressible as it surpasses my rational mind. This exceptional experience no longer truly represents the idea and detached approach with which I currently approach suspension. With hindsight, it appears to me to take on a more accessible and common aspect in everyday life. Ordinary suspension is relatively easy to access through minimal meditation (Buddhist meditation, Descartes' meditation, etc.), sincerity, and an emotionally charged intention. On the other hand, the experience I am about to present, with its spectacular and spontaneous attributes, seems inexplicable and too rare to be reproduced or integrated into a lifestyle. I do not completely close the door to this type of access to suspension because I have indeed experienced it. Despite its incomparability, this experience can also demonstrate that I do not conceive of suspension as a phenomenon with clearly defined boundaries, and it can motivate me to keep my mind open and willing to question this subject at any moment.

As I have narrated before, my process did not begin with Siloism but much earlier, since my childhood. It is important to understand that for over twenty years, I had repressed my reflections and the memory of these experiences. But evidently, when you suppress your true nature, it comes back with a vengeance... However, my encounter with Humanism led to the recognition of this eclipsed life - like a rebound effect, an internal shock - and thus, I reconciled with my process. This commotion had the effect of a radical suspension of the self and a constant sensation of an altered self from waking to sleeping for about two months. New physical sensations and altered perceptions emerged: my face felt as if it had been sunburned, my chest was under the pressure of an unusual force that burned from within, resulting in a sensation of expansion. I felt a burning force as if I were about to give

¹⁶ Franz Brentano-Psychologie du point de vue empirique - p. 46
Aubier-éditions, Montaigne 1944
PDF

<http://dl.ub.uni-freiburg.de/diglit/brentano1944/0010?sid=0560e2f663f4d1a12c81839089275a0b>

birth to a ball of fire at any moment. I had the impression of being inhabited by a divine entity. It seemed to be in perpetual expansion, too confined within my body to contain it. I was no longer truly alone, as we were now like two beings within one body. The "self," the observer who is recounting these events in this narrative, was consenting to this invasion while relishing in these new sensations of strength and wonder. I observed, astounded, as this energy used my body to interact with the world, creating a constant revolution in all aspects of my life. We were two, but at the same time, I perceived and felt the world through it. It seemed divine to me, yet paradoxically, it appeared rather young and rebellious, sensitive, pure, and indifferent to the tangible world. There was a contrast between the intense heat I felt within myself and the cold sensation I experienced from the outside. From the perspective of this energy, this coldness seemed to signify its regret at being denied recognition by all human beings. This Force seemed to seek acknowledgment, but it had become too intense for my liking, precisely as I felt it in my chest. I began to worry that it would last for such a long time, with such strength and permanence. Each evening, I went to bed reassuring myself that the next morning everything would return to normal and I would wake up in my usual state. But every morning was the complete opposite, as soon as I opened my eyes, I was shocked to find that this force still had the same intensity, if not even stronger than the previous day. It had overwhelmed me, and I had practically lost control of myself. I felt exposed, raw, but at the same time protected by the expansion of this force. What I take away from this experience is that it suspended the fear of my environment. Having already experienced it, it seems to me that suspension tends to inhibit fear. But with this energy within me, I felt like I was no longer afraid of anything except itself. Just imagine for a moment the internal freedom I felt, to approach life and the world without fear. My environment seemed to transform into a vast playground where everything seemed possible and without consequence. For example, I remember during a university student party, this force seemed to have fun using me to disrupt the entire audience of a rock concert, consisting of 200 to 300 people. People turned around upon hearing me drumming on a high Formica table in the cafeteria located at the far end of the room opposite the stage. Of course, some frowned upon my interference, but many smiled, amused by the audacity of my feat. Another time, in a McDonald's, I spontaneously delivered a speech to astonished customers about individualism and the current difficulty for human beings to come together, while encouraging them to do so. This feeling of being two became so evident that I began to feel guilty for appropriating all these accomplishments and not admitting to those around me that my extraordinary behaviors, in reality, did not truly originate from me. During this same experience, another phenomenon occurred that I hesitated to describe, as it does not align with my current understanding of intersubjectivity. I want to warn the readers that this paranormal experience cannot be proven or demonstrated, but I am sharing it here because I had the impression of truly having lived it, even if it may have been an illusion. In order to avoid repressing it once again, I also do not want to evade an experience that may be considered irrational, as it also illustrates the state of grace in which I found myself. I did not immediately become aware of it because my consciousness resisted accepting it. When it began, I thought people were talking to themselves out loud, but after a while, I became aware that they were not verbalizing their thoughts, but rather, it was me who was hearing them. I had the impression of reading their thoughts as if from an open book. This altered state was not only about sensations but also a modification of my perception of space. It became a grand spectacle, as I perceived the world as if on a widescreen Cinemascope. The air shimmered as if I were looking through a sparkling mist. My sense of smell and taste were altered, as everything took on a metallic flavor. The most significant

change came from my attention, which became focused on the present moment. I had the impression that the past and the future were mere illusions without importance, and only the present moment was considered. The purpose of my life was no longer a repetition of the past or a goal in the future, as each present moment became a future in itself.

The principle of "opportune action" illustrates this moment well:

*"If you pursue a goal, you become chained. If everything you do is accomplished as an end in itself, you liberate yourself."*¹⁷

This kind of "hyper-presence" allowed me to become attentive to many phenomena of which I was not previously aware, such as the ability for insight and perception of phenomena of concomitance¹⁸.

After reflecting on it, it is through the practice of discipline and now asceticism, by becoming aware of and accepting these paranormal episodes in my biography, that I understood these consciousness phenomena were probably part of a "Design" specific to a relevant structure of processes towards my humanization. From this new perspective, I began to embrace this memory and integrate it into my asceticism. The most significant memories of meaningful experiences prior to my conscious asceticism were the debates I participated in on internet discussion forums. It was a period in my life where I questioned myself a lot, perhaps even too much for that stage of the process, as I felt a lot of guilt and failures. I had the painful impression of being a loser and no longer being in sync with the world. It was the early 2000s, the global economy was flourishing, and the materialistic paradigm of the system seemed victorious to me. Today, it amuses me to think back on it, but at the time, it was dramatic because I had no perspective. I saw those around me, sometimes even politically left-leaning, encouraging me to conform to their interests that seemed fashionable at the time. For example, personal and social success at that time seemed to be characterized by the accumulation of real estate property. An idea of happiness based on the independence and freedom provided by substantial material capital to ensure a happy, comfortable, and bourgeois retirement. Apart from the fact that I was still far from having such aspirations, faced with what seemed more like bragging than acquired happiness, I still ended up feeling guilty for not having done the same as others. Due to the apparent mismatch of my left-leaning beliefs, I now judged them as outdated and naive. My family and I suffered from significant debt as tenants burdened by high monthly rental prices. Probably due to carelessness, I had even neglected the social housing solutions. I then realized that my relationship with money and the "System" in general was too naive and ill-adapted. I also suffered doubly from guilt as a father who felt unable to support his family. I was greatly destabilized in the comfort of my certainties to the point of falling into depression. During this period of crisis, I sought to understand why I was experiencing so much suffering and hardship in my relationship with money. Like a patient who sometimes consults the internet to understand the etiology of their symptoms, I began to take an interest in those who seemed to be the best positioned and who espoused the ideology of happiness and freedom through property and money, namely the prophets of liberalism: the liberals themselves.

¹⁷ See the chapter on valid principles of action in Silo, 'Humanizing the Earth' and 'The Message of Silo'

¹⁸ An extraordinary coincidence that takes on meaning for the subject. Comparable to C.G. Jung's concept of Synchronicity

Upon reflection, I realized that my journey was probably not a simple chain of causality, similar to the naive narrative of "The Milkmaid and Her Pail" from La Fontaine's fable¹⁹. It seems entirely relevant to believe that this difficult stage was part of a latent process in conjunction with a purpose. All these experiences do not appear to be coincidental, but rather structured as indicative milestones scattered along my path. They were like doors that presented themselves, and it was up to me to choose whether to open them or not. Intuitively, I opened them, and unexpected experiences emerged. I could have never guessed what this encounter with the otherness of thought would later bring me: the dialogue with people who do not think like me, or even oppose the cultural landscape of my upbringing. This curiosity towards otherness was not entirely new, as far back as I can remember, even as a child, I would reflect on the disagreements among adults that I sometimes observed during their discussions, as well as those that came from television news about social conflicts and wars. Another question arose from my newfound awareness: since I considered myself fortunate to be born among those who were on the side of good and reason, I wondered why those on the opposing side, who had less luck than me, were consistently wrong? I thought paradoxically that if I had been born on the opposite side of my environment, for example, among fascists or the wealthy, I would probably also believe that I was relatively on the side of those who are right.

