

Inner Silence

The stillness and silence of the mind, in his own words, from the fifty-two books

182 PASSAGES · 28 BOOKS · 77 PRACTICES · 8 LECTURES · 23 SECTIONS · 6 PARTS

SAMAEL AUN WEOR · IN HIS OWN WORDS

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from (and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it), so anything on this page can be found again in the source.

The first part is the silent mind as he describes it, its natural state, the second kind of inner silence that keeps the inner tongue from commenting, and silence as the answer to a problem: *"The highest way of thinking is not thinking." "Peace lies in the silence of the mind."*

The second part is what breaks the stillness: the battle of the antitheses, attention against distraction, and the mind silenced by force: *"Where there is conflict, stillness and silence do not exist." "When the mind is silenced violently it is really not in silence and deep within, it clamors, shouts and despairs."*

The third part goes below the surface, to the levels of the subconscious where the stillness must also reach: *"What is very difficult, labourious, arduous and strenuous is the achieving of the absolute mental silence in all and each one of the 49 subconscious departments of the mind." "A blank mind is something extremely superficial, hollow and intellectual."*

The fourth part is what comes when the mind is still: the new, the Void, and the consciousness unbottled: *"Unusual moments exist in life when our mind rests without worries of any kind, when the mind is calm, when the mind is in silence." "When the Mind is still, when the Mind is in silence, then the Essence remains free and the Experience of what is Real in the illuminating Void comes."*

The fifth part is the work of stilling it, from the passing of thoughts to the questioning of the mind and the death of the ego: *"Bird-like thoughts should pass through the space of our own mind in a successive parade but without leaving any trace." "One has to comprehend it to be able to destroy it; once destroyed, then, comes the stillness and silence of the mind."*

The last part is where to begin, with the koan, the mantra and the plain exercises he gives: *"It is unquestionable that the mind will never be able to solve a Zen problem." "It is already something, it is already a big step."*

What is in it

| a practice — something to do, framed and labelled

Part One — The most elevated form of thinking is non-thinking

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THE MAP

Six parts: the silent mind, what breaks the stillness, the depths below the surface, what comes when the mind is still, the work of stilling it, and where to begin

Tap a part to go to it. Below, the battle of the antitheses ending in stillness, and the still mind with its depths and the Void; each caption is his own words, from the passage it links to.

The most elevated form of thinking is non-thinking

PART ONE · 28 PASSAGES · 5 PRACTICES

Where there is conflict, stillness and silence do not exist

PART TWO · 29 PASSAGES · 9 PRACTICES

Not only on the surface

PART THREE · 25 PASSAGES · 7 PRACTICES

Illumination and ecstasy come when the mind is silent

PART FOUR · 37 PASSAGES · 16 PRACTICES

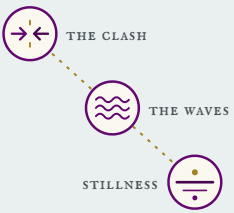
The moment comes when it learns to be still and in silence

PART FIVE · 40 PASSAGES · 24 PRACTICES

You have to start somewhere

PART SIX · 23 PASSAGES · 16 PRACTICES

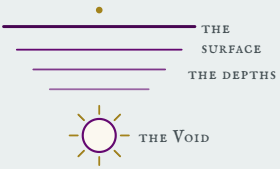
THE BATTLE OF THE ANTITHESES



"Where there is conflict, stillness and silence do not exist."

Christmas Messages, 1952-66

WHEN THE MIND IS STILL



"The new arrives only when the mind is still, when the mind is in silence."

Parsifal Unveiled, 1970

Part One – The most elevated form of thinking is non-thinking

7 PASSAGES

I Quiet like a deep, tranquil ocean

The stillness of the mind is presented as its natural state rather than a thing to be built or reached in time. Thinking is called an accident caused by the pluralized I, and the highest form of thought is said to be not thinking.

An initial study in the technique of meditation is the antechamber of that divine peace that surpasses all knowledge. The most elevated form of thinking is non-thinking. When one achieves the stillness and silence of the mind, the 'I', with all its passions, desires, appetites, fears, affections, etc. becomes absent. It is only in the absence of the 'I', in the absence of the mind, that the Buddhata can awaken to unite with the Inner Self and take us to ecstasy.

Christmas Messages, *1952-66*

The mind has 300,000 receptive clans or centers, all of which should vibrate at the same tone without any effort. The mind is feminine in nature and is therefore accustomed to receive, assimilate, and comprehend. The natural state of the mind is receptive silent, and quiet like a deep, tranquil ocean. The thinking process is an abnormal accident, whose original cause is the pluralized I.

The Buddha's Necklace, *1967*

07

When the mind is free from all thoughts and is silent, the 300,000 clans then vibrate at the same tone, without any effort. When the mind is silent, the new, that which is real, comes to us.

The Buddha's Necklace, *1967*

The stillness of the ocean of the mind
is not a result, it is a natural state.

The Revolution of the Dialectic

The highest way of thinking is not thinking. When the mind is quiet and silent — free of daily routine and mundane anxiety — it is then in a state that is one hundred percent favourable for the Dream Yoga practice.

The Secret Doctrine of Anahuac, 1974

07

The stillness of the ocean of the mind is not a result, it is a natural state. The swollen waves of thoughts are only an accident produced by the monster of the 'I'.

The Revolution of the Dialectic

07

The fatuous mind, the stubborn mind, the mind which says: "With time I will achieve serenity, one day I will get there", is condemned to failure because the serenity of the mind does not belong to time. Everything that belongs to time is of the 'I'. The 'I' itself is of time.

The Revolution of the Dialectic

07

Those who want to assemble the serenity of the mind, to assemble it like someone who assembles a machine by intelligently joining all of its parts, are in fact, failures because the serenity of the mind is not constituted by several parts which can be assembled and disassembled, organized or disorganized, joined or separated.

The Revolution of the Dialectic

10 PASSAGES · 4 PRACTICES

11 A different kind of internal silence

Inner silence is given a second, precise meaning: the inner tongue stops commenting on a person, an event or a judgment already in the mind. It is set beside the ordinary sense of emptying the mind in meditation and distinguished from it.

The esoteric exercise of internal silence exists in Gnosis. Our disciples in "Third Chamber" know of it.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

It is not irrelevant to state with complete clarity that internal silence must specifically refer to something precise and definite.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

A PRACTICE

This internal silence is achieved when the process of thinking is intentionally exhausted during profound inner meditation.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

"To empty the mind" or "to make it blank" in order to achieve internal silence is not what we want to explain in these paragraphs either.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

The practice of internal silence to which we are referring does not mean to impede something from penetrating into the mind either.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

To learn how to remain silent not only with the exterior tongue, but also with the secret, internal tongue, is something extraordinary and marvelous.

Treatise of Revolutionary Psychology, 1975

Indeed, right now we are talking about something very different, a different kind of internal silence. This is not something vague and ordinary...

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

The internal silence that we want to exercise is related with something that is already in our mind: a person, event, our business or another one's business, what we were told, what such a fellow did, etc., without our interior tongue commenting about these things, without internal discourse...

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

To learn how to remain silent not only with the exterior tongue, but also with the secret, internal tongue, is something extraordinary and marvelous.

Treatise of Revolutionary Psychology, 1975

07

A PRACTICE

The negative inner chatter, later, will externalize physically; that is why it is so important to eliminate the negative inner chatter, because it is harmful. One has to learn to keep the inner silence.

The Fifth Gospel · The Rescue of our Inner Light

07

Normally, by "mental silence" is understood when one empties the mind of all kinds of thoughts, when one achieves the stillness and silence of the mind through meditation, etc. But there is another kind of silence. Suppose that a case of critical judgment comes before us in relation to a fellow man, and however, mentally, we remain silent, we do not judge, we do not condemn; we keep quiet both externally and internally. In this case, there is inner silence.

The Fifth Gospel · The Rescue of our Inner Light

III The best way to react before a problem is silence

Problems and contradictions are not solved by thinking about them, resisting or explaining them. Silence of the mind arrives by itself once this is comprehended, and from it intuition and intelligent action are born.

