Conference 18 from Phase A.

CONF. 18

THE INNER TALK AND THE PSYCHOLOGICAL SONG

THE TALK.

It is urgent, undeferrable, unpostponable, to observe the inner talk and the precise place from which it comes.

Unquestionably, mistaken inner talk is the “Causa Causorum” of many inharmonious and unpleasant psychic states in the present and also in the future.

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

It is known that there exists on the Path the esoteric practice of inner silence; our disciples of the “Third Chamber” know this.

It is not superfluous to say with complete clarity that inner silence must refer specifically to something very precise and defined.

When the process of thinking is intentionally exhausted during profound inner meditation, inner silence is achieved; but this is not what we wish to explain in the present chapter.

“Emptying the mind” or “making it blank” in order to truly achieve inner silence is not what we are trying to explain now in these paragraphs either.

To practice the inner silence to which we are referring does not mean preventing something from penetrating into the mind either.

We are truly speaking right now of a very different type of inner silence. It is not a matter of something vague and general...

We want to practice inner silence in relation to something that is already in the mind, a person, an event, a matter of our own or of others, what we were told, what so-and-so did, etc., but without touching it with the inner tongue, without intimate discourse...

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

Many keep silent outwardly, but with their inner tongue they flay their neighbor alive. Poisonous and malevolent inner talk produces inner confusion.

If mistaken inner talk is observed, it will be seen that it is made of half-truths, or of truths that are related to one another in a more or less incorrect way, or of something that was added or omitted.

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

To crown so much infamy, we only sympathize 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, incontrovertible.

As long as 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: VII, 12).

What truly counts in these studies is the way in which men behave toward one another internally and invisibly.

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

Apparently very kind people daily drag their fellow men into the secret cave of themselves, in order to do with them whatever they please (Vexations, mockery, scorn, etc.).

THE PSYCHOLOGICAL SONG.

The moment has come to reflect very seriously on that which is called “internal considering”.

There is not the slightest doubt about the disastrous aspect of “intimate self-considering”; besides hypnotizing the consciousness, it makes us lose a great deal of energy.

If one did not commit the error of identifying so much with oneself, inner self-considering would be something more than impossible.

When one identifies with oneself, one loves oneself too much, one feels pity for oneself, one self-considers, one thinks that one has always behaved very well toward so-and-so, toward such-and-such, toward one's wife, toward one's children, etc., and that no one has known how to appreciate it, etc.

In short, one is a saint and all the others are wicked, rogues.

One of the most common forms of intimate self-considering is the worry about what others may think about oneself; perhaps they suppose that we are not honest, sincere, truthful, courageous, etc.

The most curious thing about all this is that we are lamentably unaware of the enormous loss of energy that this kind of worries brings us.

Many hostile attitudes toward certain people who have done us no harm are due precisely to such worries born of intimate self-considering.

In these circumstances, loving oneself so much, self-considering in this way, it is clear that the I, or better said the Egos, instead of being extinguished, then become frightfully strengthened.

Identified with oneself, one feels great pity for one's own situation and even takes to keeping accounts.

That is how one thinks that so-and-so, that such-and-such, that the compadre, that the comadre, that the neighbor, that the boss, that the friend, etc., etc., etc., have not paid one as they should in spite of all one's well-known kindnesses, and, bottled up in this, one becomes unbearable and tiresome to everyone.

With such a subject it is practically impossible to talk, because any conversation is sure to end up in his little account book and in his much-vaunted sufferings.

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

If someone lives from instant to instant, from moment to moment, suffering for what is owed to him, for what was done to him, for the bitterness that was 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 for the wrongs that others caused one, etc., halts all inner progress of the soul.

Jesus, the Great KABIR, said: “Agree with thine adversary quickly, whiles 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 you, thou shalt by no means come out thence, till thou hast paid the uttermost farthing”. (Matthew, V, 25, 26).

If we are owed, we owe. If we demand that we be paid down to the last denarius, we must first pay down 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 that we demand of others for the wrongs they caused us are also demanded of us, even though we consider ourselves “meek sheep”.

To place oneself under unnecessary laws is absurd; it is better to place oneself under new influences.

The Law of Mercy is a higher influence than the Law of the violent man: “An eye for an eye, a tooth for a tooth”.

It is urgent, indispensable, undeferrable, to place ourselves intelligently under the marvelous influences of the Inner Esoteric Work, to forget that we are owed and to eliminate from our psyche any form of self-considering

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

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

If we observe people, we can make evident in a direct way that each person has his own song.

Each one sings his own psychological song; I wish to refer emphatically to that matter of the psychological accounts: feeling that one is owed, complaining, self-considering, etc.

Sometimes people “sing their song just because”, without being wound up, without being encouraged, and on other occasions after a few glasses of wine...

We say that our tiresome song must be eliminated; it incapacitates us inwardly, it robs us of a great deal of energy.

In matters of Revolutionary Psychology, someone who sings too well —we are not referring to a beautiful voice, nor to physical singing— certainly cannot go beyond himself; he remains in the past...

A person hindered by sad songs cannot change his Level of Being; he cannot go beyond what he is.

To pass to a Higher 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 will never be able to pass to a Higher Level of Being.

In the terrain of practical life, unusual things happen.

Very often an ordinary person strikes up a friendship with another only because it is easy for him to sing his song to him.

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

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

The singer demands understanding, someone who understands him, as if it were so easy to understand another person.

To understand another person it is necessary to understand oneself. Unfortunately the good singer believes that he understands himself.

There are many disappointed singers who sing the song of not being understood and dream of a marvelous world in which they are the central figures.

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

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

They usually feel an inner sadness, a sensation of monotony and frightful boredom, intimate weariness or frustration, around which thoughts pile up.

Unquestionably the secret songs bar our way on the road of the Intimate Self-Realization of the Being.

Unfortunately such secret inner songs go unnoticed by ourselves unless we intentionally observe them.

Obviously all observation of oneself lets light penetrate into oneself, into one's intimate depths.

No inner change could occur in our psyche unless it is brought to the light of observation of oneself.

It is indispensable to observe oneself while alone, in the same way as when in relationship with people.

When one is alone, very different “Egos”, very different thoughts, negative emotions, etc., present themselves.

One is not always in good company when one is alone. It is only normal, it is very natural, to be in very bad company in full solitude. The most negative and dangerous “Egos” 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 articulated or unarticulated songs.



End of Conference 18.