

# Seminar on the Configuration of One's Internal Guide

---

*The seminar lasts one day and participants arrive in the morning.*

## *Ceremony of the Service*

### *Framing of the Work – Objectives, form of working, attitude, practices*

The objective of our work is to enter into the theme of the Internal Guide and, in the best of cases, to configure our own Internal Guide, or to deepen our relationship with him or her if it already exists. We will work with practices of reflection and guided experiences, interchange in groups, and personal reflection.

As always, the best way to work together is with friendly relations and communication. This is a full day retreat, and the best approach is to relax, to forget about all other matters, and to open ourselves to the theme of this retreat.

### *Introduction*

We all know that we are living in a time of intense crisis in our world, which is in a stage of great change toward a future different from what we know. We are experiencing this in our own lives and in the lives of those close to us. In such situations of great need, all people seek the orientation of true guides, and Silo's Message leads us to look within ourselves. For this reason, the work of configuring an Internal Guide is an important and valuable personal work that will help us deepen and advance toward our aspirations of a coherent and meaningful life, based on internal integration and expansion toward the world of other people, with the best of human qualities: wisdom, kindness, and strength.

On May 7, 2005 Silo said:

*"...To move away from contradiction is the same as to overcome hatred, resentment, and the desire for revenge. To move away from contradiction is to cultivate the desire to reconcile with others and with oneself. To move away from contradiction is to forgive and to make amends twice-over for every wrong that you have inflicted on others.*

*This is the appropriate attitude to cultivate. Then, in the measure that time passes you will understand that what is most important is achieving a life of internal unity. This will bear fruit when what you think, feel, and do go in the same direction. Life grows thanks to its internal unity and it disintegrates because of contradiction. It happens, then, that what you do does not simply remain inside of you, but also reaches others. Therefore, when you help others to overcome pain and suffering you make your life grow and you contribute to the world. Conversely, when you increase the suffering in others, you cause your own life to disintegrate and you poison the world. And who should you help? First, those who are closest to you, but your action will not end with them."*

We know that our internal qualities do not simply remain within ourselves, in our own internal landscape. These qualities are transmitted to all who are around us through our actions, our ideas, and our feelings. In other words, the expression of our internal world is manifested in our human landscape, affecting others. The human landscape is a continuous and mutual influencing and mixing of the internal landscapes of each one. Very often we feel the impact of violence and incoherence within ourselves and in those around us. How can we advance in a world that we did not choose but that we have inherited? We recognize our need for orientation, we recognize our desire to help others, and we aspire for our influence in the world to be positive. Because of all this, the relationship with our Internal Guide is a great resource to be able to carry forward this aspiration.

[Manual of Formative Themes and Practices for Messengers](#)

***First work: in groups***

*Reading of texts related to the Internal Guide:*

**1. The Internal Landscape, Chapters XVI and XVII, in Humanize the Earth.**

These texts clarify the difference between the internal guide and the profound "models" that operate within us. An Internal Guide is something possible to configure and perfect, and this is what we will work on.

**XVI. Models**

1. In your internal landscape there is an ideal man or woman that you search for in the external landscape. Through so many relationships your ideal remains always just out of reach – like two fragments of flint that do not quite strike except for that brief moment when perfect love dazzles us with its spark.
2. All human beings, in their own ways, launch their lives toward the external landscape, seeking to complete their hidden models.
3. But the external landscape continues imposing its own laws, and as time goes by, your once most cherished dream becomes only an image before which you now experience shame or even less, as this dream is reduced to a faded memory. Nevertheless, within the human species profound models exist, sleeping, biding their time. These models are the translation of impulses that your body sends to the space of representation.
4. We are not discussing the origin or consistency of these models, or the complexity of the world in which they are found. We are simply noting that they exist and pointing out that their function is to compensate needs and aspirations which, in turn, motivate human activities toward the external landscape.
5. Entire peoples and cultures also have their own particular ways of responding to the external landscape, responses always colored by internal models, which history and their own bodies continue to define.
6. Wise are those who know their profound models, and wiser still are those who can place them at the service of the best of causes.

