

A LONG THOUGHT ON RETICENCE

One of the biggest obstacles on the path is the inability to be silent. To be able to be silent is the most important ability of the art of living, and therefore the first condition of discipleship. This ability contains much more than the uninitiated may suspect. You do not fob off your knowledge on those unable to receive it. You do not testify to yourself. You do not gossip, do not speak ill of others. By speaking ill of others we hinder them and thereby indirectly ourselves. And that is not the end of it: we become unable to live in the right way. The faults and failings we notice in others we have ourselves. Else we would not notice them. These insights and the ability to live them are acquired at the first stage of the art of being silent.

At the second stage you see that the law of freedom is valid and overcome curiosity, stop being interested in the personalities (the first selves) of other people with all their faults and failings. The disciple acquires the ability to see the past of other people quite unintentionally, to read their thoughts and feelings. All such impressions must be effaced at once from his consciousness and memory.

The art of being silent finally goes even deeper. The third stage implies the art of not feeling and not thinking other things than such as are true, right, and helpful. Our thoughts about other people are returned to us with the same effects. If people could think by themselves and not just thought what others had said, then they would have been able to figure this out from their knowledge of the laws of life.

Esoterics was taught in the esoteric knowledge orders ever since Atlantis. It was a discipline that could not be rightly understood without a special training that was effected through different degrees during a series of incarnations. Esoterics was only for those who had reached the higher emotional stage; had acquired the ability to keep silent, to understand and not to misunderstand: for those who absolutely refused to use the knowledge of energies for their own good.

The summary of esoteric wisdom in the four words “to dare, to will, to know, to be silent” shows the necessity of reticence. It is the ability of being silent about what one knows before those who do not understand.

The most important thing the individual commands is his attention. Attention indicates the presence of the self. It is the focus of the self and implies concentration of consciousness. By attention we decide the content of our consciousness: what we want to see, hear, feel, think. By means of thought we acquire feelings and qualities. The more resolute and intensive the activity, the greater is the effect achieved.

The discovery of the self, which can impersonally observe sense perceptions, emotions, and thoughts as things outside the self, affords the individual to get a new view of life. The self's wish to dominate these different kinds of consciousness, of which it becomes aware, leads automatically to control of consciousness as a necessary condition for the acquisition of still higher kinds of consciousness.

People judge an individual by what he says and does, having no idea of what it depends on. At lower stages of development, the self-activity of the monad is usually weaker than the activity of the envelopes, which is often determined by vibrations from without. Even at the stage of humanity the monad is to some extent the victim of the activity of its envelopes. If

the vibrations of the envelopes are stronger than the monad's own vibrations, then the individual is influenced by them to say and do such things as he otherwise would not say and do. Especially in states of passivity, the individual may easily be caught off guard by the tricks of his envelopes. It is for this and other reasons that the disciple must learn to control his consciousness and to constantly guard the consciousness content of his envelopes, so that he can neutralize the effect of intrusive vibrations at once. The monad will completely succeed in this only at the stage of ideality, when it has gained the full control of its envelopes. Nobody can become a disciple who has not acquired control of thought, learnt to control consciousness in his emotional and mental envelopes. Those envelopes must not determine anything.

Control of thought is acquired by constant attention to the expressions of consciousness. It results in calm, quiets anxiety, makes the content of consciousness clearer. The condition of thought control and concentration is unconcern, imperviousness to all disturbing vibrations.

Attention not controlled has the result that accidental occurrences gain a decisive influence on mentality, emotionality, and actions. If the self has its attention centred in emotionality, then desire, feeling, and imagination are aroused. The power of emotionality decreases when attention is centred in mentality. If the self lives in emotionality, mentality loses its possibility of influencing. And as long as the lower emotionality dominates, so long any contact with causal consciousness is precluded.

The ability of activation is above all the ability of prolonged attention. Any other activation of consciousness is faint. Activation is made strongest by the emotional or mental initiative, your own reflection, mental working up of what is received by the waking consciousness. The power of impressions received is directly proportional to the attention paid to them. By keeping consciousness at the thing observed, impressions are vitalized and are given enough time to sink into the subconscious. Most people are content with fleeting impressions, and chatter away the rest of the already faint power of these impressions. It is typical of the genius that he will often be unable to give a prompt opinion, often be speechless before the overwhelming power or beauty or convincing objectivity of impressions. The genius needs time to allow the thing experienced to act in his unconscious, and his criticism is the ability to forget what should be forgotten, not to impress it into his memory.

Next to the control of thought and systematic attention to desirable thoughts, feelings, and qualities, a positive attitude is the most important thing. Usually people distrust each other, criticize, belittle, brush aside everything that does not agree with their wrong emotionality and mentality. They discredit new things as though everything did not actually remain to be discovered. Instead of availing themselves of the wondrous criticism that life uses, forgetfulness, they impress anew the useless into their memory. This negativity is counteracted by the systematic exercise of attending to the good, disregarding as a matter of principle everything that is useless for yourself or others, disregarding faults and paying regard to merits only.

The saying in the Gospels, "resist not evil", has been misinterpreted. The original meaning was that we should not fight evil in ourselves, for in so doing we just strengthen it. Instead, we do not attend to it at all. We think of something else, perhaps of the opposite quality or of our own Augoeides. Evil has power just as long as it is attended to. It dies for lack of fuel, if it is not attended to. Anyone who has acquired the power of thought control, decides himself what is to exist in his consciousness. The exhortation "resist not evil" was addressed to one-pointed self-realizers who were conscious of their purpose. Those who have decided to

sacrifice everything in order just to serve life, first of all try to intensify the attractive tendency and learn to love people. For love is the motive power of man's altruistic actions. Those who have entered into unity do not fight evil but with the weapons of love.

My Augoeides: Lead me from unreality to reality, lead me from darkness to light, lead me from death to immortality.