I understood that in reality, there was probably only one camp, the one that self-determined itself to be on the right side of reason. I wondered where reason truly came from, without the relative opinions that stem from cultural upbringing. What could determine the camp of goodness in such a way? It may seem excessive at the age of six, but I was already contemplating these types of questions that seemed fundamental for uniting subjectivities. I was likely driven by inquiries into my perception of morality following the difficult separation of my parents. Each of them, respectively, presented their version, attributing the responsibility for the failure to the other. For a child who loves both parents indiscriminately, figuring out who is right becomes a dilemma, both complex and absurd.

In another realm of intuitive philosophy, I also have a vivid memory of contemplating the perception of reality. Around the age of ten, while I was walking alone in a forest, I reflected on the fact that I was isolated in this natural environment. I became aware that I was the only human present, observing this forest environment. I believed that, as a result, this nature could only exist because of my presence in that place. I closed my eyes, wondering if what surrounded me would continue to exist without my observation, without the ontological consciousness that things are. With caution, I took steps forward with my eyes closed, feeling the ground beneath my feet, hearing the crackling of twigs, and blindly touching textures that I recognized as ferns and grass. This forest experience sparked a deep curiosity in me about the nature of reality and perception. It fueled my desire to understand the world around me and my role as an observer. I realized that reality was not simply given, but rather a complex construction influenced by our perception and consciousness. Since that day, I have continued to explore these philosophical questions and develop my understanding of the nature of reality and consciousness. It has shaped my quest for knowledge and fueled my passion for philosophy and self-understanding.

¹⁹ "The Milkmaid and Her Pail" is the ninth fable in Book VII of the second collection of Jean de La Fontaine's Fables, first published in 1678

In retrospect, I understand that if everyone has had similar experiences, philosophy is probably an innate pursuit of knowledge in human beings to find answers to the paradoxes that inevitably arise. Just a few years ago, I thought I had embarked on my ascetic journey when I entered the School, but it seems that my life is an asceticism in itself. Initially unconscious and then conscious. The School would be the process of becoming aware of this phenomenon and delving deeper into it.

Let's move past this digression, and I'll go back to my experience with opposing liberal thought. Without realizing it, I was following a similar path to Socrates with his dialectic described in Plato's dialogues. I had several experiences of engaging in discussions with people from very different ideological backgrounds, particularly in social forums, modern-day Greek agoras, which allowed me to participate in heated debates that eventually unraveled through "non-action"²⁰ or "deferred response."

Instead of engaging in verbal debates, the particularity of today's discussion forums is that they are epistolary, exchanging ideas through publications and comments via the internet. These exchanges are moderated in such a way that they cannot be modified or deleted once someone has responded within the discussion thread. What appeals to me about this format is the obligation to stand by our words. It enables me to uncover the bad faith of my opponents and resolve myself to discipline and intellectual honesty. So, I engaged in discussions with them—the liberals—and thus discovered the right-wing bourgeois thinking. Not through mediated means, but by directly engaging with individuals. Far from the comfortable consensus of those who shared my opinions, it was a real challenge for me. My convictions were often shaken as the rhetoric of the liberals was not lacking in substance. For every left-wing argument I presented, they already had well-studied and pre-established responses. From one liberal to another, like well-educated parrots, I was subjected to the

²⁰ The non-action requires much more action than supposedly positive action.

It seems that human beings have enormous amounts of energy. They have gone to the moon, climbed the highest peaks of the Earth, exerted tremendous energy to wage wars and produce instruments of war, developed technology, accumulated vast knowledge created by humans, worked every day, built pyramids, and explored the atom. When one considers all of this, one is struck by the amount of energy that humans have expended. This energy has been used to explore the external world, but humans have spent very little energy studying their own psychological structure. Energy is needed both externally and internally to act or to be completely silent.

Action and non-action require great energy. We have used energy in a positive way by waging wars, writing books, performing surgeries, and working under the sea. Non-action requires much more action than supposedly positive action. Positive action is controlling, enduring, escaping. Non-action is the total attention of observation. In this silent observation, what is observed undergoes a transformation. This silent observation requires not only physical energy but also profound psychological energy. We are accustomed to the former, and this conditioning limits our energy. In complete, silent observation, which is non-action, there is no expenditure of energy, and therefore energy is limitless.

Non-action is not the opposite of action. Working tirelessly for so many years, which may be necessary in the current state of affairs, is a limitation, but it does not mean that by not working you will have unlimited energy. Even the laziness of the mind, like the laziness of the body, is a waste of energy. Our way of life, which is a constant struggle to become or not to become, is a dissipation of energy.

Energy is timeless and immeasurable. But our actions are measurable, and thus we bring this unlimited energy into the narrow circle of the self, and having circumscribed it, we then seek the immeasurable. This pursuit is part of positive action and therefore a waste of psychological energy.

Jiddu Krishnamurti - Letter to Schools No. 12 - p. 40

same arguments. They were numerous on political forums, and the economic context seemed to support their stance. In the early 2000s, Iceland, Greece, and Spain were still considered economic miracles for Europe, thanks to the boastful claims of the supposed benefits of liberal reforms. The supremacy of their thinking in the political world seemed so prevalent that they managed to create the illusion of a reversal of values, even claiming to be humanists defending the freedom to pursue entrepreneurship and wealth.

The rhetoric of liberalism stems from empiricism, itself inspired by the dominant thought of the ancient sophists and cynics. It is part of a repetitive cycle that has lasted for 2500 years. Unbeknownst to me, I was likely walking in the footsteps of Socrates and Plato, who themselves embarked on a struggle for reason against the relativism of Protagoras and Gorgias, the early liberals of their time.

"Man is the measure of all things, of the truth and the false, of what is just or unjust."

*"The relativism of Protagoras becomes radical skepticism in Gorgias; there is no truth at all. What 'is' is never identical to what is said... What is true, therefore, is what I am able to persuade as being true... There is no 'natural' justice, universal, immutable (Hippias)."*²¹

I entered the debates with arguments stemming from my cultural upbringing, but the liberals swept them away like straw thanks to their well-established rhetoric. Initially, I was disconcerted and disarmed, but I had an intuitive sense that I couldn't stop there. I had to set aside my political culture and delve into my own gut to find the answers to counter the liberals' arguments. Due to their intensity, the debates often took a turn for the worse, descending into polemics and insults. I may not have always been courteous, but it seems to me that I resisted, or at least tried as much as possible, not to succumb to the ease of discrediting my opponents. The liberals acted like a pack of wolves, often arguing together, as is typically done by those holding dominant opinions to give the impression of being right solely based on majority opinion. This is a well-identified fallacy called "appeal to the people,"²² meaning that if a thousand people are wrong but one person is right, the opinion of the thousand prevails in claiming reason. Their intellectual dominance had so stunned the left-wing opinion on these political forums that most of the time, I was the only one defending a left-wing perspective. Perhaps out of frustration at seeing me hold my ground, their arguments reduced to personal attacks (fallacy: *ad hominem*). Their rhetoric sometimes seemed so impactful that I felt all my left-wing certainties withering away within me. The thought began to cross my mind that perhaps my way of thinking was obsolete, that it no longer had a place in this new world of triumphant liberal capitalism. Overwhelmed by doubt, I started to believe that they were probably right across the board. Added to that was my precarious personal situation, with the constant risk of personal economic failure. I experienced moments of great destabilization, with the impression of an internal collapse. It felt like falling into a vast and terrifying void, unable to cling to anything as I usually would in such situations with comforting ideas or beliefs that used to align with my perspective. I was tumbling into a daunting emptiness that brings to mind Silo's reading on the twelfth level of inner states.