## **XVII. The Internal Guide**

1. Who do you so admire that you would like to have been that person?
2. Let me ask you in a more gentle fashion: Whom do you consider so exemplary that you wish you could find some of that person's virtues in yourself?
3. Perhaps there have been moments when in sorrow or confusion you have appealed to the memory of someone who, whether existing or not, came to your aid as a comforting image?
4. I am speaking of those particular models that we could call internal "guides," which at times coincide with real people.
5. Those models, which you have wanted to follow from the time you were very young, have changed only in the most external layers of your daily awareness.
6. I have seen how children talk and play with their imaginary companions and guides. I have seen people of all ages connect with these guides in prayers offered in sincere devotion.
7. The more strongly these guides were called, the further away they responded from and the better the signal they sent. Because of this I knew that the most profound guides are the most powerful. But only a great need can awaken them from their millennia of lethargy.
8. Such a model "possesses" three important attributes: strength, wisdom, and kindness.
9. If you want to know yourself better, observe the characteristics of the men and women you admire. Notice how the qualities you most value in them are also at work in the configuration of your own internal guides. Consider that even though your initial references may have disappeared with the passage of time, they have left "traces" within you that continue to motivate you toward the external landscape.
10. And if you want to understand how diverse cultures interact with each other, in addition to studying their modes of producing objects, study as well the methods by which they transmit their models.
11. It is important, then, to direct your attention to the best qualities in others, because you will project into the world those qualities you have managed to configure in yourself.

*Break*

### ***Second Work: The Condition***

*Brief Meditation. Take notes (without interchange).*

The internal condition to begin to search for or encounter a Guide: **The Need** to contact a guide, which translates not into a tension or compulsion but rather into a recognition of one's own limitations; the Sincerity of the search, which has to be open, without haste, with respect for this work, and a certain **Faith** or **Trust** that one will be able to make contact with one's Internal Guide.

### **Practice: Reflection**

Clarification of the registers of Need, Sincerity, and Faith.

I ask myself in silence...

Why do I need an Internal Guide...? I repeat: Why do I need an Internal Guide...?

What is the attitude that will guide my search...?

Where is my faith that my internal guide can be discovered...?

(Repeat this reflection, if needed).

Each person takes notes.

### **Third practice: The Three Qualities**

*Brief meditation, take notes, and interchange.*

#### **Practice: Personal Reflection**

Pause at the dots (...). This will allow the participants to connect and feel the words being said.

What is Strength, Kindness, and Wisdom for me? Connect internally with each of these words, one by one...

What is Strength for me...? Is it the immense strength of the gods...? Is it the water that wears away the rock...? Exactly what kind of Strength do I aspire to...? Who do I know who has this quality...?

Who has Wisdom...? How is this wisdom expressed...?

What is Kindness for me...? Who has treated me with kindness...?

Each person takes notes

Group interchange

Lunch (1 hour)

### **Fourth Work: Configuration of the Internal Guide (2 hours)**

The Internal Guide as a synthetic image

In our work to configure an Internal Guide, we see that we use our memory to find previous references of the attributes that we are looking for; the images translated from our senses give form to these attributes (in a cenesthetic presence, sounds, visual images, etc.), and our imagination works with them. All of this mixes together into a new form. The Guide is a new synthesis of a multitude of registers that we have distributed throughout our "internal archives." We bring all of this together into one image that has great meaning for us, and whose power grows as our relationship with this image becomes deeper through repeated communication with it.

We know that internal images can be configured as signs, symbols, or allegories. Following what is said in Psychology Notes, Psychology II, concerning allegories, "Allegories are agglutinations of diverse contents in just one representation... they are transformed narratives in which the diverse is fixed... where the abstract is made concrete...." We could say that a

well-configured internal guide is an allegory for the consciousness, it makes concrete certain specific attributes: kindness, wisdom, and strength.

One's Internal Guide is very personal. It could be one's god; it can have a religious or sacred context, or not. It can be a holy person; it can be someone one knows or has known in one's life; it can be a historical figure; it can be an inspiring presence, an inspiring force, an inspiring image... it can be many things, but more than anything it is personal, and it is not for anyone to judge the Internal Guide of another.

