

## OBSERVING THE INTERNAL CHATTER

It is urgent, unavoidable and non-excludable to observe our internal chatter and its precise place of origin. Unquestionably, many present as well as future disharmonious and unpleasant psychic states have their cause causorum in our erroneous internal chatter.

Obviously, all that insubstantial, vain wordiness of ambiguous chattering and all harmful, damaging and absurd jabber in general, uttered in this external world, has its origin in our wrong internal gibberish. The esoteric exercise of internal silence exists in Gnosis. Our disciples in “Third Chamber” know of it. It is not irrelevant to state with complete clarity that internal silence must specifically refer to something precise and definite.



This internal silence is achieved when the process of thinking is intentionally exhausted during profound inner meditation. Nevertheless, this is not what we want to explain in the present chapter. “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. The practice of internal silence to which we are referring does not mean to impede something from penetrating into the mind either. Indeed, right now we are talking about something very different, a different kind of internal silence. This is not something vague and ordinary...

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... To learn how to remain silent not only with the exterior tongue, but also with the secret, internal tongue, is something extraordinary and marvelous. Many keep quiet externally; however, with their internal tongue they skin their fellow men alive. The internal, poisonous and malevolent chatter produces inner confusion. 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.

Unfortunately, our emotional life is exclusively based on “self-sympathy.” 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. We love ourselves too much. We are one hundred percent narcissists; this is irrefutable, indisputable. 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 others' points of view. It is urgent to know how to place ourselves in the place 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 human beings behave internally and invisibly with one another. 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. 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.).

Samael Aun Weor. Treatise of Revolutionary Psychology.

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Instituto Cultural Quetzalcóatl de Antropología Psicoanalítica, A.C.  
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