²¹ Notes and comments by Bernard Pieltre, Plato's Republic Book VII, collection Les Intégrales de Philo, Nathan edition.

²² The argumentum ad populum (also known as "appeal to the people," "appeal to the majority," or "appeal to popularity") is a fallacy or a paralogism, and a figure of rhetoric that relies on the fact that an opinion is widely held to justify it, even though it lacks proper evidence

*"In this space, you can be terrified by the vast and desolate landscape, as well as the terrifying silence of the night transformed by enormous motionless stars. There, right above your head, you will see, nailed in the firmament, the insinuating shape of the Black Moon... a strange eclipsed moon that opposes the Sun exactly."*²³

And yet, even though those moments were very despairing, I had to keep on living. It reminds me of those dreams I would sometimes have where, after missing a turn in a car, I would fall into the water. But once underwater, I was surprised to find that, strangely, I could still breathe. Contrary to what I had previously thought, I began to realize that those moments were not so bad after all. Emerging from that crisis, I felt detached from the compulsive need to be right. As I lost the desire to respond and experienced a great serenity, new ideas would suddenly come to me, and as a result, I regained a new internal balance and new arguments to counter my opponents. I believe I am not the only one who has experienced this sense of collapse within oneself; moments in which I felt a dizzying fall within me, as if I were plummeting from a plane without anything to hold on to stop the fall. But upon reflection, what was truly destabilized and in free fall? It was the "self." In the process of detaching, it appeared to me as suspended. This is a state that Pia Figueroa probably illustrates in this paragraph :

*"Without failure, without destabilization, without crisis, there is no change. Therefore, the table is set, sir... the conditions couldn't be more favorable for this change, as we are in a profound crisis. So what do I do every time I stop believing something? When I lose an illusion, an inner space opens up, sometimes painful, sometimes very joyful: I have finally liberated myself! I register a void, a void of falling beliefs, shelves that collapse to the ground, I can no longer believe in this nonsense I believed... and I laugh, humor emerges."*²⁴

This stage is also reminiscent of this quote by Nietzsche (a philosopher who is not a reference for me due to his contradictions but who sometimes surprises me with his rather inspired thoughts):

*"One must still have chaos in oneself to be able to give birth to a dancing star."*²⁵

At the time, I didn't yet perceive it as a phenomenon of suspension, but intuitively, it seemed to me to be a good thing. Through deduction, I understood that this destabilization brought me closer to reality and therefore could only be beneficial. Through experiencing and accepting it, I learned to tame and love this stage, even to wish for it or provoke it by confronting my ideas with those of others, as well as my own. I had unprecedented experiences, such as daring to say things that I previously hesitated to say out of fear that my certainties would crumble in the face of other perspectives. Feeling disoriented and lost now seems to me to be a necessary passage in order to approach the true inner compass²⁶, which only appears through the state of suspension. It is, for me, one of the many aspects of the experience of suspension, even before identifying it as such.

²³ Inner states, Inner gaze, Silo

²⁴ Interview *Presenza* du 29.04.2021 - Santiago de Chile - Homeostasis Live – Capítulo 1: Pía Figueroa siloísta, periodista y escritora.

²⁵ Friedrich Nietzsche, in *Thus Spoke Zarathustra*

²⁶ Or "inner guide" in Silo's jargon.

What was most remarkable afterwards was the sensation of relaxation triggered by this crisis. The mere act of accepting my situation and accepting that I could be completely wrong implied a state of ataraxia, that is, letting go and a state of serenity. I was sad with little energy, yet tranquil, and new ideas and a sense of another type of transcendent energy came to me. I began to understand that internal tensions only perpetuated illusions and violence. I contemplated that I should address others and myself starting from this state of relaxation. Of course, it wasn't easy to reverse my tendencies because throughout my life, I had been educated to rationalize and engage in the compulsive clinging to contents as responses in an attempt to balance my psychology and interact with the world. I then compensated for these tensions with leisure and vacations to regain relatively relaxed states.

I have presented this experience so far as an individual experience, but the state of suspension seems to be a phenomenon without clear limits, bridging the movement of ideas within me and changes in behavior in my environment. By contravening the axiom of causality, I sometimes have the impression that the inner and outer, at the level of the world consciousness, synchronize their unfolding.

As I delved into this pause and relaxation before responding to opposing thoughts, surprisingly, after a certain time of heated debates, in addition to the internal changes that were occurring within me, the environment seemed to undergo transformation as well. Some participants in the forums began expressing weariness of all these disputes, and paradoxically, it was the comments from proponents of liberalism that started addressing sophisms and reminding everyone that despite all divisive differences, there was a sanctuary in dialogue, ideal conditions for debate, and rules to cleanse polemics. From this point onwards, despite our oppositions, a process of consensus for more serene discussion began to take shape. Unexpectedly, and contrary to my prejudices, this process fostered a form of reconciliation, and against all expectations, I even managed to establish friendly connections with two or three liberals. Beyond the consensus in the manner of debating, another consensus on the substance of ideas emerged, blurring the divergences. To my surprise, an intuitive, unitive, and relevant thought commonly referred to as "objectivity" emerged from this confrontation of oppositions.

Now, points of agreement are marking the debates, and rules on the reflective process are emerging, which discipline the way of arguing. In order to better sift through fallacious arguments or paralogisms, there is an establishment of a framework for expressing opinions and voluntary frustrations, similar to those transcribed 2500 years ago by the founding fathers of dialectics, Socrates and Plato.

From this personal and collective experience, the Siloist principle of the "deferred response" or "non-action" initiated by the state of suspension begins to emerge, at least initially. It seems to partially correspond to the same process of letting go as "the request." The difference with "the request" is that the object of the request is more or less predefined, whereas for suspension, the object is initially unknown. What I define as the deferred response resembles, for me, the phenomenon of serendipity that sometimes occurs in scientific research. It is an action, but an action in the void in the sense that I am not moving towards a predetermined object, but rather, I embrace what is already determined in a concomitant manner. Attention is then directed towards a sort of pre-defined path guided by an invisible and coexisting purpose. It is a form of passive attention that attempts to perceive what seems imperceptible to conscious memory.

Science has discovered many phenomena "by chance" that were not part of the initially sought objective, such as the discovery of penicillin. The phenomenon of serendipity seems

to confirm Plato's demonstration in "Meno":

*"[...] supposedly, it is impossible for a man to search for, either what he knows or what he does not know? On the one hand, what he knows, he would not actually seek, for he knows it, and in such a case, he has no need to search at all; on the other hand, what he does not know, he would not know what he should seek."*²⁷

It seems to me that I find the principle of deferred response in Silo's principle of understood action:

*"You will make your conflicts disappear when you understand them down to their ultimate root, and not when you try to resolve them."*²⁸

I understand from this statement that what I do not know, I cannot find it through the act of searching within myself, but rather through the contemplative act of observing phenomena that do not align with the coherence of my substantial field of perception. The emergence of anomalies will ultimately reveal the otherness of objects of consciousness.

Regarding suspension, it is more precisely a voluntary frustration or, in Socratic terminology, "dialectic," or in the framework of phenomenology, "phenomenological reduction," by abstracting from my knowledge. These are two ways, by inhibiting the contents of the psychological self, to connect with the concomitance of reality, even though it is not directly perceptible through the act of observing. In summary, to dissolve them, it is an approach to reality through attention to paradoxes and contradictions. It is a stage of reflection that seems to be illustrated by Silo in this excerpt:

*"If this were to happen, you could grope your way to any place instead of waiting for the day cautiously. You must remember that there (in the darkness), every movement is false and generically receives the name 'improvisation.' If, forgetting what I am saying now, you were to start improvising movements, be sure that you would then be carried away by a whirlwind, among paths and dwellings, to the darkest depths of dissolution."*²⁹

I return to the history of my process, and I remember that to free myself from those states of discomfort, the fear of being wrong, and the compulsive desire to provide an immediate response to my opponents, I did not react immediately. As I have already written, I learned that the solution was not found in directly acting upon the object of the response but rather in acknowledging the frustration. It was no longer about being under the grip of the tension associated with the act of searching. At this stage, when I extinguished that desire, I even lost the urge to respond. Calmness returned. A certain amount of time passed, and then, seemingly out of nowhere, the evidence of the right answer appeared to me, thanks to that state of detachment. This was typically followed by more favorable conditions for a calmer debate. At least, that was the case for me, thanks to the tranquility of the state of ataraxia. At this point in my narrative, I am tempted to delve into why I associate these experiences with suspension and how I define the "self" because, in order to suspend it, should I first

²⁷ Ménon-Platon - p. 35 - éditions numériques artyuiop 2017

http://artyuiop.fr/artyuiop/Platon_-_Menon_files/artyuiop107-Platon-Menon-trad._Leon_Robin.pdf

²⁸ Principle 8 of Action Understood - The Message by SILO, ed. Références

²⁹ The Message of Silo, Inner States, p. 27

identify its attributes to diminish them? However, for now, this digression into pure thought would veer too far from the account of my experiences.

