

Internal Chatter

The talk within that is never spoken aloud: the voices of the I's, where the chatter comes from and what it becomes in the world, how we treat one another inside ourselves, and the internal silence he sets against it, in his own words

56 PASSAGES · 9 BOOKS · 18 PRACTICES · 10 SECTIONS · 4 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 carries that book and the paragraph it came from.

"It is urgent, unavoidable and non-excludable to observe our internal chatter and its precise place of origin."

"Many keep quiet externally; however, with their internal tongue they skin their fellow men alive."

"When the word surges from the profundities of the Being, it is full of plenitude and inner beauty."

"To learn how to remain silent not only with the exterior tongue, but also with the secret, internal tongue, is something extraordinary and marvelous." "One has to learn to keep the inner silence."

What is in it

| a practice — something to do, framed and labelled

Part One — The attention directed into oneself

1 Voices that speak and scream in a disorderly manner 5

2 We need to see the different "I's" in action 4

Part Two — Uttered in this external world

3 Our internal chatter and its precise place of origin 3

4 When the word surges from the profundities of the Being 9

5 To listen to gossip, slander, murmuring 4

Part Three — Invisibly and internally we treat each other very badly

6 With their internal tongue they skin their fellow men alive 5

7 Human beings behave internally and invisibly with one another 5

Part Four — A different kind of internal silence

8 Without our interior tongue commenting about these things 11

9 To correct that inner chatter, to learn how to keep silent 6

10 Think twice about whatever is spoken 4

THE MAP

Four parts: observing the voices within, the chatter and the word it becomes, how we treat one another inside, and the internal silence

Tap a part to go to it.



The attention directed into oneself

PART ONE · 9 PASSAGES · 4 PRACTICES



Uttered in this external world

PART TWO · 16 PASSAGES · 3 PRACTICES



Invisibly and internally we treat each other very badly

PART THREE · 10 PASSAGES · 1 PRACTICE



A different kind of internal silence

PART FOUR · 21 PASSAGES · 10 PRACTICES

Part One – The attention directed into oneself

5 PASSAGES · 2 PRACTICES

1 Voices that speak and scream in a disorderly manner

Attention turned inward catches what an antipathy sets moving: a crowd of thoughts, voices disputing within the mind, an unpleasant taste in the psyche. In that state one finds the disliked person is already being mistreated inside, and only an active, intentional attention can see it.

Indeed, knowing is not an act of attention. Yet, the attention directed into oneself, towards what is happening in our interior, is something positive, active...

Treatise of Revolutionary Psychology, 1975

A PRACTICE

For instance, we may feel antipathy towards a person, just because we feel like it and many times for no particular reason. If we observe ourselves in such a moment we will notice the multitude of thoughts that accumulate in our mind.

Treatise of Revolutionary Psychology, 1975

...internally we are badly mistreating the person for whom we feel antipathy towards.

Treatise of Revolutionary Psychology, 1975

We will also notice the group of voices that speak and scream in a disorderly manner and that say many things within our mind, as well as the unpleasant emotions that surge in our interior and the unpleasant taste that all this leaves in our psyche, etc.

Treatise of Revolutionary Psychology, 1975

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Obviously, in such a state we also realize that internally we are badly mistreating the person for whom we feel antipathy towards.

Treatise of Revolutionary Psychology, 1975

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A PRACTICE

But, unquestionably, in order to see all of this, we need attention intentionally directed towards the interior of our own selves. This is not a passive attention.

Treatise of Revolutionary Psychology, 1975

4 PASSAGES · 2 PRACTICES

II We need to see the different "I's" in action

Each I is to be caught at work and questioned about what it says and wants. Watched this way, the mind shows its private comedies, rehearsed lies and excuses, and at the edge of sleep the I's can be heard talking among themselves.