We first need to solve the causes of the contradiction to finish with the conflicts; only in this manner will peace arrive and, with it, the solutions of the problems. It is important to discover the cause of contradictions; it is necessary to analyze them in detail. Only in this manner is it possible to do away with the mental conflict. It is not correct to blame others for our internal contradictions; the causes of these contradictions are within us. Mental conflict exists between what we are and what we want to be, between what a problem is and what we want it to be. When we have a problem of any type: be it moral, economic, religious, family-related, marital, etc., our first reaction is to think about it, resist it, deny it, accept it, explain it, etc. It is necessary to comprehend that with mental anguish, contradiction, worry, conflict, it is not possible to solve any problem. The best way to react before a problem is silence. I am referring to the silence of the mind. This silence comes by not thinking about the problem. The silence comes when we comprehend that nothing is solved with conflict and contradictions. This silence is not anyone's special gift, nor a certain type of ability. No one can cultivate this silence; it arrives by itself. It arrives when we comprehend that no problem is solved by resisting it, accepting it, denying it, affirming it, or explaining it, etc.

Introduction to Gnosis

07

From mental silence intelligent action is born, the intuitive and wise action that will solve the problem no matter how difficult it might be. This intelligent action is not the result of any reaction. When we perceive the event, the problem, when we notice the fact without affirming it, denying it, or explaining it, when we do not accept the fact, or reject it, then the silence of the mind

arrives. Intuition flourishes in silence. From silence the intelligent action that totally solves the problem bursts forth.

Introduction to Gnosis

07

Only in mental silence and quietude is there freedom and wisdom.

Introduction to Gnosis

07

Life is an absurd succession of fleeting and vain desires. When we profoundly comprehend that all the desires in life are fleeting and vain, when we understand that the physical body is engendered in sin and that its destiny is the putrefaction of the sepulcher, then, from that profound comprehension, true peace of mind is born and contradiction and conflict disappear.

Introduction to Gnosis

07

Only the mind that is in peace can solve problems. Peace lies in the silence of the mind. Contradiction surges from stubbornness; when the mind clings to one single desire, when it wants its desire to be realized at any cost, it carries out its desire; in this way it is logical that there has to be conflict. If we carefully observe two people who are discussing a problem, we will be able to confirm that each person clings to his desire, each person wants to see his desire satisfied and this, naturally, creates mental conflict.

Introduction to Gnosis

Only in mental silence and quietude
is there freedom and wisdom.

Introduction to Gnosis

A PRACTICE

It is urgent to learn to not identify with problems. It is necessary to explore ourselves sincerely and then maintain mental and verbal silence.

The Revolution of the Dialectic

07

The disillusioned, the disenchanted, those who no longer even want to think those who were not able to solve a vital problem, find the solution when their mind is serene and tranquil, when they had no hope whatsoever.

The Revolution of the Dialectic

07

We need the battle to pass and for the mind to remain still and serene; this is only possible by comprehending in depth the entire mechanism of the subjective and miserable mind.

The Revolution of the Dialectic

07

In the serenity of the mind, a new faculty is born in us, the name of said faculty is intuition. Only intuition can resolve problems.

The Revolution of the Dialectic

07

Disciple: For example, if one does not identify with a scene, what effect does it have then to say: "I should have done this, I should have done that"?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

07

Master: Well, by saying "I should have done this or I should have done that", it indicates that he did identify with the scene. When one does not identify with that scene, the mind remains still, calm, and in silence, as if nothing had happened. That is all. Any other question?

The Fifth Gospel · The Exercise of SELF-KNOWLEDGE

Part Two – Where there is conflict, stillness and silence do not exist

7 PASSAGES · 2 PRACTICES

1 The struggle of antithesis

The reasoning mind divides itself in the battle of opposites and becomes a turbulent lake that cannot reflect the truth. Each antithetical battle points to hidden places in the psyche that must be known before absolute stillness is possible.

The reasoning person believes that he can attain the truth through the struggle of antithesis, but this only divides the mind and incapacitates it to comprehend the truth. The intuitive person only knows how to listen to the voice of the silence. Thus, within his serene mind, the eternal truths of life are reflected with splendid beauty.

The Revolution of Beelzebub, 1950

The reasoning person converts his mind into a battlefield filled with prejudices, fears, anxieties, fanaticism, theories and his conclusions are always favorable to him. Yet, such a turbulent lake can never reflect the sun of truth.

The Revolution of Beelzebub, 1950

07

The problems of life are nothing but mental forms with two poles: one positive and the other negative. Problems are sustained by the mind and are created by the mind. When we stop thinking about a problem, the latter inevitably ends. Happiness and sadness, pleasure and pain, good and evil, victory and defeat, constitute the battle of the opposites on which the 'I' is founded. The entire miserable life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this, that, etc.

Christmas Messages, 1952-66

...such a turbulent lake can never reflect the sun of truth.

The Revolution of Beelzebub, 1950

Every antithetical battle, as insignificant and unconscious as it might appear, indicates, accuses, aims to obscure points which are ignored, unknown within the atomic infernos of the human being.

Runic Magic, *1969*

07

A PRACTICE

To reflect, observe and know these infra human aspects, these obscure points of oneself is indispensable in order to achieve the absolute quietude and silence of the mind. To experience that which is not of time is only possible while in absence of the 'I'.

Runic Magic, *1969*

07

The awakening of consciousness is only possible through liberation and emancipation from mental dualism, from the battle of the antitheses, from intellectual waves. Any subconscious, infraconscious or unconscious struggle becomes an impediment to the liberation of the essence.

The Revolution of the Dialectic

07

A PRACTICE

As for the intellectual center itself, we have to ignore that process of reasoning and of antithesis. If we remember our own inner Being and we concentrate on our inner God, obviously, we forget all those intellectual processes, the mind remains suspended.

The Fifth Gospel ·Clarifications About the Psychological Work

4 PASSAGES

11 Conflicts between attention and distraction

During meditation memories and desires assault the mind, and fighting them only adds a new conflict. Where the I projects these assailants, or where the mind splits into analyser and analysed, there is no stillness.

When we practice meditation our mind is assaulted by many memories, desires, passions, preoccupations, etc. We should avoid the conflict between attention and distraction. A conflict exists between distraction and attention when we combat those assailants of the mind. The 'I' is the projector of said mental assailants. Where there is conflict, stillness and silence do not exist.

CHRISTMAS MESSAGES, *1952-66*

There are two types of concentration: the first is an exclusive type and the second is a full, total, non-exclusive type. True concentration is not the result of options with all its battles, nor is it to choose these or those thoughts.

CHRISTMAS MESSAGES, *1952-66*

07

That which I have an opinion about; that this thought is good or that that one is bad, and vice versa; that I should not think about this and that it is better to think about that, etc., in fact forms conflicts between attention and distraction, and where there are conflicts, the stillness and silence of the mind cannot exist.

CHRISTMAS MESSAGES, *1952-66*

07

When the mind divides itself between intellect and subconscious, analyser and analysed, etc., there are antagonisms and battles, and where there are antagonisms and battles, therefore there does not exist stillness and silence of the mind.

CHRISTMAS MESSAGES, *1952-66*

III Keep his mind in silence, not silenced

A mind silenced by force or violence still struggles and shouts within; only the mind that has comprehended the uselessness of thinking falls quiet on its own. The distinction is drawn in the practices of astral projection and of the inner sound.

When the mind is silenced violently it is really not in silence and deep within, it clamors, shouts and despairs.

CHRISTMAS MESSAGES, 1952-66

A PRACTICE

Therefore, the clue in order to consciously travel in the astral body is to empty the mind. Practice While lying down with his body, the student will beg his internal God to take him out of his physical body. After this imploration the student must empty his mind, because for this practice it is useless to think. So, by comprehending the uselessness of thinking, the student will absolutely clear his mind and not think. Thus, by comprehending the uselessness of thinking, the mind will remain quiet and in silence for this practice. Before anything else, comprehend that in order to consciously travel in the astral body, the process of thinking is an obstacle.

THE AQUARIAN MESSAGE, 1960

07

When we comprehend the uselessness of thinking during this practice, which will take us to inspirational knowledge, then the mind will naturally remain quiet and in silence. There is the need to distinguish between a mind which is quiet and a mind which has to be forced to be quiet. There is the need to distinguish between a mind which is in silence and a mind which is silenced by force.

THE AQUARIAN MESSAGE, 1960

07

When the mind is quiet and silenced with violence, a secret struggle exists, and this mind is therefore not quiet, neither is it in silence.

The Aquarian Message, 1960

07

A PRACTICE

Afterwards, the student must tranquilly fall asleep. If the student achieves falling asleep without thinking, that is to say with his mind quiet and in silence, he will then consciously awaken out of his physical body, elevating himself into inspirational knowledge.

The Aquarian Message, 1960

There is the need to distinguish
between a mind which is in silence
and a mind which is silenced by force.