I continue with my biography of suspension because intuitively, at least I hope so, the reader starts to make the connection with the concept of suspension. At this point in the reading, I prefer that he/she immerses themselves in the narrative of my experiences and follows my process as I actually lived it, without knowing that in experiencing these experiences at the time, I was probably experiencing suspension. I suppose that these experiences are actually common to everyone, but the lack of attention to this phenomenon at the personal and cultural level makes its awareness and memorization too rare or even nonexistent, much like how dreams can be easily forgotten. Similarly to dialogues, another experience that marked me and that had a lasting impact was the practice of dream interpretation. Still unable to clearly name the phenomenon, this step was nevertheless conscious, intentional, and constructed. With more experience, I already knew that any fixation on difficulty in interpreting a dream prevented the answer from appearing to me, whether through inspiration or synchronicity, or both at the same time. I manage to empty myself, to suspend the tensions and expectations of my mind. I patiently wait until I almost forget the request, and suddenly, like a gift, the answer comes to me. It is clearly the action of non-action. Once again, it is a way of welcoming, with trust, reality as if it had always been present in me, that is, having faith in its presence even if it initially appears invisible to me. It is a form of mental disposition that I also know in its philosophical and spiritual context as "contemplation." According to what I have understood, for Plato, contemplation is the passive observation of the emergence of ideas, that is, a gaze aimed at the pure knowledge of concepts. Dream interpretation is a unique discipline because, to my knowledge, its practice does not yet have a sufficiently solid knowledge foundation to be a reliable discipline. Until this day, science has apparently not been able to explain the function of sleep itself, let alone the subjective aspect of dreaming. Its understanding is even more complicated as the difficulty in comprehending it, instead of being intuitive, is, in my opinion, linked to an epistemological obstacle that consists of a discursive approach of seeking an answer to confirm a priori assumptions. It is an aporia or a reasoning impasse because the false answer is already established in the way of seeking. For example, can we truly explain being, humor, and love using the materialistic scientific method? The same would apply to dreams. Due to their spontaneous, uncertain, and unfamiliar nature, dream interpretation currently eludes the positivist validation of science by Auguste Comte. In this territory of knowledge lost to science, indeed, all the most irrational opinions have free rein, but at the same time, it is an opportunity to more easily escape the scientific formalism and its current epistemological form. What interests me in this void of certainties in interpretation is precisely the suspension of certainties, and thus I understand and experience it as a context that tends to favor the suspension of the "self." Earlier, I mentioned this collapse of the self when my ideological beliefs disintegrate, and it is more pronounced in the case of interpretation because ultimately, I do not have the ability to support propositions with certainties through established scientific knowledge. There has always been an exceptional dream that has shaken all attempts at certain explanations of dreams. From these failures, the interest in finding explanatory answers about dreams has arisen because as a result, in the process of questioning, an answer is already suggested within the question, as I mentioned earlier. If I ask myself about the usefulness of dreams, "usefulness" is already an answer in itself. Without being aware of it, I will not find true answers but only projections of my prejudices onto dreams. However, beneficially, the frustration of not being able to rely on any external data to my thoughts in finding an answer will motivate, through the decantation of a priori

assumptions, an intuitive operation of phenomenological reduction, namely a recentering towards pure thought, cleansed of all discursive thoughts. From what I have understood from Husserl, he suggests an epistemological revolution by proposing that scientists rid themselves of their knowledge so that it does not interfere with research. In his book "The Earth Does Not Move," he goes very far with this title, suggesting a return to our immediate senses to truly understand the world. In "Cartesian Meditations," he says:

"Anyone who truly wants to become a philosopher must, 'once in their life,' retreat within themselves and attempt to overturn all the sciences accepted thus far and attempt to reconstruct them."

He suggests returning to immediate thought rather than mediated thought that is filtered through the prism of scientific knowledge. Just as if my compensatory stimuli that characterize the "self" are blurred, particularly the gratification, the compulsive need for certainty, and the need to be right, my experience is that at this stage, I reconnect with pure thought. If I lack external data to perceive reality, all that remains for me is the intuition of coherence, relevance, logic, and the sensations of unusual phenomena. The ancient Greeks believed that without any data coming from the sensible external world, axiomatic statements as pure thought still allowed them to grasp the essence of reality. For example, without any data, based on the simple axiomatic statement, Parmenides believed that motion, time, and death were illusions.

"Being is, and Non-Being is not."³⁰

Obviously, to consider axiomatic statements as an approach to reality, I probably need to break away from the idea of dualism between body and mind, the tangible and the intelligible, and understand that these seemingly disconnected structures are one reality. Or at least, understand that the perception of the tangible is nothing but a reflection of what moves at the level of the intelligible. It may always seem obvious to me that the sensible world is perceived and thereby idealized, but in everyday life, my attention is quickly hypnotized by the illusion that the act/object of perception is one with the external world. That is, by the illusion that there is no interpretation and that the objects I perceive as such are ontologically independent of my perception. Thus, I am dispossessed of what belongs to me as a subject who perceives, interprets, and gives meaning.

To conclude this chapter, I will revisit the most recent significant experience that occurred during the presentation of my writing on "The asking"³¹ at La Belle Idée Park. For this occasion, and in coherence between the idea and the act, at that very moment, I attempted to put into practice the practice of The asking and the suspension of the "self," which are inseparable to me. This preparation seemed to have a more or less unexpected effect. In a likely altered state of consciousness, I had the impression that something unusual had happened that surprised me. While reading an excerpt from my writing, I had the strange sensation that it was no longer me who was reading, that my writing was escaping me as if it were continuing its own life with or without me. It was also the impression that the atmosphere of the audience went far beyond what I could have imagined. I observed this

³⁰ Parménide, in his work "On Nature,"

³¹ The asking "regalo" - Silo's message

situation with surprise as if I were no longer responsible for it. "The Asking" is such an extraordinary phenomenon that my mind still resists admitting it, and I quickly dismissed this experience to the same level of unreality as my dreams. A few months later, someone returned to my presentation and asked me how I had managed to impress them, but at the time of that question, I had not yet fully integrated and accepted the reality of this event. I simply replied that I had a "trick" that involved pausing my presentation with moments of silence. During these intervals, I invoked the force, and to my great astonishment, somewhat like an apprentice sorcerer overwhelmed by what he has unleashed, it had evidently seized the opportunity. Why do I mention suspension in this last experience? In order to invoke the force, I had to first diminish the activity of the self, silence my fears, my expectations, and even the idea of how the conference would unfold. Certainly, I was leading the meeting, but in reality, I was only following relevant instructions that seemed to come from that state of suspension (the inner guide). Transported by this wave of force, I obediently complied; probably in the same way that Socrates in his time followed the suggestions of his Daimon³², I simply did everything I was asked to do. This suspension of my emotions was likely the main trick that unlocked the emergence of energy within the space. In this chapter, I did not only stop at a sensory description of the experiences but also explored the questions that arose at the moment of their occurrence. They have always accompanied me in each step of this process towards the awareness of suspension. And it is in this sense that I now continue the reflection on these reflections. It is this theme of reflection in itself that I am now addressing in the following chapter.