A PRACTICE

We need to see the different "I's" in action, to discover them in our psyche, to comprehend that a percentage of our own consciousness exists within each one of them, to repent of having created them, etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

A PRACTICE

Then we shall exclaim: "But what is this "I" doing?" "Is it saying?" "What does it want?" "Why does it torment me with its lust, with its anger?" etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

...we feel within our own mind different voices that talk to each other.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

Then we will see within ourselves the entire train of thoughts, emotions, desires, passions, private comedies, personal dramas, elaborated lies, discourses, excuses, morbidities, beds of pleasure, scenes of lasciviousness, etc.

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

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Many times before falling asleep, at the precise instant of transition between vigil and sleep, we feel within our own mind different voices that talk to each other. Those are the different "I's" that must in such moments break all

connection with the different centers of our organic machine, so as to then submerge themselves in the molecular world within the Fifth Dimension.

Treatise of Revolutionary Psychology, 1975

Part Two – Uttered in this external world

3 PASSAGES · 1 PRACTICE

1 Our internal chatter and its precise place of origin

Observing the inner talk and where it comes from is called urgent. Unpleasant psychic states, present and future, are traced to it, and so is all the empty and harmful jabber spoken in the outer world.

A PRACTICE

It is urgent, unavoidable and non-excludable to observe our internal chatter and its precise place of origin.

Treatise of Revolutionary Psychology, 1975

Unquestionably, many present as well as future disharmonious and unpleasant psychic states have their cause causorum in our erroneous internal chatter.

Treatise of Revolutionary Psychology, 1975

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Obviously, all that insubstantial, vain wordiness of ambiguous chattering and all harmful, damaging and absurd jabber in general, uttered in this external world, has it's origin in our wrong internal gibberish.

Treatise of Revolutionary Psychology, 1975

11 When the word surges from the profundities of the Being

Speech usually rises from some psychic aggregate of envy, anger or pride rather than from the Essence, and then it is conditioned and sows discord; his example is the director who uses the pulpit for irony. Set beside this are the Ego as a babbler, the murmuring done silently with the mind, evil words that sicken and kill, and the criminal silences and infamous words whose effect must be weighed.

With profound sorrow, I realize that when someone speaks, the word comes out, unfortunately, not from the profundities of the Being, but from the depth of any inhuman psychic aggregate. If the word was to come out exclusively from the Essence, there would be nothing to object: it would be pure, perfect; but people have the psychic aggregates very well developed.

The Fifth Gospel ·The Consequences of Psychological Plurality ·*Public Lecture*

That is how many G.S., or directors of sanctuaries in general, when they address the congregation, they almost always do it with the secret purpose of throwing some irony against someone, of humiliating someone, of insulting someone, etc. That is to say, the word is not born out of the pure Essence, it does not sprout from the Being, it surges from each bottle, it comes from the depth of some "I", and therefore, it is not spontaneous, it is not pure, it does not produce a creative effect.

The Fifth Gospel ·The Word and the Sacerdotal Magisterium

07

Usually, the word that the G.S. pronounce has its origins in the entrails of this and that psychic aggregate, whether it be one of envy, whether it be of anger, whether it be of self-love, whether it be of pride, of selfishness, of self-sufficiency, of self-importance, of conceit, of ambition, etc. But with pain, I never see the word spontaneously come out from the depths of the Being, and that is lamentable.

The Fifth Gospel ·The Word and the Sacerdotal Magisterium

07

When the word surges from the profundities of the Being, it is full of plenitude and inner beauty. But when the word surges from the entrails of this or that psychic aggregate, it is conditioned by it, it does not have elasticity, it does not have ductility, it does not enjoy plenitude, it is not complete, and it produces discords, problems of all kinds in the environment.

The Fifth Gospel · The Word and the Sacerdotal Magisterium

Yet, the Being utters strictly what is indispensable. He never plays with the Word.

Parsifal Unveiled, 1970

The devotees attend the R., they attend the Lumisial to receive a comforting balm in their aching heart. But if the devotees are given bile instead of honey, what relief could they have? What could we do to make the Universal Christian Gnostic Movement progress, if we continue with this conduct?

