

Interior Chatter

by Samael Aun Weor

GNOSTIC LIBRARY

It is urgent, unpostponable, imperative to observe the interior chatter and the precise place from which it proceeds.

The Interior Chatter and the Psychological Song

The Chatter

It is urgent, unpostponable, imperative to observe the interior chatter and the precise place from which it proceeds.

Unquestionably, the mistaken interior chatter is the "Causa Causorum" of many disharmonious and disagreeable psychic states in the present and also in the future.

Obviously, that vain insubstantial chatter of ambiguous talk, and in general every prejudicial, harmful, absurd talk manifested in the exterior world, has its origin in the mistaken interior conversation.

It is known that in Gnosis there exists the esoteric practice of interior silence; our disciples of the "Third Chamber" know this.

It is not out of place to say with complete clarity that interior silence must refer specifically to something very precise and definite. When the process of thinking is intentionally exhausted during deep interior meditation, interior silence is attained; but this is not what we wish to explain in the present chapter.

To "empty the mind" or "put it in white" in order to really attain interior silence is not what we are attempting to explain now in these paragraphs.

To practice the interior silence to which we are referring does not mean either to impede that something penetrate into the mind. Really, we are speaking right now of a very different kind of interior silence. It is not a matter of something vague and general...

We want to practice interior silence in relation to something that is already in the mind: a person, an event, a matter — our own or another's — what they told us, what so-and-so did, etc., but without touching it with the interior tongue, without intimate discourse...

To learn to be silent not only with the exterior tongue but also, in addition, with the secret, internal tongue, turns out to be extraordinary, marvelous.

Many are silent exteriorly, but with their interior tongue they flay their neighbor alive. The venomous and malevolent interior chatter produces interior confusion.

If one observes the mistaken interior chatter, one will see that it is made of half-truths, or of truths that relate among themselves in a more or less incorrect way, or something that was added or omitted.

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

To complete so much infamy, we sympathize only with ourselves, with our so "beloved Ego," and we feel antipathy and even hatred toward those who do not sympathize with us.

We love ourselves too much; we are narcissists one hundred percent. This is irrefutable, irrebuttable. While we continue bottled up in "self-sympathy," any development of the Being becomes something more than impossible. We need to learn to see the point of view of others. It is urgent to know how to put ourselves in the position of others.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7:12).

What truly counts in these studies is the manner in which men comport themselves internally and invisibly with one another.

Unfortunately, although we may be very courteous and even sincere at times, there is no doubt that invisibly and internally we treat one another very badly.

People apparently very kind, daily drag their fellow men toward their own secret cave, in order to do with them whatever they please (vexations, mockery, scorn, etc.).

The Psychological Song

The moment has arrived to reflect very seriously upon that which is called "internal consideration."

There is no doubt as to the disastrous aspect of "intimate self-consideration"; this, besides hypnotizing the consciousness, makes us lose a great deal of energy.

If one did not commit the error of identifying so much with oneself, interior self-consideration would be something more than impossible. When one identifies with oneself, one loves oneself too much, feels pity for oneself, self-considers oneself, thinks that one has always behaved very well with so-and-so, with such-and-such, with one's wife, with one's children, etc., and that no one has known how to appreciate him, etc. In sum — he is a saint and all the others are villains, rogues.

One of the most current forms of intimate self-consideration is the preoccupation with what others may think about oneself; perhaps they suppose that we are not honorable, sincere, truthful, brave, etc.

The most curious thing of all is that we lamentably ignore the enormous loss of energy that this class of preoccupations brings us.

Many hostile attitudes toward certain persons who have done us no harm are due precisely to such preoccupations born of intimate self-consideration.

In these circumstances — loving oneself so much, self-considering oneself in this way — it is clear that the I, or rather we would say the I-s, instead of being extinguished, are then frightfully strengthened.

Identified with oneself, one greatly pities his own situation, and even takes to keeping accounts.

This is how one thinks that so-and-so, that such-and-such, the friend, the gossip, the neighbor, the boss, the friend, etc., etc., etc., have not paid him as is due, in spite of all his well-known kindnesses; and bottled up in this, he becomes intolerable and boring to everyone.

With such a subject one practically cannot speak, because any conversation surely ends up at his little book of accounts and his much-vaunted sufferings.

It is written that in the Gnostic Esoteric Work, the growth of the soul is possible only through forgiveness of others.

If someone lives from instant to instant, from moment to moment, suffering over what others owe him, over what they did to him, over the bitterness they caused him — always with his same song — nothing will be able to grow in his interior.

The Lord's Prayer has said: "Forgive us our debts as we forgive our debtors."

The feeling that one is owed, the pain over the evils others caused him, etc., halts all interior progress of the soul.