³² Divine inner sign of Socrates, "Phaedrus" - Dialogue 242b

Reflection on suspension

This stage of pure thought may seem arduous, but to my understanding, it is the foundation for accessing suspension as it is, in itself, a form of suspension. It involves reflection as a process of becoming conscious and questioning phenomena. As I have described in the chapter on experience, I have indeed experienced suspension, along with its reflection and even a mastery before I could even name it. I was already familiar with this term through various readings of Silo.

*"One can also enter into a curious state of altered consciousness through the 'suspension of the self.' This is a paradoxical situation because in order to silence the self, one must actively monitor its activity, which requires significant reversibility and, in turn, reinforces what one seeks to annul. Suspension is thus only achieved through indirect paths, gradually shifting the self from its central position to that of an object of meditation. This self, a sum of sensations and memories, then becomes silent and begins to deconstruct. Such a thing is possible because memory, as well as the senses (at least the external senses), can cease to provide data. Consciousness is then able to find itself without the presence of this self, in a sort of emptiness."*³³

When I reread this passage, everything now seems clearer to me and in line with my reflections and experiences that I mentioned earlier. But at that time, before the process of conscious realization, it didn't mean anything to me. Not because I hadn't experienced it, but because it seems to me that the abstract and explanatory nature of this writing was not enough for me to make any connection without directly engaging in a dialogue with the author. Or at least engaging in self-questioning that could lead to a dialogue with myself, similar to how a mathematical exercise helps integrate theoretical lessons. If practice makes perfect, then it is through practicing the conscious realization of suspension that I can truly integrate its theory. The theory, not as a premise for understanding reality, but as an ontological synthesis or conceptualization of experience and reflection. So, what is the purpose of theory if it doesn't lead to understanding a phenomenon? Theory allows me to elevate what I already know to a higher level of consciousness. It brings about a form of self-awareness known as "apperception."³⁴ I am aware that I am aware of perceiving this phenomenon. Through this reversibility of attention, I gain access to a higher level of thought and perception, allowing me to exercise free will and decide in which direction my thinking should align.

Now, I have identified the phenomenon more clearly, or at least my relationship to suspension seems to reach the realm of intersubjectivity. Intersubjectivity in the sense that the identification will be equivalent to the identification for other consciousnesses. There will be an ontological consensus that will enable me to know what I am talking about for myself and possibly for others, if they have identified this experience in the same way.

But as I described earlier, I have experiences of frustration in not being able to convey this knowledge to others. Suspension seems to require the renunciation of the usual tendencies of the "self," which may not make the exercise appealing to those who have not yet

³³ Silo, Notes of Psychology, Psychology IV, The Displacement of the Self. The Suspension of the Self, Ed. References

³⁴ Self-awareness and awareness of phenomena stem from self-consciousness

experienced it. Historically, due to its omnipresent central position in the mind, silencing the "self" is not only a difficult task in itself but also not particularly attractive at the beginning of the process. To find emotional charge, it seems necessary to engage in an act without gratification or apparent rewards, as it is the act itself that brings well-being. I speak of a process of suspension because it is evident to me that it does not happen instantaneously when the approach is conscious, reflective, and intentional. There are always opportunistic experiences that I mentioned earlier, which do not require a process, but intentional suspension demands a cyclical process of going back and forth between experience, reflection, and attempt. Each of these stages transforms the others. I experience, then I reflect on the experience, which then produces the experience of reflection that motivates an attempt at suspension. This attempt itself becomes an experience that motivates further reflection and becomes reflection itself, and so on. These back-and-forth movements seem to function like a dynamo that generates energy, emotional charge, and filters the actions of the "self." When the cycle is complete, new answers and perceptions closer to reality emerge.

There are other aspects besides pure thought to suspend the "self." I have been able to identify on a kinesthetic level what this corresponds to because I have noticed the internal tensions that illusions and daydreaming³⁵ produce. I have experienced situations where I found myself believing, saying, or thinking things that ultimately had no relevance, and I eventually understood that an inappropriate mechanism of response was unconsciously being activated, leading to suffering and violence. For example, anger has always been a poor counselor for me. So I questioned the alternative to the hypnosis of the daydreaming³⁶ core and deduced that, seemingly, the only alternative initially was to silence these tensions. This is why relaxation³⁷ is practiced so much among humanists. I prioritized paying attention to my internal tensions and the practice of loosening them. Loosening, which is essentially the sensory or tangible aspect of suspension, is likewise a process of back-and-forth with reflection and attempted suspension. Loosening will bring about a more serene outlook, which will then motivate further loosening and generate emotional charge to encourage the attempt. Thus, my perspective on a tension can be transformed, with a retrospective impression of having been completely mistaken about my perception of the object of my tensions, and thus emerging from the hypnosis of the daydreaming core.

When I speak of tensions, I am referring to the everyday emotions and feelings, such as anger, indignation, outrage, annoyance, fear, anxieties, frustrations, guilt, shame, and so on. All these tensions seem to reveal a corruption of my perception and the state of my consciousness under the hypnosis of my daydreaming core. Upon reading these words, one might assume my remarks to be cynical, but I don't believe so, because I am only talking about emotions and feelings stemming from internal tensions, not those that arise from loosening. For the same perceptual phenomenon, if I replace frustration with letting go or fear with trust, guilt with reconciliation, the emotions and feelings are not completely erased, but their emotional charges are rather transferred.

The difficulty that arises as a corollary to tensions is the act of justification. It seems that

³⁵ "Silo, Psychology Notes, Chapter 3 Levels of Consciousness Work: Dreams and the Core of Daydreaming

³⁶ "We do not visualize this core of daydreaming, but we experience it as a mental climate. Images guide the activities of the mind, and we can have registers of them, but this core of daydreaming is not an image; it is what determines compensatory images." - Psychology Notes, Silo p. 26

³⁷ Autolibération Luis Ammann pratique de la relaxation p. 19 Éd. Références

simply recognizing my tensions is not enough to suspend them, as I had to justify these tensions in order to give them a reason for being. It's an irrational phenomenon of thought that I rationalized in this way to make it more legitimate, more acceptable to consciousness despite the contradictions and tensions that persist. For example, anger can, willingly or unwillingly, find its reason for being in the behavior of others, externalizing the cause of my anger even though anger exists solely within the realm of my subjectivity. This statement is easily demonstrable, as anger is an emotion that varies among individuals and depends on the moment and context of the individual themselves. An offense against Islam may trigger anger as blasphemy for some, while others, indifferent, may see it as a simple exercise of freedom of expression. I have sometimes heard the justification that anger can be "sacredness." Thus adorned with this virtue, it dresses itself in legitimacy. The usual definition of magical thinking lies in the belief that through the act of thought, one can manipulate matter, but there is another definition that emphasizes the mechanism of ideas that appear magically without the intermediary of reflection. Ideas that, through cultural mimicry and habitus, are never questioned. However, upon reflecting even a little, I realize that, to my knowledge, there is no clear definition of what is "sacred" and what is not. Digging deeper, my understanding of "sacredness" is ethereal at best. By bypassing my reflection, this predicate hypnotizes me and gains my consent to unquestioningly accept the legitimacy of anger. Out of necessity for my affective states, I submit more to my mental direction that pushes me towards conformity rather than the pursuit of truth or, at the very least, clarity of speech.

Among the new unresolved questions that can arise from my reflection is the understanding of what distinguishes phenomena as illusions or reality, their truthfulness, or at least their clarity. Upon further consideration, I realize that I have lived most of my life without truly seeking to differentiate between the real and illusions. My initial assumption is to believe that the real is tangible, while illusions belong to the realm of intangibility and imagination. However, if I continue this line of reasoning to understand what I perceive, I will quickly encounter aporias and paradoxes. If I consider what I perceive as tangible to be the indisputable reality, I am likely to be misled, for I would observe that the Earth is flat, the sun revolves around the Earth, and a feather is less affected by gravity than a kilogram of lead. My main mistake stems from the fact that my senses do indeed perceive the real, but my mind subsequently interprets and rationalizes the perceived phenomena. Since the real is both perceived and rationalized, if I extend the reasoning, it is therefore situated at the level of the intelligible, as from the tangible, I ultimately have only a representation and a perspective at my disposal. The real is perceived and interpreted for my consciousness to integrate, but if there are errors, paradoxes will arise. My consciousness will detect anomalies because it itself is seemingly made of the same logical and relevant substratum as the universe. It is an attribute of consciousness in its essence that appears to be in alignment with the universe, perhaps even being the same thing within the same subjective structure. I can understand the universe because we are made of the same substratum. The universe is a relevant phenomenon, and my consciousness correctly comprehends it from this attribute. The ancient Greeks believed that what cannot be thought of is an illusion, but what can be thought of is real. I return to Parmenides, who drew such conclusions from axiomatic statements, such as the one I mentioned earlier in my experiences: "Being is, and non-being is not.". The performative contradiction arises because I cannot think that non-being can be without contradicting myself. I cannot think it, therefore the concept of "non-being" is an illusion, but it can also become at times a mental suffering called

annihilation. "Non-being is" can be said, but consciousness cannot represent it or integrate it. The mind, in this desperate pursuit, will chase after a mirage that can drive one mad when trying to contemplate oneself after death.