The Fifth Gospel · The Word and the Sacerdotal Magisterium

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The Ego is a charlatan, jabberer, chatterer, prattler; it is garrulous, loquacious, gabby, talkative, babbling, etc. Yet, the Being utters strictly what is indispensable. He never plays with the Word.

Parsifal Unveiled, 1970

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Many do not murmur with their lips, but they murmur with their mind and yet, they believe that they never murmur.

Esoteric Treatise of Hermetic Astrology, 1967

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We should not forget that every illness has psychic causes. Insults, irony, thunderous and offensive laughter, evil words serve to cause harm, illnesses, to assassinate, etc. Many parents would have lived a little longer, if their children would have allowed them. Almost all human beings are matricides, parricides,

fratricides, uxoricides, etc., etc. Pity is lacking in students of occultism; they are incapable of sacrificing themselves for their fellowmen who suffer and cry.

Esoteric Treatise of Hermetic Astrology, 1967

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A PRACTICE

There are criminal silences; there are infamous words. The result of words spoken should be calculated with nobility, since many times one hurts others with words in an unconscious manner. Words filled with ill-intended double meanings produce fornications in the World of the Mind. Angry words engender violence in the World of the Cosmic Mind. One should never condemn anyone with the word, because one should never judge anyone. Slander, gossip, and lies have filled the world with pain and bitterness.

Logos, Mantram, Theurgy, 1959

III To listen to gossip, slander, murmuring

Gossip heard against a valued friend alters the image of him held in the mind, and the altered representation becomes an obstacle to inner development. Negative conversations deform many such representations at once, so the counsel is not to listen to them.

In the mind there are many representations that we must take into account. Suppose that we have in the mind the representation of a friend whom we value; someone –it does not matter who– speaks to us against this friend; all kinds of gossips, slander, etc. are raised against him. If we listen to all that gossip, then the image we have of our friend, the representation, is in fact altered.

The Fifth Gospel · The Two Sides of Human Virtues · *Lecture – Interview – Mexico City – 1977*

It may be the case that those who spoke against our friend, judged him wrongly, slandered him consciously or unconsciously, etc., but the representation of the mind is altered and that is very serious, because that representation becomes, in fact, a demon that comes to hinder our esoteric advance, a demon that forestalls us, a demon that is an obstacle to our profound inner development.

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

07

A PRACTICE

Therein lies, well, the serious error: to listen to gossip, slander, murmuring, "the rumor has it". Obviously, within our mind there are thousands of representations that can be altered if we take part in negative conversations, if we listen to slander, if we listen to "the rumor has it", etc. Because of all these and other things, it is never advisable to listen to the negative words of people; this is serious in the psychological background.

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

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Those who walk the Path, by listening to negative conversations, by being in groups where only negative phrases are heard, tend to deform not one but many representations of understanding, and these, in the world of the mind, constitute true demons that make up an obstacle or a series of insurmountable obstacles for the awakening of the Consciousness.

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

Part Three – Invisibly and internally we treat each other very badly

5 PASSAGES

1 With their internal tongue they skin their fellow men alive

Outward quiet can hide an inner tongue that flays others, and such chatter, when examined, turns out to be built from half-truths and things added or left out. Beneath it lies self-sympathy, which loves only the ego, resents whoever withholds sympathy, and blocks any growth of the Being.

Many keep quiet externally; however, with their internal tongue they skin their fellow men alive. The internal, poisonous and malevolent chatter produces inner confusion.

Treatise of Revolutionary Psychology, 1975

If one observes wrong internal chatter, one then will see that it is made up of half-truths or of truths that are more or less incorrectly related to each other or of things that were added or omitted unto it.

Treatise of Revolutionary Psychology, 1975

As long as we continue bottled up in "self-sympathy," any development of the Being becomes something more than impossible.