While each person configures a guide with their own personal landscape, there are common elements to a well-configured image: it is an image that has "its own life," that has movement and mobility, precision and brilliance; an image that has depth, and always appears in the same form. Contact with this image "fits" well, with a positive commotion inside me, with psychic meaning for me. Clearly, it is not important if the image is visual, a presence, a sound, etc. What is important is that as the relationship grows with my guide, I register the impact of these qualities in my internal development; I register protection, orientation, sensitivity to others, and increasing coherence in my expression in the world.

### **Practice: Experience of Peace and Configuration of the Internal Guide**

*These two experiences should be read slowly and without stopping between them.*

#### **Experience of Peace**

1. Completely relax your body and quiet your mind. Then, imagine a transparent and luminous sphere that descends toward you until it comes to rest in your heart. In that moment you will recognize that the sphere ceases to appear as an image and transforms into a sensation within your chest.
2. Observe how the sensation of the sphere slowly expands from your heart toward the outside of your body, while your breathing becomes fuller and deeper. When the sensation reaches the limits of your body you may stop there and register the experience of internal peace. You may remain there as long as you feel is appropriate. Then, reverse the previous expansion (arriving, as in the beginning, at your heart) and finally release the sphere and conclude the exercise calm and renewed.

#### **Guided experience: Configuration of the Internal Guide ([audio](#))**

*I find myself in a luminous landscape, a place where I have felt a great happiness. (\*)*

*I can see the sun, and it is growing larger. I can look at it without any harm or discomfort. Remarkably, two rays come down from it, one gently reaching my head, and the other reaching my heart.*

*I begin to feel very light, and feel myself being drawn toward the sun. Following the luminous rays, I move upward toward the sun.*

*I feel the soft and beneficial warmth of the enormous disc of the sun, which becomes a gigantic sphere as I draw nearer.*

*I enter the sun, and once inside, I breathe in and out, fully and deeply. The light that surrounds me enters my body with the rhythm of my breathing, filling me with more energy with each breath I take.*

*I feel peaceful and radiant. Then, with my best feelings, I ask for my inner guide to appear before me, in whatever manner is best. (\*)*

*My guide responds, “I represent your inner Force, your energy, and if you know how to use me, you will have direction in life, you will have inspiration, and you will have protection. But you must make an effort to see me very clearly, or to feel my presence strongly.” (\*)*

*I ask my guide to place their hands on my forehead, and to leave them there for a few moments.*

*I begin to feel that starting from the center of my chest, a transparent sphere is growing outward, until it contains both of us. (\*)*

*I ask my guide for a profound feeling of love for everything that exists to be reborn within me, and to accompany me in life, giving me joy and peace. (\*)*

*I ask about the meaning of life, and wait for my guide’s answer. (\*)*

*I ask about the value of my life, and wait for my guide’s answer. (\*)*

*I ask what death really is, and wait for my guide’s answer. (\*)*

*In a reflective way, I ask about some special situation in my life, and wait for my guide’s answer. (\*)*

*I ask my guide always to be with me in moments of doubt and distress, and also to accompany me in moments of joy.*

*Now my guide moves away from me, and transforms into a large flower whose open petals contrast with the luminous background of the sun’s disc. Then the flower continues to change in shape and colors, as though it were a harmonious kaleidoscope. And I realize that my guide will answer all my requests.*

*I begin to move away from the brilliant sun, filled with life and strength.*

*I descend, following the two luminous rays back down to the beautiful landscape, recognizing that within me there is a great kindness that seeks to express itself in the world of people. (\*)*

**Each person takes notes**

**Interchange in groups of 3 or 4**

**Interchange among all participants, comments and/or testimony about experiences with the Guide**

*Break (30 minutes)*

*Closing Ceremony of the Service*  
*Seminar ends with shared refreshments*  
*Clean up and farewell*

---

**Bibliography**

Book: [Silo's Message](#)

Book: [Psychology Notes, Psychology II](#), in Silo: [Collected Works Vol II](#)