Another question regarding discernment concerns the aspect of stability and uniqueness of reality as opposed to the variability and plurality of illusions. Notice that when I speak of reality, it is in the singular form, while illusions are multiple. There is only one true and permanent truth, while illusions are variable and impermanent. The etymology of the term "universe" seems to indicate that reality is made of this unique substrate. From the Latin "universus," meaning "all together," "universum," the universe, derived from "unus," meaning "one," and "vertere," meaning "to turn": gathered, brought into one.

I would also like to clarify the distinction between an illusion and imagination for better understanding. The difference lies in their conscious attributes. An illusion is a corrupted object of consciousness in a state of hypnosis, whereas imagination is a conscious act of creating a virtual representation close to reality or the imaginary.

Now I come back to the concept of intersubjectivity, which is another aspect of reality or a condition for perceiving reality. As mentioned earlier, I stated the uniqueness of the universe and its correlate, the uniqueness of reality, to conclude that this substrate also appears in personal and interpersonal interactions. Regarding the latter correlate, I lean more towards the concept of truth rather than reality. In the sense of intersubjectivity, what is true for one is also true for all others. Reality appears sometimes rigorously identical, as in mathematics, and sometimes approximative, such as in the social sciences. This uniqueness of perspectives blurs their diversity and that of opinions. It may often seem elusive, but it can be thought of in the absolute, whereas the opposite cannot. If I say "the unique truth exists," I am consistent; it is axiomatic, whereas I cannot conceive that the "unique truth does not exist." Stating that the "unique truth does not exist" is, in fact, a "unique truth" that contradicts the statement. Intersubjectivity thus appears as a significant aspect of suspending the self and moving beyond solipsism³⁸, as my perception and interpretation become collective, in the subjective dimension of a "we" rather than a "me," even transcendently. It is not a normative, consensual, or cultural "we," but a "we" that encompasses universal subjectivity³⁹. However, even after saying all this, there remains a paradox that can be dizzying, as intersubjectivity itself is ultimately perceived. What the other person tells me about reality is also perceived, so I may feel like I'm returning to the starting point of solipsism within my subjectivity. I realize that the escape from solipsism can only be found within the sphere of my own consciousness. Intersubjectivity would thus be a constitutive attribute of my subjectivity. So, a question arises: How can I discern within myself what pertains to intersubjectivity? From the perspective of cenoesthetic sensation, when consciousness is in the realm of intersubjectivity, I can distinguish a sense of fullness, expansion, and detachment from the alteration of the consciousness of the daydreaming core.

³⁸ The idea of the subject's existential solitude, perceiving only illusions instead of reality, is known as solipsism (from Latin *solus ipse*, oneself alone). In philosophy, solipsism is the radical form of subjectivism that posits that only one's own self exists or can be known.

³⁹ The same foundational substrate of the universe and consciousness.

What happens then with the relativism of the "self"? While intersubjectivity involves the notion of truth value and the critical interpretation of different logical connectors, encompassing all subjectivities and the universe, individual subjectivity can develop its own imagination that remains unique to it. This imagination can be communicated but can only be perceived through the lens of imagination and cannot interact with reality and other subjectivities. Reality would be, in a sense, a shared dream, a story, and an environment perceived more or less similarly by all, whereas, for example, the dream state is apparently unique to the individual subjectivity alone, whether in a state of paradoxical sleep, imagination, or the imaginary. In these states, subjectivity cannot interact with others or with reality. However, what is common between the perception of reality and the dream state seems to be their hypnotic functioning, as in both states consciousness is rather passive, while in imagination it is more active. The difference between imagination and the imaginary is that the latter has no connection with reality, whereas imagination can interact with the idea of the past and the future, as well as with representations of reality. This variability in perception allows me to relativize and decide whether the glass is half full or half empty. So, for example, how could the intersubjective perspective view this glass, or what is the phenomenology of the glass being half full or half empty? I could say, "A glass filled halfway." Through this simple turn of phrase, the relevance of the concept of phenomenological reduction becomes apparent to me. The affective predicates "empty" or "full" precisely indicate the affective activity of the "self." Suspending the affects of the "self" does not mean suspending affects altogether, but rather only those of the "self." However, it seems that in the mental space linked to intersubjectivity, there still exists an affect, but a higher and universal affect

Speaking about the affectivity of being, it is now necessary for me to develop its conception. I used to think that love was a voluntary act, or at least a trivial "act" comparable to reaching out my hand to take a glass of water. To love, it seemed to me that all I had to do was decide to do so. However, later on, I realized that this belief led me to frustration because, upon observing the act, I realized that I cannot truly decide to love, otherwise it would be too simple. First, I need to understand that my actions are generally conditioned by the determinisms of my past experiences and my culture. Similarly, if I decide to become a good person, I quickly realize that it is not directly possible because love does not seem to be something that can be truly decided upon. It is a transcendental act that escapes the control of my will. Even though it originates from within me, it is apparently a force that acts on its own. The only thing I can directly do is pretend. That is why being a good actor is so difficult and rare, it seems. Otherwise, without this quality, in trying to become this good person, I come across as rather awkward or even hypocritical. Love, truth, and beauty are virtues that seemingly cannot be truly decided upon to truly bring them to life within me. I do not possess the truth; rather, it possesses me. "One does not possess the truth; at best, one is possessed by it," emphasizes the philosopher Reza Moghaddassi in his latest book, *"Les murs qui séparent les hommes ne montent pas jusqu'au ciel"* (The Walls That Separate People Do Not Reach the Sky). These virtues do not seem to depend on my decision, but rather on the phenomena that arise when I invoke them to serve. Then the question arises of mastering the invocation. It is from this stage that, in my opinion, the entire interest of suspending the "self" comes into play because its activity seems to substitute the true act, namely, the transcendental act that manifests itself on its own.

How can I suspend the "self"? As I mentioned earlier, it requires a mindful effort to identify its

activity. In the case of "love," it seems pertinent to identify and suspend resentment and violence that oppose it. However, this time, I can apparently decide to suspend resentment or violence through understanding them and recognizing the illusion of their legitimacy produced by the hypnosis of my daydreaming core. Similarly, if I become aware of tension in my neck, it will relax as I realize that there is no reason for it to be tense. This is why invoking is not just a prayer, wish, or request, but a form of reducing the activities of the "self." This disposition, through its neutralization, can unleash energy. At this stage, not only virtues manifest, but also cathartic flows or forces such as love, truth, beauty, humor, creativity, inquiry, and so on. These manifestations, as individuals perceive them according to their culture, can be likened to spirits or gods, supernatural forces that coexist with the subject. Through their transcendent dimension, they are aspects of subjectivity that are also intersubjective, as they seem to be recognizable from one subjectivity to another, or even from one to thousands. For example, truth is not invented or decided; it is coexistent, and we coexist with it. These latent phenomena appear to consciousness on their own and await their psychological excavation. It is then necessary to dig deep to help truth or reality emerge, for example, through the practice of dialectics, which involves the decantation of falsehoods or illusions. It is a work of phenomenological reduction.

A slight digression to reframe my perspective on Socratic dialectic, as I regret seeing that those around me often use this term pejoratively, associating it with Marxism, polemics, or sterile debates. But dialectic is not about being right. It is not about pointing out the contradictions of others, nor is it about dominating the debate. It is the most sincere and generous approach I know to magnify the human being by revealing the most beautiful aspect within them, specifically their soul.