The Aquarian Message, 1960

A PRACTICE

He who would like to listen to the SOUND OF ANAJIAT should empty his mind, have his mind calm, not calmed down; we repeat: CALM.

Logos, Mantram, Theurgy, 1959

07

A PRACTICE

Whoever attempts and decides to hear that mystical SOUND, let him keep his mind in silence, not silenced; we repeat IN SILENCE.

Logos, Mantram, Theurgy, 1959

07

When the mind is calm, in deep silence, the student can inevitably listen o the SOUND OF THE CRICKET: a subtle, sharp, penetrating sound. Even more

than that — if the Soul is absorbed in that mystical sound, the Doors of Mystery open up for the student. Therefore, in those instants, rise from the bed, instinctively, and leave the room to head for the Temples of the White Lodge, or to any place of the Universe.

Logos, Mantram, Theurgy, *1959*

07

A PRACTICE

Reflection, then, indicates to us the need to end the process of thinking in order to get to really know. I want you, my dear Salvadoran brothers, to practice meditation more intensively.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

When the mind is really still, not violently stilled, but spontaneously and naturally still; when the mind is in silence, not silenced by force, gagged – because then it would be screaming inside–; no –I repeat–, in silence in a natural way, then the new comes.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

8 PASSAGES · 2 PRACTICES

IV Artificial silences and arbitrary tranquility

The I covets silence and fabricates false versions of it. Dividing oneself into a higher and lower I, or into thinker and thought, keeps the battle going, and the mind becomes quiet only when one is integral.

Intimate, reality, without having arrived at being true technical and scientific masters of that mysterious science called meditation. It is completely impossible to experience the Being, the Intimate, reality, without having arrived at true mastery of the quietude and silence of the mind. However, we should not deceive ourselves and confuse the cat with the hare.

CHRISTMAS MESSAGES, *1952-66*

The 'I' also strives for and covets those silences and even artificially fabricates them. During profound meditation, we need total quietude and silence of the mind, but we do not need that false quietude and silence fabricated by the 'I'. We should not forget that the devil saying Mass often deceives even the most astute people.

CHRISTMAS MESSAGES, *1952-66*

07

It is logical to say that if we want to silence the mind by force, by storm, and if we want to calm it down by torturing it and tying it up, moved by the covetousness to experience the Being, we will only obtain artificial silences and arbitrary tranquility produced by the 'I'.

CHRISTMAS MESSAGES, *1952-66*

07

A PRACTICE

Whoever, in truth, wants a legitimate silence and not a false silence, true tranquility and not false tranquility, the best thing that he should do is to be integral, to not commit the error of dividing into subject and object, thinker and thought, 'I' and not 'I', controller and controlled, superior 'I' and inferior 'I', me and my thoughts, etc, etc.

Christmas Messages, *1952-66*

During profound meditation, we need total quietude and silence of the mind, but we do not need that false quietude and silence fabricated by the 'I'.

Christmas Messages, *1952-66*

When we try to unite all of those fragments during meditation, with the sound purpose of being integral, then all those fragments form another great fragment that we have to battle with, therefore, making the quietude and silence of the mind impossible.

Christmas Messages, *1952-66*

07

A PRACTICE

We should not divide ourselves by means of meditation into superior 'I' and inferior 'I'; 'I' and my thoughts, my mind and me, because the mind and the 'I', my thoughts and me, are all one, the ego, the pluralised 'I', the myself, etc, etc.

Christmas Messages, *1952-66*

07

When we truly comprehend that such a superior 'I' and inferior 'I', in such a way as my thoughts and 'I' etc. are entirely the ego, the myself, it is clear that through deep comprehension we free ourselves from the dualistic thought, and the mind then remains truly quiet and in profound silence.

Christmas Messages, *1952-66*

07

Only when the mind is really quiet, only when the mind is in true silence can we experience that which is reality, that which is the authentic Being, the Intimate.

Christmas Messages, *1952-66*

Part Three – Not only on the surface

4 PASSAGES · 1 PRACTICE

1 In the deepest levels of the subconscious

The silence that frees the essence must reach every subconscious corridor and layer, not only the surface. Mental associations drive the chatter, and in that deep stillness the rottenness of the past can be brought up and burned in comprehension.

These days, the poor intellectual animal falsely called man, only has one useful element within, the aforementioned element is the Buddhata, the essence of the mind, with which we can experience the Being, the Intimate, what is real. This precious element is placed within the bottle of the animal intellect. When during interior profound meditation the mind remains completely quiet and in absolute silence within and without, not only in the superficial level, but also in all the different subconscious corridors, layers, zones, and spheres, then the essence, the precious element, escapes from the bottle and fuses with the Being, with the Intimate, in order to experience reality.

Christmas Messages, *1952-66*

A PRACTICE

Only with the mind still and silent, submerged in profound interior meditation, are we able to extract out from the sepulcher of the subconscious memory, all of the millenary rottenness that we carry within, from ancient times.

Christmas Messages, *1952-66*

Only with mental stillness and silence can we extract out from the black subconscious tomb all of the rottenness of the past, in order to reduce it to ashes with the marvelous fire of profound comprehension.

Christmas Messages, 1952-66

Only with mental stillness and silence can we extract out from the black subconscious tomb all of the rottenness of the past, in order to reduce it to ashes with the marvelous fire of profound comprehension.

Christmas Messages, 1952-66

07

By giving form to phrases, memories, images, ideas, desires, etc., mental associations constitute the fundamental cause of the incessant chattering of the mind and the entire battle of antitheses. If with comprehension we disassociate from the mind, if with comprehension we dissociate from all subconscious memories, if with comprehension we eliminate the subjective elements of our perceptions, then, it is clear that the mind remains quiet and silent: not only on the surface, but also in the deepest levels of the subconscious.

Christmas Messages, 1952-66

8 PASSAGES

11 What we need is serene reflection

Quiet on the intellectual surface or in some departments of the mind leaves the essence bottled; the work is silence in all forty-nine subconscious departments. A blank mind is called superficial, and serene reflection, clear consciousness within no thought, is named as the way.

By all means, it becomes luminous to deeply comprehend that when this tempest in the ocean of the mind ceases and the struggle between the opposites finishes, the Essence escapes and submerges itself within that which is the Reality.

RUNIC MAGIC, *1969*

What is very difficult, labourious, arduous and strenuous is the achieving of the absolute mental silence in all and each one of the 49 subconscious departments of the mind.

RUNIC MAGIC, *1969*

07

To reach, to obtain quietude and silence in the mere superficial intellectual level, or in some subconscious departments of the mind is not enough, because the Essence continues bottled up within the submerged infraconscious and unconscious dualism. A blank mind is something extremely superficial, hollow and intellectual. What we need is serene reflection if what we truly want is to achieve the quietude and absolute silence of the mind.

RUNIC MAGIC, *1969*

07

The Chinese word 'MO' signifies silence or serenity, and the word 'CHAO' signifies to reflect or to observe.

RUNIC MAGIC, *1969*

Serene reflection is the clear consciousness within the tranquility of no thought.

Runic Magic, *1969*

Therefore, serenity signifies the serenity of no thought, and reflection signifies intense and clear consciousness.

Runic Magic, *1969*

07

Serene reflection is the clear consciousness within the tranquility of no thought. When the perfect serenity reigns, the true profound Illumination is achieved.

Runic Magic, *1969*

07

In the final instance, it is obvious, evident and clear that the study of oneself, and serene reflection conclude in the quietude and in the silence of the mind.

Runic Magic, *1969*

07

When the mind is quiet and in silence, not only in the intellectual level, but in all and each one of the forty-nine subconscious departments, then the Newness emerges. The Essence, the consciousness is unbottled, and the awakening of the soul, that is to say, the Ecstasy, the Samadhi, the Satori of the Saints occurs.

Runic Magic, *1969*

13 passages · 6 practices

III Within, without, and in the center

Earthly thoughts must fall dead at the door of the temple, so that the mind is still inside, outside and in the middle, and continuously rather than for a moment in a meditation room. Psychic aggregates and representations occupying the mind make that total stillness impossible.

A PRACTICE

Through the Kundalini of the mental body we extract the "Christ-mind" from the animalsoul. We must expel all kinds of earthly thoughts from the mental temple. Master H.P.B. says the following in the "The Voice of the Silence": "Thou have to reach the fixity of the mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; even as the butterfly, overtaken by the frost, falls lifeless at the thresholdso must all earthly thoughts fall dead before the fane". "Behold it written:"

Zodiacal Course, 1951

A PRACTICE

During this exercise, the mind must be absolutely quiet and in a profound and frightful silence (both in the exterior as well as in the interior); not even the slightest desire, nor the most insignificant thought must agitate the profound lake of the mind.