Treatise of Revolutionary Psychology, 1975

Unfortunately, our emotional life is exclusively based on "self-sympathy."

Treatise of Revolutionary Psychology, 1975

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To top off so much infamy, we only sympathize with ourselves, with our much "beloved ego." Moreover, we feel antipathy and even hatred towards those who do not sympathize with us.

Treatise of Revolutionary Psychology, 1975

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As long as we continue bottled up in "self-sympathy," any development of the Being becomes something more than impossible.

Treatise of Revolutionary Psychology, 1975

5 PASSAGES · 1 PRACTICE

11 Human beings behave internally and invisibly with one another

The remedy offered is to learn others' point of view and to stand in their place, with the rule of Matthew 7:12. What counts in this work is inner conduct toward people, since even courteous and generous people drag others into their own secret caves for mockery and contempt.

A PRACTICE

We need to learn to see others' points of view. It is urgent to know how to place ourselves in the place of others.

Treatise of Revolutionary Psychology, 1975

> *"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." MATTHEW 7: 12*

Treatise of Revolutionary Psychology, 1975

...drag their fellow men daily into the secret caves of themselves

Treatise of Revolutionary Psychology, 1975

What truly counts in these studies is the manner in which human beings behave internally and invisibly with one another.

Treatise of Revolutionary Psychology, 1975

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Unfortunately and even if we were very courteous and even sincere at times, there is no doubt that invisibly and internally we treat each other very badly.

Treatise of Revolutionary Psychology, 1975

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People who are apparently very generous drag their fellow men daily into the secret caves of themselves to do with them whatever they please (abuse, mockery, contempt, etc.).

Treatise of Revolutionary Psychology, 1975

Part Four – A different kind of internal silence

I Without our interior tongue commenting about these things

Meditation's silence comes first: mental associations keep the mind chattering, and a mind that will not settle has to be questioned like a stranger until it is quiet. The Treatise chapter then names a different silence, not an emptied mind, but holding a person or event already in the mind without inner comment, keeping both the outer and the secret tongue still.

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*

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

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

Treatise of Revolutionary Psychology, 1975

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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

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

Treatise of Revolutionary Psychology, 1975

...a different kind of internal silence.

Treatise of Revolutionary Psychology, 1975

Nevertheless, this is not what we want to explain in the present chapter.

Treatise of Revolutionary Psychology, 1975

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"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

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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

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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

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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

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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

6 passages · 4 practices

11 To correct that inner chatter, to learn how to keep silent

Self-observation deepens until no thought or desire goes unwatched, because each comes from an I that must first be seen before it can be dissolved. Negative inner conversations are to be corrected and removed before they come out physically, and refusing to judge a fellow man inwardly is given as a kind of silence that builds the mental body.

A PRACTICE

As one works upon oneself, he delves more and more into the matters of self-observation, he becomes more and more profound. In this, not even the most insignificant thought should be left unobserved. Any desire, no matter how fleeting, any reaction, must be a reason for observation, because any desire, any reaction, any negative thought, comes from this or that "I".

The Fifth Gospel · The Rescue of our Inner Light

A PRACTICE

If it is light that we want, if we are truly in love with the light, then we have to disintegrate the "I's". We have no other alternative than to turn them into dust, and we could not turn into dust that which we have not observed. Therefore, we need to know how to observe.

The Fifth Gospel · The Rescue of our Inner Light

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A PRACTICE

In this matter we also have to be careful with the inner chatter, because there are many negative and absurd inner chats; intimate conversations that are never externalized and, naturally, we need to correct that inner chatter, to learn how to keep silent. "To be able to speak when one must speak; to be able to keep silent when one must keep silent." This is the law, not only for the physical world, for the outside world, but also for the inner world.

The Fifth Gospel · The Rescue of our Inner Light

One has to learn to keep the inner silence.