In the preface to "Psychology from an Empirical Standpoint," Franz Brentano discusses something akin to the objective of dialectic:

"In the field of science, just as in politics, agreement is rarely achieved without a prior struggle; the only difference is that in philosophical struggles, the goal is not to triumph with the opinion of a particular researcher, but solely to establish the truth. At the origin of these struggles, instead of the will to dominate, there must be the ardent desire for a common subordination to the one and only truth."⁴⁰

Dans Siloïsme, to my knowledge, dialectic is not a commonly used concept. However, personally, I consider dialectic as a path towards depth that ultimately aligns with the same approach sought at the School of Silo. Yet, dialectic and Plato are inseparable, so I don't see how one can support their thinking by quoting Plato without taking into account his methodology. It seems that they cannot be approached separately from the rest. On the question of the connection between Silo's thought and Plato's, I would like to point out that Silo makes enough references to Plato in his writings to suggest that he drew inspiration from him:

- . The "letters to my friends" as a reference to Plato's "letters to friends."
- . The concept of reminiscence to which he refers to Plato in Psychology IV.

⁴⁰ Franz Brentano-Psychologie du point de vue empirique — p 22-Aubier-éditions, Montaigne 1944

- . The progression of inner states in *Humanize the Earth*, which is probably an allegory inspired by Plato's cave.
- . The concept of "The School," which is likely an adaptation of Plato's Academy, the philosophical school founded in Athens by Plato around 387 BC.
- . The use of geometric representations to conceptualize dreams, transfer practices, and the discipline of morphology, which can be related to Pythagoras' influence on Plato with his concept of Platonic solids and the exercise of geometry with the slave in *Meno*.

Now, let's revisit phenomenology, from which Siloism emerges. Husserl takes the concept of "epoché" from the Greeks. From what I understand, he redefines it, or rather develops it, with the idea of phenomenological reduction, which, in my opinion, involves not only shedding illusions and biases but also acquired knowledge in order to truly think for oneself. It is a process of introspectively clarifying the cultural activity of the "self." Here's what Husserl says about this in an excerpt from "Cartesian Meditations," which counters the intellectual and elitist claims of our time:

*"Whoever truly wants to become a philosopher must 'once in his life' retreat into himself and, within himself, attempt to overturn all the sciences accepted until now and attempt to reconstruct them. Philosophy - wisdom - is, in a way, a personal affair of the philosopher. It must be constituted as his own, be his wisdom, his knowledge, which, although tending towards the universal, is acquired by him and which he must be able to justify from the very beginning and at each of its stages, relying on his absolute intuitions. From the moment I made the decision to strive towards this end, a decision that alone can lead me to philosophical life and development, I have therefore vowed poverty in terms of knowledge."*⁴¹

The reader may eventually point out to me that I may be contradicting myself by citing Husserl and other authors, since ultimately I am developing my own thoughts with the help of their works, which themselves are accepted by the academic institution. As a result, I may be distancing myself from pure reason, that is, thinking for myself. Perhaps I am mistaken, but in this writing, I am attempting to strike a compromise between acquired (mediated) thinking and pure thinking, as the latter is often perceived as arduous. However, by citing these authors, I am primarily reminding that pure reason is indeed eternal and has steadfastly traversed history for thousands of years, regardless of the constraints of civilizations and the inherent beliefs of their respective eras. Husserl himself, in "Cartesian Meditations" - apart from Descartes, whom he criticizes on one point - cites very few authors, whereas in the academic philosophical tradition, one must support their arguments with accepted authors.

The question now arises of how to achieve epoché and noesis.⁴² At what moment, through introspection, can I observe this suspension of assumptions, judgments, expectations, and fears? I remind you that it is primarily through self-perception, by becoming aware of the illusion of the "self," that I can suspend it. It requires a more lucid self-examination that seeks to identify and deactivate this mental activity, while also paying attention to my physical tensions. I have noticed that these internal physical tensions serve as reliable indicators.

⁴¹ Edmund Husserl-Méditations Cartésiennes-introduction à la phénoménologie — p 18- édition Vrin

⁴² The equivalent of pure reason and intuition in Plato can be found in his concept of "noûs" (or "nous"). In Platonic philosophy, noûs is often translated as "intellect" or "higher reason."

While mental activity may seem elusive to distinguish from other hindrances⁴³ originating from the core of daydreaming, internal physical tensions appear to be much more identifiable and undeniable. I have sometimes believed that I was thinking virtuously, but tensions persisted nonetheless. It was ultimately the validity of my thoughts that I questioned, rather than the tensions themselves. For example, I have noticed this ambivalence when people are told that they are angry and sincerely, yet angrily, respond that they are not angry at all. The hindrances of the mind can produce such powerful illusions that I can end up denying what I truly feel. That is why, in my opinion, sincerity alone is not enough to suspend the "self." It seems essential to work on attention, reflection, and even meditation. This is a more advanced form of thinking that is practiced in a state of consciousness removed from external stimuli and tensions, as I described earlier with the core of daydreaming. Once this state of suspension is achieved, it can lead to profound questioning about the true meaning of life compared to the temporary meaning of habitual desires. At this level, I confront the conclusion that if temporary desires fade away, I initially have the impression that life no longer has any meaning. Then the question arises, "What is left for me and what is the point of living if there are no more desires?" Although destabilizing and discouraging, in fact, this sense of emptiness and meaninglessness is favorable because it likely indicates the success of the transition to the state of self-suspension. Initially, I found this impression rather unpleasant, but later on, I have come to appreciate it because I am now aware that it is the introduction to suspension, which is accompanied by a kind of mild depression. To wait patiently, I must first accept that I find no interest in anything.

This depressing state is therefore an indicator of the prelude to the process of suspension, which brings to mind what appears to me as antiphrases and relativism when reading certain lines about doubts and questionings in Silo's chapter on nonsense in "Humanize the Earth."⁴⁴

"Throughout the days, I discovered this great paradox: those who carried failure in their hearts could illuminate the ultimate triumph; those who felt triumphant remained on the path like plants with diffused and extinguished life. Throughout the days, I reached the light from the darkest obscurities, guided not by teachings but by meditation. Thus, on the first day, I said to myself:

1. *There is no meaning to life if everything ends with death.*
2. *Any justification of actions, whether contemptible or excellent, is always a new dream that leaves one facing emptiness.*
3. *God is something uncertain.*
4. *Faith is as variable as reason and dreams.*
5. *"What must be done" can be fully discussed, and there is nothing that definitively supports the explanations.*
6. *The "responsibility" of someone who commits is not greater than the responsibility of someone who does not.*
7. *I act according to my interests; this does not make me a coward, but not a hero either.*

⁴³ The essence of being is goodness and the propagation of goodness, while hindrances are resistances or obstacles to virtuous forces or valid actions

⁴⁴ Humaniser la Terre (Rev 2017) Silo, III. LE NON-SENS, p9

8. *"My interests" neither justify nor discredit anything.*
9. *"My reasons" are neither better nor worse than the reasons of others.*
10. *Cruelty horrifies me, but it is neither inherently better nor worse than kindness.*
11. *What is said today, by me or by others, is not valid tomorrow.*
12. *Dying is not better than living or never being born, but it is not worse either.*
13. *I discovered, not through teachings but through experience and meditation, that there is no meaning to life if everything ends with death."*

I feel emptied of my energy, and despite this state, strangely, I am no longer tense because in losing my illusory desires, the associated tensions have disappeared.

"He called the animal Necessity, the chariot Desire, one of the wheels Pleasure, and the other Pain."⁴⁵

If I patiently persevere and do not lose my footing, then virtuous forces can manifest themselves in the form of energy that reaches me from a sort of exterior that is nevertheless within me. I have the impression of a diffuse force that echoes a rebirth coming from a distant space within my subjectivity, which is much greater than what I could usually envision. It resembles the sensation I sometimes experience when practicing the experience of peace and the passage of force⁴⁶ :

"1. Fully relax your body and calm your mind. Then imagine a transparent and luminous sphere descending towards you and eventually settling in your heart. You will then recognize that the sphere ceases to appear as an image and transforms into a sensation inside your chest.