The Solar Bodies, 1968

07

5. Earthly thoughts must fall dead before the doors of the temple."

The Science of Meditation

07

A PRACTICE

6. The mind must be quiet within, without, and in the center.

The Science of Meditation

07

A PRACTICE

7. Thus, in deep meditation, and with the mind relaxed, you will experience reality.

The Science of Meditation

07

A PRACTICE

31. To empty the mind, to turn it into a deep, bottomless well, is to truly relax it. 32. The superficial mind is like a puddle on the road; when the water of the puddle evaporates beneath the rays of the sun, only mud and putrescence remains.

The Science of Meditation

...not even the slightest desire, nor the most insignificant thought must agitate the profound lake of the mind.

The Solar Bodies, 1968

In the Oriental World one speaks with much synthesis. For example, in Zen or Chan Buddhism we are told that we have to reach stillness, silence of the mind with the purpose of one day achieving the irruption of the Illuminating Void; we are told that in Satori there is true happiness. One wants, in the meditation rooms, to achieve the stillness of the mind –inside, outside and in the middle–; we are told that the mind must remain like a wall, absolutely still.

The Fifth Gospel ·The Serious Damages of Mental Representations ·*Third Chamber – Mexico City – June 1977*

07

Well, I realize that in the meditation rooms in Japan it may be possible to reach Satori, but it lasts only a few minutes or, in the best case, one or more hours, after which, the mind again becomes as agitated as ever. One comes out of that state of happiness to appear before the group, blissful, inebriated on Samadhi. Surely, the guru intervenes by giving him a few slaps to get him out of that state and bring him back to balance. Otherwise –it is said in pure Zen– one would fall into the Satori disease. Of course, in a state of extraordinary mystical exaltation –at all times, day and night– one forgets that one exists and loses balance in relation to the things of existence, but that is when the guru, with some good slaps, takes one out of that state and balances him.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

> *Blavatsky, in The Voice of Silence, has a phrase that I liked very much; it says: "Before the golden flame can burn with serene light, the lamp must be well cared for, sheltered from all wind. Earthly thoughts must fall dead at the door of the temple."*

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

That phrase of Blavatsky, in her wonderful work entitled The Voice of Silence, is formidable, extraordinary. Only thus, –I say– would it be truly possible for the mind to remain still and in silence, inside, outside and in the middle, not for a while or within a meditation room, but continuously.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Who is a Master of Samadhi? It is someone who enjoys a continuous Consciousness, someone who achieved the stillness and silence of his mind in a perennial way.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

As one studies the different folds of the mind, one also understands that the stillness and total silence of understanding is not possible as long as the mind is occupied by psychic aggregates and by representations.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

So, reflect on the need to reach the stillness and silence of the mind.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

Part Four — Illumination and ecstasy come when the mind is silent

9 PASSAGES · 1 PRACTICE

1 The new arrives only when the mind is still

Illumination, the Truth and the new are said to come only to a mind at rest. In such moments the soul or consciousness escapes and one sees plainly the foundations on which life has been built.

A PRACTICE

Afterwards, when the supplication is done, the mystic must then search for refuge in the nothingness. His mind must remain silent and serene.

The Aquarian Message, 1960

Illumination and ecstasy come when the mind is silent, when the mind is quiet.

The Aquarian Message, 1960

07

When the mind is quiet and in silence, then the Divine Mother delights in us. That is beatitude.

The Yellow Book, 1959

07

When the mind is quiet, empty of thoughts, desires, opinions, etc., when the mind is silent the Truth comes to us.

Fundamental Education, 1970

When the mind is quiet, empty of thoughts, desires, opinions, etc., when the mind is silent the Truth comes to us.

Fundamental Education, 1970

When the mind is quiet and in a profound silence, then the soul escapes in order to immerse itself within the Great Alaya of the Universe.

My Return to Tibet, 1969

07

This disconnection between consciousness and intellect is precisely the one that can transfigure the delightful coitus into something supernatural, spiritual and terribly divine. The ultimate goal of mystical practices, like that of Zen or that of Christian quietism of Fray Miguel de Molinos, is that they can lead us to the stillness and silence of the mind, The new arrives only when the mind is still, when the mind is in silence.

Parsifal Unveiled, 1970

07

In those moments of indescribable delights, the consciousness escapes from within the mortifying mind in order to experience the reality.

Parsifal Unveiled, 1970

07

Unusual moments exist in life when our mind rests without worries of any kind, when the mind is calm, when the mind is in silence. Then, the new arrives.

Treatise of Revolutionary Psychology, 1975

07

In such instants, it is possible to see the bases, the foundations we depend upon. When the mind is in profound interior restfulness, we can verify for ourselves the crude reality of the sand of life, upon which we built our house. (Read Matthew 7, Verses 2429; the parable that talks about the two foundations).

Treatise of Revolutionary Psychology, 1975

8 PASSAGES · 1 PRACTICE

11 The Experience in the illuminating Void

When the battle of the opposites ends and the mind is passive and still, the essence leaves the bottle of the intellect and fuses with the Being. That freedom is described as ecstasy, the breaking of the bag and entry into the illuminating Void.

The stillness and silence of the mind has a single objective: liberate the essence from the mind so that it may be fused with the Monad or Inner Being. The essence can experience that which we call the Truth. During ecstasy and in the absence of the 'I', the essence can live freely in the world of the Mist of Fire, experiencing the Truth When the mind is in a passive and receptive state, absolutely still and in silence, the essence or Buddhata is liberated from the mind and ecstasy arrives. The essence is always bottled up in the battle of the opposites, but when the battling ends and the silence is absolute, the essence remains free and the bottle broken into pieces.

CHRISTMAS MESSAGES, *1952-66*

The stillness and absolute silence of the mind that ensues after grand practices brings about the breaking of the bag, our entrance into the Illuminating Void; we then enter into ecstasy, because our consciousness awakens.

CHRISTMAS MESSAGES, *1952-66*

07

A PRACTICE

After the prayer, we must know how to await the reply of the Father and this means to know how to meditate, to have the mind still and in silence, empty of all thoughts, awaiting the reply of the Father.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, *1967*

07

When the Mind is still, within and without, when the Mind is in Silence within and without, when the mind has freed itself from dualism, then the novel comes

to us. It is necessary to empty the mind of all kinds of thoughts, desires, passions, appetites, fears, etc. in order for the experience of what is Real to come to us.

Esoteric Treatise of Hermetic Astrology, 1967

The stillness and absolute silence of the mind that ensues after grand practices brings about the breaking of the bag, our entrance into the Illuminating Void; we then enter into ecstasy, because our consciousness awakens.

Christmas Messages, 1952-66

The eruption of the Void, the Experience in the illuminating Void, are only possible when the Essence, the Soul, the Buddhata frees itself from the intellectual bottle.

Esoteric Treatise of Hermetic Astrology, 1967

07

The Essence is engrossed within the tremendous battle of the opposites: heat and cold, like and dislike, yes and no, good and evil, pleasant and unpleasant.

Esoteric Treatise of Hermetic Astrology, 1967

07

When the Mind is still, when the Mind is in silence, then the Essence remains free and the Experience of what is Real in the illuminating Void comes.

Esoteric Treatise of Hermetic Astrology, 1967

07

It is not superfluous to affirm in this chapter that the aspirants of the Mahayana School in truth long and have an infinite yearning for direct experience of

Illuminating Emptiness. In no way do we exaggerate judgements if we assert with a certain fervour that disciples of the Hinayana School labour tenaciously in the "Forge of Cyclops" (Sex) with the intelligent objective of achieving inner Self-Realization of Illuminating Emptiness. When the mind is still, when the mind is in silence from within and without and in the centre, the mystic experience of Emptiness comes; however, it is obvious that SelfRealization is something very different. Emptiness is not very easy to explain. Certainly I can tell you that it is not definable or describable.

The Mystery of the Golden Blossom, 1971

4 PASSAGES

III Thanks to mental stillness and silence

Ashiata Shiemash and Han Shan stand as examples. Their faculties, their illumination and the awakening of the Buddhata are credited to a mind brought to stillness that nothing could disturb.

The Bodhisattva of the Avatar Ashiata Shiemash suffered the unutterable, and fasting for forty days, mortifying himself horribly, sunk in profound inner meditation, he achieved the disassociation of the mental mechanics and his mind remained solemnly still and in imposing silence. The result was ecstasy with the incarnation of his real Being.