The Fifth Gospel

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

07

The events of practical life, in the end, must be kept in intimate correspondence with a perfect inner conduct. When the events of practical life coincide with a perfect inner conduct, it is a sign that we are already creating, in ourselves, the famous mental body.

The Fifth Gospel · The Rescue of our Inner Light

4 PASSAGES · 3 PRACTICES

III Think twice about whatever is spoken

The libido's energies take light or darkness from the quality of one's words, so the student is to govern the tongue. To a youth congress he advises speech without violence or useless argument, each concept weighed for its effect first, and he adds that the perfect man stays silent when the Inner Being does not speak.

A PRACTICE

If we work with Sexual Super Dynamics, we have to comprehend that the creative energies are exposed to all kinds of modifications. These energies of the libido can be modified into powers of light or darkness. It all depends on the quality of the words. The perfect man speaks words of perfection. The Gnostic student who wishes to follow the path of the Revolution of the Dialectic should become accustomed to controlling the tongue. One should learn to handle the verb.

The Revolution of the Dialectic

A PRACTICE

We advise, yes, all the brothers attending the Junior Gnostic Congress, to avoid violence in the words; may there be harmony in the verb, may each voice resound with melody, may there be no useless discussions. It is the moderator's duty to moderate the word, to moderate the verb. When useless discussions arise, the moderator has to moderate and that is all. The conclusions that the youth has to reach here, in this room, will be based precisely on freedom and order.

The Fifth Gospel · The Responsibility in the Word · *1st Gnostic Youth Conference – Guadalajara, Jalisco, Mexico – July 8th, 1975*

The perfect man is he who knows how to keep silent when his "Inner-Being" does not speak.

Zodiacal Course, 1951

A PRACTICE

So, think twice about whatever is spoken; may useless words not be said, may each concept be well matured before being emitted, may we think about the effect that our words will produce, may we think that our verb must be full of harmony and beauty, may no single inharmonic note resound in this wonderful choir of the Gnostic youth.

The Fifth Gospel · The Responsibility in the Word · *1st Gnostic Youth Conference – Guadalajara, Jalisco, Mexico – July 8th, 1975*

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The perfect man is he who knows how to keep silent when his "Inner-Being" does not speak.

Zodiacal Course, 1951

How this was made. All fifty-two books were extracted — 73,105 paragraphs, 2,157,671 words — and swept for the inner talk in every form he names it: *internal*, *inner* and *negative chatter*, the *inner chats* and *intimate conversations*, the *internal tongue*, keeping silent within; and, where the mind or the I's stood beside them, the voices that talk within, treating others badly inside ourselves, the word that wounds, internal silence, gossip and murmuring. With his chapter *Chatter* in the *Treatise of Revolutionary Psychology* and the Fifth Gospel lectures on the inner chatter and on the word read whole, that returned **128 candidate paragraphs in 28 books**. He never says *inner talk*; he says *internal chatter*, and he teaches it in few places, so this booklet is short. Every candidate was read **twice, by independent readers** working from a written brief; they agreed on whether to print 93.0% of the time and on the class 84.4%, and a third reader, who saw neither verdict, settled the 9 they did not. **56 are printed here**, and every other paragraph is recorded with the reason it was set aside.

What was set aside. The silence of the mind in meditation taught for itself (it stands in *The Science of Meditation*, and is kept here only where he sets it beside this other silence), slander taught as the spoken defect (in *Slander*), the Word as the Logos and the mantras, the inner voice of the Being, and his phrase *vain wordiness of ambiguous chattering* where it names empty learning.

Nothing of his is changed except where a word split at the end of a line was joined; that was done silently.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed; 4 ranges run over more than one paragraph.

29 passages also stand in a finished work, and every one is marked where it stands, most of them in *Slander*, *Hatred* and *Anger*. This booklet reprints them so that it stands alone.

Checked five ways. Every reader's note was proved to sit on the passage as printed. Every printed pair was compared as sequences. Every ragged edge was repaired or named. Every one of the 18 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.