2. Observe how the sensation of the sphere slowly expands from your heart towards the outer limits of your body, while your breath becomes deeper and more expansive. Once the sensation has reached the boundaries of your body, you can stop the process and register the experience of inner peace. You can remain in this state for as long as you deem appropriate. Then, retract this expansion (back to your heart, as at the beginning) to separate from the sphere and conclude the exercise, feeling calm and comforted. This practice is called the 'experience of peace.'

*3. However, if you wish to experience the passage of Force, instead of retracting the expansion, you must amplify it, allowing your emotions and your entire being to follow. Do not try to focus your attention on the breath... Let it act on its own, and follow the expansion beyond your body.
..."*

These forces can be likened to guides or higher powers. These phenomena may resemble the description given by Plato regarding Socrates' dialogues, in which he claims that he merely repeats what his inner god suggests to him. Through this awareness of the alterity that is nevertheless within my subjectivity, I seem to reach the departure from solipsism. This

⁴⁵ Healing from suffering - Silo

⁴⁶ Humaniser la terre, Silo, l'expérience de paix et le passage de la force p 22
[http://www.silo.net/system/documents/132/original/Humaniser_la_Terre_\(Rev_2017\).pdf](http://www.silo.net/system/documents/132/original/Humaniser_la_Terre_(Rev_2017).pdf)

is a step that is mentioned in the ninth stage, "freedom," of the mental discipline⁴⁷. Even though I cannot truly experience the existence and perceptions of others, I realize that I am not truly alone within my subjectivity. It can sometimes appear as vast as the universe itself, or even be the universe itself. The distinction between the universe and myself, as well as between the inner and the outer, fades away to become a world-consciousness or a universe-consciousness where all subjectivities unite based on what I perceive from my sphere of consciousness. Descartes defined this alterity of the "self" as the "transcendental ego." From his deistic perspective, he believed that reason, as the transcendental ego or apodictic ego, originated from God Himself. However, later on, Husserl, in his critique of Descartes, placed it within the sphere of consciousness as one of its attributes that fundamentally structure it. He said the following:

"We must content ourselves with having alluded to these higher-order problems, characterizing them as constitutive, and thus making it comprehensible that the systematic progression of the transcendental phenomenological explication of the apodictic ego leads to the discovery of the transcendent meaning of the world in all its concrete fullness as the world of our life together. This also concerns all the particular elements of the ambient world under which it manifests to us, according to the education and personal development of each individual, according to whether one belongs to a particular nation or another cultural circle. There are essential laws or an essential style underlying all of this, and their root lies in the transcendental ego, and in the transcendental intersubjectivity that the ego discovers within itself, thus in the essential structures of transcendental motivation and constitution. If these could be elucidated, this aprioric style would thereby have found a rational explication of superior dignity, that of ultimate intelligibility, of transcendental Intelligibility."⁴⁸

A "transcendental ego" is a concept that I could just as well name as a kind of "transcendental we" to account for the concept of intersubjectivity. Because from this state of being, the many incarnations of this universal substrate can ultimately come together to interact despite the multiplicity and relativity of the viewpoints arising from their respective experiences of the sensory world, as described by Husserl in the above quotation. This substrate could therefore also be called "the real." A real that is not of the sensible world but rather that of the intelligible, the world of ideas as taught by Plato. A cenoesthetic diminution of the "self" makes me feel both very small and at the same time larger, thus accessing a vast and ethereal space of the mind as if it were diluting itself in the substance of the real to nourish it.

But one can ask me this metaphysical question of when and how I can discern this universal and immortal psychic substance from other emanations of the psychological self.

"David Hume, in his time, clearly opposed the metaphysicians who claimed to discover within themselves a substantial substrate of psychic states. 'For my part,' he said, 'when I penetrate very deeply into what I call myself, I always encounter this or that particular perception of heat or cold, light or darkness, love or hate, pain or pleasure. However often I try, I never succeed in grasping my self outside of a representation, and I can never discover anything that goes beyond representation.'"⁴⁹

⁴⁷ <https://www.parlabelleidee.fr/docs/lesquatredisciplines.pdf> Document des disciples dans le cadre

⁴⁸ Méditations cartésiennes, Edmund Husserl, 5ème méditation, édition vrin, p218

⁴⁹ Brentano, Franz, Psychologie du point de vue empirique P 37-Aubier-éditions, Montaigne 1944

David Hume, influenced by his beliefs, seemingly sought only within the psychological "self" and perhaps did not consider the otherness of his psyche, the intersubjective attribute of his substrate. It is in dialogue, both with others and with oneself, that Socrates managed to bring it forth. It is not solely through passive observation of this substance that I can perceive the emanations of the soul, but through an act that involves invoking it through deepening the questioning of thought.

This altered state of consciousness is not just, for me, a momentary experience but a way of life that breaks with everything I have lived before the transformation of my perspective on meaning. It is not only an exercise for enthusiasts of spirituality or philosophy but above all a transcendence of suffering. It is a process of healing from the suffering, as named by Plato⁵⁰ and Silo⁵¹. This would come from the gap between the perception of illusions and reality. A confrontation with reality that generates contradictions, guilt, and frustrations, but also a lack of meaning because reality does not seem to be merely a fixed phenomenon to be contemplated. It is also a goal to strive towards, surpassing more prosaic desires. These desires stem from illusions, which have the power to hypnotize me like false gods seeking to easily buy my consent. It is not just a personal journey, as access to intersubjectivity also implies a duty of solidarity to try to awaken the current world, which is asleep and immersed in a perpetual nightmare.

The question that arises now is, what happens to the ego amidst all this upheaval? Has it truly disappeared? No, it is merely suspended and dethroned, as otherwise it would amount to a tabula rasa of memory. There would be no retention of the experiential data that allowed me to embark on this process of awakening to reality. Prior to the transformation of my perception, the difference from today is that this "me," and therefore my memory, is now more subordinated to the "transcendental self." At this stage, I might believe that everything is already achieved, but there is still a second step, a process of freeing the impulses of the soul and taming my ego, which can take varying amounts of time depending on the strength of its attachment to the determinisms of its psychology. In parallel, a conscious work of welcoming the latent otherness⁵² in co-presence with my own being is added to complement the "self." This is where my intuitive philosopher's vocation truly begins, along with my ascetic practice.

⁵⁰ "I am ready to offer you the remedy that will heal your head; otherwise, my dear Charmides, we can do nothing for you." - Charmides, Plato

⁵¹ The Healing of Suffering - Silo

⁵² Altered consciousness

The invocation

As I consider suspension to be an inseparable prelude to invocation, I now conclude with this concept that defines my relationship with otherness and place it within a millennia-old tradition of spirituality. Throughout human history, invocation has taken different names and forms. It is sometimes referred to as prayer when addressing God for help, as in the litany of saints or to Christ. Incantation is used in magic or sorcery. Aegis is sought for protection from the gods in ancient Greek culture. Wishes are made in contemporary popular tradition. In my previous writing⁵³, in reference to Silo's gift, it specifically refers to making a request. The question that arises is how to differentiate between a practice that can be rational and the irrational ones of magical thinking and popular superstitions. The first response that comes to mind is that invocation is not motivated by fear or any other kind of compulsive behavior that produces illusions. Invocation cannot cause harm when it is not superstitious. Invocation apparently only takes place in a state of suspension of the "self," acknowledging the uncertainty of its effectiveness, and in the relaxation through the abandonment of expectations. Whether it is called a request or an invocation, this practice involves surrendering to my purpose. The deactivated "self" becomes passive, and other latent, non-conscious forces, in co-presence, can finally come to the forefront of my attention and take hold of my destiny. They are constitutive of my state of consciousness when it is inspired. To address the gods so that they may listen to me, it seems that I must present myself naked before them, stripped of the "self." Like all practices, especially one that is uncertain and enigmatic, it requires exploration, experience, and skill that shape the nature of my long but wondrous path of asceticism.

Antoine Batt

toitoinébatt@gmail.com
Parc d'Étude et de Réflexion La Belle Idée
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⁵³ Méditation sur la demande, Antoine Batt
<https://www.parclabelleidee.fr/docs/productions/Meditations-sur-demande.pdf>