CHRISTMAS MESSAGES, *1952-66*

Han Shan attained stillness and silence of mind. He converted himself, in fact, into an illuminated Master of Perfection. The sages of old have said, "If one does not allow his mind to stir when he hears the sound of flowing water for thirty years, he will come to the realisation of the Miraculous Understanding of Avalokiteshvara." Han Shan converted himself into an athlete of internal meditation and nothing could disturb him. His daily food consisted of a gruel of bran, weeds, and rice water, in a quantity that was sufficient in order to live.

CHRISTMAS MESSAGES, *1952-66*

07

Supreme Christmas Message 1965-1966: "The Science of Music" clairaudience, telepathy, royal intuition, etc, etc, were completely awakened in Han Shan thanks to mental stillness and silence. As a result of his illumination Han Shan composed this precious poem transcribed by Chang Chen Chi: When perfect stillness reigns, True illumination is reached.

CHRISTMAS MESSAGES, *1952-66*

07

With a lot of meditation and with supreme mental quietude and silence, Han Shan attained the awakening of the Buddhata, the essence, the consciousness. During the hours of sleep Han Shan ceased to dream and lived completely awake in the superior worlds. Upon returning to his physical body after a period of sleep, he brought to his physical brain all the memories of his experience in

the superior worlds, everything that happened to him. He accomplished this with mental stillness and silence.

Christmas Messages, *1952-66*

10 PASSAGES · 8 PRACTICES

IV Then my Consciousness is unbottled

Once the procession of the I has run its course, the stilled mind lets the consciousness out to see for itself: past lives, Atlantis and Lemuria, the cause of an event, the content of a formula, the image in the mirror. In each practice the process of thinking must first be exhausted.

A PRACTICE

Every moment of happiness or pain should be continued in Meditation with a Still mind and in profound Silence. The result comes to be the experience of the same event in a previous life. We then become conscious of the cause of the act, whether it be pleasant or unpleasant.

Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

Meditate upon the Absolute and the Pralaya, having the mind still and in silence.

Tarot and Kabalah, 1978

07

A PRACTICE

The student should concentrate upon a mathematical formula and meditate profoundly upon it. Later, to empty the mind, to put it in a totally blank state, and then to wait until our internal Being teaches us the con tent of the concept enclosed in the mathematical formula. For example, before Kepler publicly pronounced his famous principle, that “the periods of revolution of the planets around the Sun squared, are equal to the cubes of their distances”, the formula already existed, was contained within the solar system, even though the learned men did not know it.

Tarot and Kabalah, 1978

07

At the time of having concluded the whole film on the screen, all that procession of the "I", all that succession of desires, cravings, fears, memories, hatreds, etc., the mind obviously remains still and in the deepest silence; and then it is natural that the Essence, the Consciousness that we carry within becomes unbottled from within the mind, frees itself, and so we come to experience the real, that which is the truth, understood?

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

We want to know, for instance, about Atlantis. What do we do? First of all, we have to bring the mind to stillness and silence, this is clear; but before starting any practice we have to pray, yes, to our Divine Mother Kundalini, ask her from all our heart to take us to Atlantis, that we want to know about Atlantis. Then we sit down for the practice. And once the mind is still and in silence, it is obvious, my dear brothers, that then the Divine Mother Kundalini will take us to Atlantis; and we are going to see it, but we are going to see it in Consciousness, in Essence, in Spirit, not through the process of thinking, through intellectualisms that are useless.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

If a memory comes to me in those moments when I try to do the practice, then I comprehend it, analyze it and forget it.

The Fifth Gospel

A PRACTICE

And after the plea, I try to bring my mind to stillness and in silence. If a memory comes to me in those moments when I try to do the practice, then I comprehend it, analyze it and forget it. If any desire, any idea comes up, then I do the same: comprehend, analyze, discern and forget, and in the end, the mind remains still.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

Once it is still and in the deepest silence, then my Consciousness is unbottled, this is obvious. It goes out of the mind and I am going to live in Lemuria, and see the facts in Lemuria, and relive the existences that I had in Lemuria. Thus, I come out of meditation with all the information, I write it down and give it to you in printed books. How is this? What do you think about my system, my dear brothers?

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

Once she has appeared in the heart, then one begs her to perform the miracle of the mirror. Only like this, on the condition that one has exhausted the process of thinking; only like that, on condition that one does not have, at least at that instant, a projecting mind; only like this, with the perfect stillness and silence of the mind, can we look in the mirror and see what happens.

The Fifth Gospel · Satanic Origins of Skepticism and Mythomania · *Third Chamber – Mexico City – 1975*

07

A PRACTICE

And once she appears in the heart, and once we have seen her, once we have experienced her in all the presence of our Being, in an integral way, we can afford the luxury of looking in the mirror. And even like that, with the mind still and in silence; with a mind that does not project; with a mind that has exhausted the process of thinking; with a non-projecting mind, and the result will be wonderful.

The Fifth Gospel · Satanic Origins of Skepticism and Mythomania · *Third Chamber – Mexico City – 1975*

07

A PRACTICE

So, brothers, if we proceed in this way, there is no room for mistakes. But we have to know how to proceed in this way and not in another way. And not forget either the vigilance over the mind. The mind, in such instants, must not project anything; it must be still and in silence inside and outside, and in the center. The process of thinking must have been exhausted, at least in those instants.

The Fifth Gospel · Satanic Origins of Skepticism and Mythomania · *Third Chamber – Mexico City – 1975*

6 PASSAGES · 6 PRACTICES

V In the silence and quietude of the mind

After prayer or mantra the mind is left passive and receptive, waiting for the word of the Father or the voice of the Intimate. Stopping the course of thought is set as the first step toward hearing the Voice of Silence.

A PRACTICE

Really only the Turiya is an authentic clairvoyant. It is impossible to reach these heights without having been born in the causal world. Whoever wishes to reach the state of Turiya should thoroughly study the semi-unconscious psychic processes which actually constitute the origin of many forms of self-deception, self-suggestion and hypnosis. The Gnostic should first attain the ability to stop the course of his thoughts, the capacity to Not Think. Only he who achieves that capacity will really hear the Voice of Silence. When the Gnostic disciple attains the capacity of not thinking, then he should learn to con cent rate his thought on a single thing. The third step is correct meditation. This brings the first flashes of the new consciousness to the mind. The fourth step is contemplation, ecstasy or Samãdhi. This is the state of Turiya (perfect clairvoyance).

THE PERFECT MATRIMONY, 1966

A PRACTICE

Prolong the sound of the vowel 'I' and the consonant 'N', giving to it an intonation like a bell. The student, immersed in perfect meditation and with a clear and spacious mind, shall be flooded with a great silence. He will then vocalize mentally the sacred mantra; one may chant this mantra as many times as one wishes. After some ten minutes of vocalization, one shall suspend the vocalization of this mantra and continue meditating for an indefinite period of time with the clear mind. When we are flooded by the great silence, the experience of the Great Reality comes to us.

ESOTERIC COURSE OF KABBALAH

07

A PRACTICE

Lie down and remain calmly in bed. Open your arms and legs to the right and left to form the flaming five-pointed star. Relax your muscles properly. The process of relaxation is easy if combined with imagination. (Practice the exercise of relaxation as was indicated to you in Lesson Two.) Mental relaxation: once the relaxation of the physical body has been obtained, it is necessary to relax the mind. Mental relaxation is also obtained with the help of the imagination. Observe all the thoughts that come to mind, all the memories that assault you, all the worries, etc., and study them to find out their origin. The study of all this will reveal many things to you; it will make you get to know your defects, your errors, etc. In this manner, you will know how your "I," your Ego, works. Analyze each defect. Try to comprehend each defect in all the levels of the mind, study each thought, memory or emotion that assaults you, comprehend each thought. Then imagine a profound abyss and throw each studied thought, each memory, worry, etc., into that abyss. In this manner, your mind will remain silent and still. In the silence and quietude of the mind you will be able to see and hear the Intimate. He is the Internal Master. He is your internal God.

Introduction to Gnosis

One has to learn to talk with the Father, with the Father who is in secret, face to face, in profound stillness and silence.

The Fifth Gospel

A PRACTICE

It is advisable that the brothers daily, be it for five, ten minutes, a while, half an hour, one [hour], remember themselves. Sitting in an armchair, relax your body totally. One day you will be able to reach the experience of the real that way; it is a way of acting upon the emotional center by means of the motor center. To again achieve that stillness of the mind, in full relaxation, experiencing the Being, feeling it, experiencing it, receptive to the Being; that is fundamental.