Jesus the Great KABIR said: "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matthew 5:25–26).

If we are owed, we owe. If we demand that we be paid down to the last denarius, we must first pay even to the last farthing.

This is the "Law of Talion," "An eye for an eye and a tooth for a tooth." An absurd "vicious circle."

The apologies, the full satisfaction, and the humiliations we demand of others for the evils they caused us are also demanded of us, even though we consider ourselves "meek sheep."

To place oneself under unnecessary laws is absurd; better is to put oneself under new influences. The Law of Mercy is a more elevated influence than the Law of the violent man: "Eye for eye, tooth for tooth."

It is urgent, indispensable, unpostponable, to place ourselves intelligently under the marvelous influences of the Gnostic

Esoteric Work, to forget that we are owed, and to eliminate in our psyche any form of self-consideration.

We must never admit within ourselves feelings of vengeance, resentment, negative emotions, anxieties for the evils that were caused us, violence, envy, the incessant remembering of debts, etc., etc., etc.

Gnosis is destined for those sincere aspirants who truly wish to work and change.

If we observe people, we can evidence in a direct form that each person has his own song.

Each one sings his own psychological song. I wish to refer in an emphatic form to that question of psychological accounts — feeling that one is owed, complaining, self-considering oneself, etc.

At times people "sing their song just like that, without reason," without one winding them up, without one encouraging them; and on other occasions, after a few glasses of wine...

We say that our boring song must be eliminated; this incapacitates us interiorly, robs us of much energy.

In matters of Revolutionary Psychology, someone who sings too well — we are not referring to the beautiful voice, nor to

physical singing — certainly cannot go beyond himself; he remains in the past...

A person impeded by sad songs cannot change his Level of Being; he cannot go beyond what he is. To pass to a Superior Level of Being, it is necessary to cease being what one is; we need not to be what we are.

If we continue being what we are, we shall never be able to pass to a Superior Level of Being.

In the terrain of practical life, unusual things happen. Very often a person makes friendship with another only because it is easy to sing his song to him.

Unfortunately such kinds of relations end when the singer is asked to be quiet, to change the record, to speak of something else, etc.

Then the resentful singer goes off in search of a new friend, of someone disposed to listen to him for an indefinite time.

The singer demands comprehension — someone who comprehends him — as if it were so easy to comprehend another person.

To comprehend another person, it is necessary to comprehend oneself. Unfortunately, the good singer believes he comprehends himself.

There are many disappointed singers who sing the song of not being comprehended, and dream of a marvelous world where they are the central figures.

However, not all singers are public; there are also reserved ones; they do not sing their song directly, but secretly they sing it.

They are people who have worked much, who have suffered too much; they feel defrauded; they think that life owes them all that which they were never capable of achieving.

They generally feel an interior sadness, a sensation of monotony and frightful boredom, intimate fatigue, or frustration — around which thoughts pile up.

Unquestionably, the secret songs close the way for us on the path of the Intimate Self-Realization of the Being.

Unfortunately, such secret interior songs pass unnoticed to ourselves, unless we intentionally observe them.

Obviously, all self-observation lets the light penetrate into oneself, into one's intimate depths.

No interior change could occur in our psyche unless it is brought to the light of self-observation.

It is indispensable to observe oneself when alone, just the same as when in relation with people.

When one is alone, very different "I-s," very distinct thoughts, negative emotions, etc., present themselves.

One is not always well accompanied when one is alone. It is barely normal, very natural, to be very badly accompanied in full solitude. The most negative and dangerous "I-s" present themselves when one is alone.

If we wish to transform ourselves radically, we need to sacrifice our own sufferings.

Many times we express our sufferings in articulate or inarticulate songs.

The Interior Chatter and the Psychological Song
The Chatter It is urgent, unpostponable, imperative to observe the interior chatter and the precise place from which it proceeds.

GnosticLibrary.org

The Gnostic Library was created with the purpose of compiling a complete collection of the ancient knowledge that was once available, and preserving it for future generations.

Our aim is to preserve the original text and the images of the manuscripts and original books as faithfully as possible. However, due to conversions across multiple formats, we cannot guarantee that this edition is free of errors.

Can't find the BOOK you're looking for?

Contact us at the following URL



GnosticLibrary.org

Our editors are available
to help you build
the perfect books for your collection.

GnosticLibrary.org

The Gnostic Library was created with the purpose of compiling a complete collection of the ancient knowledge that was once available, and preserving it for future generations.

Our aim is to preserve the original text and the images of the manuscripts and original books as faithfully as possible. However, due to conversions across multiple formats, we cannot guarantee that this edition is free of errors.

Can't find the BOOK you're looking for?

Contact us at the following URL



GnosticLibrary.org

Our editors are available
to help you build
the perfect books for your collection.