The Fifth Gospel · Knowing How to Listen

07

A PRACTICE

The prayer must be reflective. After the remembrance of the Lord –who is our own deep inner Being, we will meditate on each word, conscious of the Lord's Prayer, in each part, word by word, phrase by phrase, trying to understand the deep meaning. Once the prayer is concluded, we relax even more and in a passive, receptive state, with a still mind and in profound silence, we wait for the word of the Father to come.

The Fifth Gospel · Knowing How to Listen

07

A PRACTICE

One has to learn to talk with the Father, with the Father who is in secret, face to face, in profound stillness and silence. This is how we should understand prayer. This is how we should understand the word from above.

The Fifth Gospel · Knowing How to Listen

Part Five – The moment comes when it learns to be still and in silence

7 PASSAGES · 4 PRACTICES

1 Bird-like thoughts should pass through the space of our own mind

Each thought, memory and image is watched, studied and allowed to pass until the parade is exhausted. Living from instant to instant and finding the synthesis of each thought leave the mind still, and meditation is named as the way there.

A PRACTICE

It is necessary to put an end to modifications of the thinking principle during meditation. When the thinking principle remains under our control, illumination comes to us spontaneously. Mental control permits us to destroy the shackles created by the mind. To achieve the stillness and silence of the mind, it is necessary to know how to live from instant to instant, to know how to take advantage of each moment, to not live the moment in doses.

CHRISTMAS MESSAGES, *1952-66*

A PRACTICE

For example: the memory of a fiancée assaults us. Is she beautiful? Let us think that beauty is the opposite of ugliness and that if, in her youth she is beautiful, in her old age she will be ugly. The synthesis: it is not worth it to think about her, she is an illusion, a flower that inevitably withers.

CHRISTMAS MESSAGES, *1952-66*

07

A PRACTICE

In India, this self-observation and study of our psyche is properly called Pratyahara. Bird-like thoughts should pass through the space of our own mind in a successive parade but without leaving any trace. The infinite procession of thoughts projected by the 'I' in the end are exhausted and the mind remains still and in silence.

CHRISTMAS MESSAGES, *1952-66*

When the parade of thoughts has finished, the mind remains still and in profound silence.

Christmas Messages, 1952-66

A great self-realised Master said: "Only when the projector, in other words, the 'I', is completely absent, then befalls the silence which is not a product of the mind. This silence is inexhaustible, it is not of time, it is immeasurable. Only then arrives that which Is."

Christmas Messages, 1952-66

07

A PRACTICE

We must learn to meditate wisely and as each thought surges forth in the mind, each memory, each image, each idea, each concept, etc, we should watch it, study it, extract from each thought, memory, image, etc., the best. When the parade of thoughts has finished, the mind remains still and in profound silence. Then, the essence of the mind escapes and the experience of That which is the Truth comes.

Christmas Messages, 1952-66

07

It is crystal clear and beyond all doubt that after establishing the fundamental cornerstone of meditation, the mind remains quiet and in profound and transcendent silence.

Fundamental Education, 1970

07

We should experience the Truth in a direct, practical and real manner; this is only possible in the stillness and silence of the mind, and this is achieved by means of meditation.

The Revolution of the Dialectic

6 passages · 3 practices

II The silence and stillness of the mind is worthwhile

Comprehending the battles of the mind and its hidden motives brings serenity, and in that serenity the I is seen as it is. Relaxing the body and emptying the mind turn this repose into self-knowledge, and each defect is studied until the mind falls quiet.

A PRACTICE

It is indispensable to avoid our mental content that takes on diverse forms, with the goal of attaining the absolute quietude of the mind.

Runic Magic, 1969

A PRACTICE

Each defect was studied separately in a very methodical way; I never committed the error of wanting to catch ten hares at the same time. In no way did I want to risk a failure. The meditation became exhaustive, turning deeper each time, and when I felt myself weakening I let my mind turn quiet and silent as if waiting for a revelation.

The Three Mountains, 1972

07

It is only by truly comprehending in depth what the useless battles of the mind are, it is only by comprehending the internal and external actions and reactions, the secret answers, the hidden motives, the concealed impulses, etc. that we can then attain the imposing stillness and silence of the mind.

The Revolution of the Dialectic

It is only in the serenity of the mind
that we see the 'I' just as it is and
not as it apparently is.

The Revolution of the Dialectic

It is only in the serenity of the mind that we see the 'I' just as it is and not as it apparently is. To see the 'I' and comprehend it becomes an integral whole. The 'I' has failed after we have comprehended it because it inevitably becomes dust.

The Revolution of the Dialectic

07

A PRACTICE

The important thing would be, for example, in order to get to know better our actions and reactions, to be able to relax the mind. This "mental relaxation" is magnificent. To lie down on one's bed or on a comfortable armchair, to relax all the muscles patiently and then empty the mind of oil types of thoughts, desires, emotions, memories. When the mind is still, when the mind is in silence, we can know ourselves better. In such moments of stillness and mental silence, is when we really come to experience in a direct manner the crude realism of all the actions of practical life.

The Revolution of the Dialectic

07

When the mind is in absolute repose, we see the multitude of elements and sub elements, actions and reactions, desires, passions, etc. as something foreign to us but which awaits the precise instant to be able to exercise its control over ourselves, over our personality. That is the reason why the silence and stillness of the mind is worthwhile. Obviously, the relaxation of the mind is beneficial in the most complete sense of the word for it leads us to individual self-knowledge.

The Revolution of the Dialectic

III Converse with the mind as if it was a strange individual

When the mind refuses to be still it is to be questioned, argued with and disciplined like a stubborn donkey. Attention goes to what is inattentive in oneself, and thesis and antithesis are worked through to a synthesis until the mind rests.

A PRACTICE

Wisdom is elaborated on the basis of direct experience, on our own experimenting, on the basis of profound meditation. There are times, I repeat, that we need to converse with the mind, because many times, when we want the mind to be still, when we want the mind to be in silence, it persists in its stubbornness, in its useless chattering, in the struggle of the antitheses. Therefore it is necessary to interrogate the mind, to say to it: "Well mind, what is it that you want? Well, answer me!" If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. We should then converse with the mind and mc it see the reality of things, until we make it realize that its answer is erroneous; make it realize that its preoccupations are useless and the reason why they are useless. And in the end, the mind remains still, in silence. But, if we notice that illumination does not emerge yet, that the chaotic state, the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again, interrogate it: "What is it that you want? What are you looking for? Why do you not leave me in peace?" One needs to speak clearly and converse with the mind as if it was a strange individual, for certainly it is a stranger, because it is not of the Being. We need to treat it like a strange subject, we need to recriminate it and scold it.

The Revolution of the Dialectic

07

A PRACTICE

How is it possible that while we are in the practice of meditation, in instants in which we seek stillness and silence, that the mind imposes itself, does not want to be still? We need to know why it does not want to be still, we need to interrogate it, recriminate it, whip it, make it obey; it is a stubborn, clumsy donkey which we have to dominate.

The Revolution of the Dialectic

07

A PRACTICE

The Second Jewel implies the discipline, of the mind, dominating, whipping, scolding it. The mind is an unbearable donkey that we need to tame!

The Revolution of the Dialectic

07

A PRACTICE

Therefore, we need to count on several factors during meditation if we wish to attain the stillness and silence of the mind. We need to study the disorder because it is only in this manner that we can establish order. We need to know what, in us, is attentive, and what, in us, is inattentive.

The Revolution of the Dialectic

...it is a stubborn, clumsy donkey which we have to dominate.

The Revolution of the Dialectic

A PRACTICE

Always, when we enter meditation, our mind is divided into two parts, the part which pays attention, the attentive part and the inattentive part. It is not on the attentive part that we need to focus attention, but rather, it is precisely on what is inattentive in us. When we enter into meditation, our mind is always divided into two parts: the part that pays attention and the part that does not pay attention. It is not to the attentive part that we have to pay attention but precisely to what is inattentive in us. When we are able to comprehend in depth what is inattentive in us and study the procedures so that the inattentive becomes attentive, we will have achieved the stillness and silence of the mind.

The Revolution of the Dialectic

07

A PRACTICE

But we have to be wise in meditation, judge ourselves, know what is inattentive in us. We need to make ourselves conscious of that which is inattentive that exists in us. When I say that we should dominate the mind, the one who has to dominate the mind is the Essence, the Conscience. By awakening Consciousness we have more power over the mind and thereby, we become conscious of what is unconscious in us.

The Revolution of the Dialectic

07

A PRACTICE

When we think that the mind is quiet, when we believe that it is in silence, however, no divine experience comes to us, it is because the mind is not. quiet nor silent. Deep down, it continues struggling. Deep down, it is conversing. Then, through meditation, we have to confront it, converse with it, recriminate it and ask it what it is that it wants. Tell it: Mind, why aren't you quiet? Why don you leave me alone? The mind will give some answer and we will answer it with another explanation trying to convince it and if it does not want to be convinced, there will be no other remedy but to subjugate it through recrimination and the whip of willpower.

The Revolution of the Dialectic

07

A PRACTICE

If the memory of a tall person surges forth, one should see him short and this would be correct since in the the key is synthesis.

The Revolution of the Dialectic

07

A PRACTICE

Knowing how to always find the synthesis is beneficial because from the thesis one has to pass on to the antithesis but the truth is not found in the antithesis nor in the thesis. In the thesis and in the antithesis there is discussion and that is what is really wanted: affirmation, negation, discussion and solution. Affirmation of a bad thought, nega tion of the same through comprehension of the opposite, discussion: one has to discuss what is real from one and the other until one arrives at wisdom and leaves the mind quiet and in silence. This is how one should practice.

The Revolution of the Dialectic

9 PASSAGES · 6 PRACTICES

IV Taming it like a wild colt

A lecture describes the delicate moment when one believes the mind is still and nothing comes. Submerged desires and fights in the infra-conscious depths are found, questioned and comprehended one after another until the essence is freed.

A PRACTICE

There is a very delicate moment during meditation. Many times, when one thinks that he has reached the stillness and silence of the mind, he has not yet reached it. Then he has to dig within, he has to tell the mind: "Mind, what is the matter? What are you wishing for? Why are you not still? Obey me, you must be still!"

THE FIFTH GOSPEL ·THE EPHEMERAL MECHANISMS OF THE MIND ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

A PRACTICE

Sometimes, if you have a certain development of your superior faculties, you will be able to see the representations of the mind. At that moment it will answer with such and such scenes; this way it will tell us what it wants. This is the exact moment to know how to answer it, how to treat that mind in the same way that a mule driver would treat a donkey that does not want to obey, a donkey that does not want to be still; and finally, it will remain still.

THE FIFTH GOSPEL ·THE EPHEMERAL MECHANISMS OF THE MIND ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

Stillness and silence, that is what is wanted during meditation, precisely that, because when the mind is still, when the mind is in silence, the new comes.

THE FIFTH GOSPEL ·THE EPHEMERAL MECHANISMS OF THE MIND ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

If you believe that you have reached stillness and you are not experiencing anything yet, it is because you have not reached stillness and silence. If you find some pressure within your mind and not that state of natural spontaneity, of a natural attitude, it is because the mind is not yet still or in silence. You have to find out then why it is not still, why it is not in silence.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

Stillness and silence, that is what is wanted during meditation, precisely that, because when the mind is still, when the mind is in silence, the new comes.

The Fifth Gospel

It may happen that it has terrible fights there, in the submerged depths, in very deep folds, unknown to you. Yes, don't let it be strange to you: the inner submerged or infra-conscious profundities of the mind. In such profundities or intellectual abysses, there also are fights that we often do not know about in the merely superficial region of reasoning; fights, fights that hold you back and do not allow the Consciousness to escape, fights that bottle up the Essence.

The Fifth Gospel ·The Ephemeral Mechanisms of the Mind ·*Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

Therefore, when you are in that state, despite believing that the mind is still and in silence, if the new does not arise, it is because there are very deep obstacles of the infra-conscious. Then you have to question the mind: "Mind, what do you want? Why are you not still?" The mind will give an answer, possibly with some representation. Comprehend such a representation, discern it and make the mind see that the representation, that the idea it has, that the desire it has, is absurd. One must discuss in that case with the mind and make it comprehend that it is absurd and that its opposition does not have a solid basis; that the best thing it must do is to leave us quiet, not to bother us anymore, not to annoy us.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

One has to comprehend what is the desire that the mind has; possibly a very submerged desire. One has to comprehend it to be able to destroy it; once destroyed, then, comes the stillness and silence of the mind.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

A PRACTICE

And if it does not come, then what? It is because there is some other submerged desire, some other infra-conscious problem out there. In that case, one has to repeat, one has to argue with the mind, one has to interrogate it to know what it wants; one has to make it comprehend that what it wants is absurd, that it should leave us alone, that it should not bother us.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

07

Thus, subduing the mind, taming it like a wild colt, in the end, the moment comes when it learns to be still and in silence, until the liberation of the Essence comes, the liberation of the Consciousness.

The Fifth Gospel · The Ephemeral Mechanisms of the Mind · *Lecture given to the brothers from El Salvador – Mexico City – 1970*

9 passages · 2 practices

v When we eliminate the Ego

True stillness is distinguished from a quieted mind: it comes as the Ego and the representations of the understanding die. Such a mind no longer projects or reacts, and in answer to the disciples it receives what comes from the Being.

Then, upon reaching those heights, the mind is still and in silence, it is no longer a projecting mind, it is no longer a mind that is offended, it no longer reacts to anything, it receives the messages that come from the superior parts of the Being. It is a mind full of plenitude.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

A PRACTICE

But –I repeat– not only the psychic aggregates have to be eliminated, clearly, we also have to eliminate the representations of the mind, both positive and negative ones. We need to clean the temple of the mind of all trash; we need the lamp to bum within the temple of the mind, we need the golden flame to bum with serene light within the ambit of the temple. When the mind is still, when the mind is in silence, the new comes.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

To say that this path is very beautiful and everything, but what do we do with the worries? What do we do with the suffering that others cause us? It is impossible to have a still and silent mind when we live in a world full of problems and difficulties. It is absurd, because by disintegrating the inhuman aggregates that we carry inside, the problems and difficulties will end.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Disciple: Master, I would like you to clarify the difference between the stillness of the mind and the quieted mind.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

In the name of truth, we must emphatically say that true stillness and silence of the mind come when the Ego and the representations of the understanding have died.

The Fifth Gospel

In the name of truth, we must emphatically say that true stillness and silence of the mind come when the Ego and the representations of the understanding have died. Then comes the absolute stillness and silence of the mind; the mind becomes receptive, it remains in the hands of the Being, and only the Being can do. Any other question?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

A PRACTICE

The temple of the mind, in general, is invaded by multiple positive or negative representations. We are in favor of eliminating such representations so that within the temple of the mind only the Being exists and nothing else but the Being. For that we must have the mind still and in silence, and the mind can only remain still and in silence when we eliminate the Ego. But as we keep eliminating the Ego, the mind will become more and more still and silent, until finally the stillness and total silence is achieved.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Disciple: Master, please excuse me. So, the representations that come to us when we are trying to do a meditation, even very sacred characters for us, what about them?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Disciple: Can a still mind perceive images that are not of this world?

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Master: Sure, it is obvious that a clean, pure mind can perceive the archetypes of Nature, the spiritual archetypes of a mountain, or a valley, a hill, or the ocean, or a flower, but those archetypes that reach the mind, flooding the mind, are no longer mere representations, nor have they ever been extracted from the world of the senses. These types of representations, in the sense that I am telling you, come directly from the world of the Spirit; for someone who has entered completely into the temple of the mind.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

Part Six – You have to start somewhere

7 PASSAGES · 3 PRACTICES

1 So that we can have a quiet and silent mind

The story of Wu Wen follows the mantra Wu, the difficulty of keeping the mind empty amid hunger and noise, and his refusal to split into I and my thoughts. Whole, receptive and without effort, his mind became quiet and all its centers received wisdom.

A PRACTICE

This koan, or enigmatic statement, is difficult to comprehend, and after we meditate on it with the earnest goal of experiencing the truth enclosed in each word of the mysterious saying, it is evident that the mind, unable to grasp its significance, is conquered and falls, as if fatally wounded Then it resigns, remaining quiet and silent Master Wu Wen was happy to meet Yung Feng and Yueh Shan, as well as some other brothers, and they all made an agreement to work to achieve illumination.

THE BUDDHA'S NECKLACE, 1967

A PRACTICE

After some time, Wu Wen went to Master Huai Shi, who taught him to meditate using the sacred mantra WU. This mantra is chanted mentally with the letter "U" repeated twice "U...U...," extending the vowel sound, as if imitating the sound of the hurricane howling through a mountain ravine or the terrible crash of waves against the beach. This mantra is chanted mentally when we practice meditation, in order to clear the mind of all kinds of thoughts, desires, memories, preoccupations, etc. so that we can have a quiet and silent mind.

THE BUDDHA'S NECKLACE, 1967

07

Wu Wen replied, "Everyday, I have the impression that there is nothing in my mind." This was a wise response. Already, Wu Wen had the impression that there was nothing in his mind. His mind began to remain empty; the battle of thoughts was coming to an end. Wu Wen advanced remarkably well, but

something was missing. Chin, therefore, said to him, “You can practice in stillness, but you lose the practice in the midst of activity.” This remark disturbed Wu Wen a lot, since it pinpointed his weak area.

The Buddha’s Necklace, 1967

...without any desire to be something more, because he knew very well that the I is that which it is and can never be something more than it is.

The Buddha’s Necklace, 1967

To be able to have the mind quiet and in silence, empty of all kinds of thoughts, even when hungry or thirsty, even when bitten by mosquitoes or when people are very noisy nearby: this is very difficult and Wu Wen couldn’t do this. He was able to meditate in quiet but not in the midst of activity, that is to say, with all those inconveniences. “What must I do?” Wu Wen asked Chin. He answered, “Have you never heard what Chung Lao Tze says? If you want to understand this, face south and contemplate Ursa Minor.” Enigmatic words. ..exotic words...mysterious.. difficult to understand, and, most important, no explanation was given. Having said this, Chin left.

The Buddha’s Necklace, 1967

07

Master Wu Wen felt himself to be neither a god nor a deva, in the manner of mythomaniacs, but a wretched pluralized “I” who was prepared to die in himself more each time. Master Wu Wen did not divide himself into “I” and “my thoughts” for he understood that “my thoughts” and “I” are the whole “I” and that it is necessary to have integrity to achieve perfect meditation.

The Buddha’s Necklace, 1967

07

A PRACTICE

During meditation, Master Wu Wen was in a whole, receptive, and very humble state; with a quiet and profoundly silent mind; without making any kind of effort; without mental tension; without any desire to be something more, because he knew very well that the I is that which it is and can never be something more than it is.

The Buddha's Necklace, 1967

07

Under these conditions, all 300,000 centers of Master Wu Wen's mental body vibrated intensely with the same tone, without any effort obtaining and receiving love and wisdom.

The Buddha's Necklace, 1967

6 passages · 3 practices

11 The mind will never be able to solve a Zen problem

A koan defeats the intellect, and the defeated mind falls into stillness in which the Buddhata escapes. Working the koan Wu with a silent mind leads to the transforming experience of the Illuminated Void.

A practice

The esoteric Koan exercise generally means, "To seek the solution to a Zen problem." Behold here some Koan examples for meditation: "Who recites the name of Buddha?" "If all things are reduced to the Unity, what can the Unity be reduced to?"

My Return to Tibet, 1969

It is unquestionable that the mind will never be able to solve a Zen problem. It is ostensible that our understanding will never be able to comprehend the deep significance of a Koan. By all means it is easy to foresee that when the mind tries to integrally comprehend any Koan, it fails and becomes defeated. Then, the mind remains in a profound stillness and in silence. Thus, when the mind is still, when the mind is in silence, the new arrives.

My Return to Tibet, 1969

07

In those moments, the Essence, the Buddhata escapes from within the intellect. Then, while in the absence of the 'I' it experiences 'That', which does not belong to time…

My Return to Tibet, 1969

To work with the Koan 'Wu', while having the mind still and in silence, is something marvellous.

My Return to Tibet, 1969

A PRACTICE

A monk asked Master Chao Chou, “Does a dog have Buddha’s nature?”

My Return to Tibet, *1969*

07

A PRACTICE

The Master answered: “Wu” (no). This single word ‘Wu’, besides being a Mantra that is pronounced as a double “U”, like imitating the sound of a hurricane, is also a Koan by itself. To work with the Koan ‘Wu’, while having the mind still and in silence, is something marvellous.

My Return to Tibet, *1969*

07

The experience of the ‘Illuminated Void’ allows us to experience an element that radically transforms.

My Return to Tibet, *1969*

III We have to place our mind in silence before starting our concentration

These are the short instructions that open many exercises: remove every thought, relax, leave the mind empty or blank, and stop thinking for a few minutes even in the middle of daily work. Several are the first step of astral projection.

A PRACTICE

5. Release all your thoughts from your mind, clear your mind. It is necessary for you to place your mind in quietude and tranquility.

The Aquarian Message, 1960

A PRACTICE

Before falling asleep (always at your own particular hour), lie down, face up, on your bed. Relax all of the muscles in your body and make your mind blank. You must not think of absolutely anything for thirty minutes. This practice should be done six days out of the week.

Christic Aztec Magic, 1973

07

A PRACTICE

6. We have to place our mind in silence before starting our concentration; that is to say, we have to remove every type of thought from our mind.

The Mysteries of Fire, 1955

07

A PRACTICE

Achieve a still and silent state of mind. Go to sleep thinking of the figure of the Holy Eight (infinity), making an outline upon the heart in accordance with the previous description. Allow the aforementioned figure to submerge itself within your consciousness, then place the mind in a blank state, without thinking of anything. Thus, after a certain period of time: "you will awaken consciousness in tha t region called the Astral World".

Tarot and Kabalah, 1978

07

A PRACTICE

In accordance with the previous description the following exercise is advisable: 1- Mental quietude and silence.

My Return to Tibet, 1969

Then, in a state of nonthinking,
make your mind calm and spacious.

Esoteric Course of Kabbalah

A PRACTICE

Be relaxed. Leave the mind empty.

The Mayan Mysteries, 1977

07

A PRACTICE

In accordance with the previous description, the following exercise is suggested: Remove all types of thoughts from your mind; quiet your mind and calm your thoughts. Now, imagine the Holy Eight in the graphic form with which it is represented here.

Esoteric Course of Kabbalah

07

A PRACTICE

Allow this figure to become immersed into your consciousness. Then, in a state of nonthinking, make your mind calm and spacious. Thus, after some time, you will awaken consciousness in the astral body.

Esoteric Course of Kabbalah

07

A PRACTICE

1. Seated in a comfortable chair or lying down face up, the disciple must quiet his mind and calm his emotions.

Esoteric Course of Kabbalah

07

A PRACTICE

Well, you have to start somewhere. It would be good, for example, in the midst of daily work, to stop for a moment, sit in a chair and stop thinking for at least five minutes, nothing more than five minutes; to exhaust the process of thinking, not projecting, with the mind quiet and in silence for at least five minutes. It is already something, it is already a big step.

The Fifth Gospel · The Binary Serpentine Power

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: inner, interior and mental silence and stillness; the silence or quietude of the mind; the mind still, quiet or silent; quiet and in silence; to quiet the mind; the new that comes; without thinking, and the empty mind; and silence standing beside the mind. The silence of the word, keeping silent in speech, was turned away. The paragraphs next to the strongest ones were offered too. That returned **436 candidate paragraphs in 40 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 95.0% of the time and on the class 89.2%, and a third reader, who saw neither verdict, settled the 22 they did not. The 35 paragraphs that open a sentence the readers had found running on were then read the same way, and the two readers agreed on all 35. 234 were judged printable and **182 are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 77 stood next to a passage on the silent mind but were about something else, 23 were a false friend (the silence of a night or a place, silence in speech), 16 named silence or serenity only in passing, 15 belonged to a finished work, and 13 were stories or ceremonies told for themselves. 65 more were judged and not printed.

Some of it he spoke. 43 passages come from the two *Fifth Gospel* volumes, across 8 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

What was corrected, silently. Two words the scanner split in two are rejoined. No word of his is changed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 37 ranges run over more than one paragraph.

27 paragraphs were left out on purpose. 25 restate, with nothing added, a passage printed here, and the earlier or the fuller copy is kept. Two are single items of a list of the clues of meditation that could not stand alone.

151 passages also stand in a finished work, and every one is marked where it stands, most of them in *The Science of Meditation* and *The Mind*. The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 77 passages marked a practice was proved to carry its own

instruction. And every passage was checked word for word against a fresh extraction of its book.

A work of The Psychology, the family for the inner life of the sleeping man as he describes it: the essence and the personality, the centres and the states, the I that talks and the I that dies, the spell that holds the consciousness asleep, and now the mind that falls still. It wears the family's ash ground and two hairlines, in vesper violet.