

SILENCE: INNER LEARNING THROUGH THE POWER OF SILENCE

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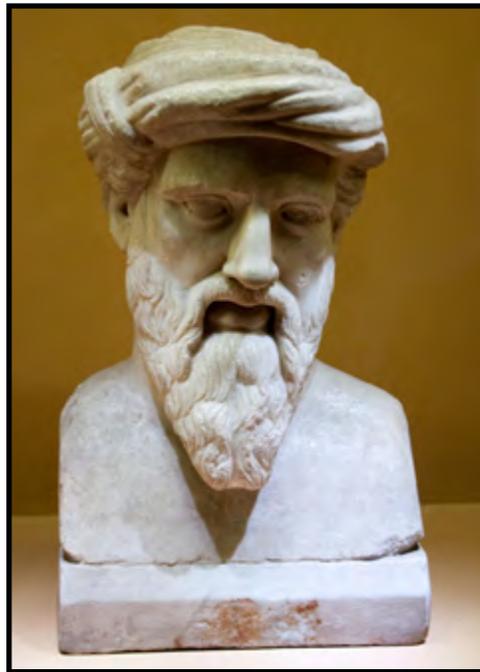
Silence, one of the most difficult things to achieve in our world today, was an important key to the Pythagorean Path, and to all of Mysticism. Former Grand Master Guesdon reminds us of its importance across the ages.

Before he would initiate a neophyte into the mysteries of his teachings, the philosopher, Pythagoras, would subject the candidate to various ordeals which were designed to strengthen the initiate's character and which would allow Pythagoras to judge him. Thus, newcomers amid the sages of Crotona listened but never asked questions. For months on end, they were subjected to the discipline of silence, so that when they were finally allowed to speak again they would do so only with circumspection and respect. They had learned inwardly through personal experience that silence is an almost divine power – the mother of all virtues.

Alas, why are we not still today under the genial authority of Pythagoras? The main trouble with today's world is the lack of silence. Not only is contemporary society literally poisoned by the tumult of machines (including talking ones), but also – and especially – it is saturated with

loud and empty words. It is a question of who will speak the loudest, who will make the most statements, and who will tell her story with the most trifling details.

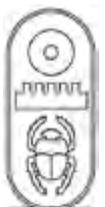
How correct was Kierkegaard, the great Scandinavian thinker, when he wrote: "The world in its present state is sick! If I were a doctor and was asked for advice, I would answer: 'Be silent!'"



Pythagoras

Yes, true Rosicrucians can be recognized by their oral temperance, among other virtues. They speak only sparingly, and the words they speak are rich in meaning. They practice the following advice from a Sufi teacher: "If the word you are going to speak is not more beautiful than silence, then do not say it!"

When we apply for initiation, we must remain silent not only toward others but toward ourselves also. Let us understand this well. It is in silence that the Cosmic, the Divine, communicates with us. In order for us to hear Divinity's advice, to receive intuitive flashes, we must know how to silence the profane voice within. The Hebrew Scriptures teach this symbolically in the First Book of Kings (19:11-12), where the prophet Elijah



is shown taking refuge in the desert and waiting for a message from the Divine:

“And he said, ‘Go forth and stand upon the mount before the Lord.’ And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still, small voice.”

Great truths are taught only through silence.

It is then that the Divine appeared to Elijah. In his famous treatise entitled *The Conference of Birds*, the mystic, Attar, expressed the same truth in a different way. “As long as they walked, they talked; but when they arrived, all talk ceased. There was neither guide nor traveler; even the road had ceased to exist.”

One of the greatest French mystics, Louis Claude de Saint-Martin, deserved to be named “the Unknown Silent One” by his disciples. More than anyone else, he exalted the virtue of silence. He wrote, “Great truths are taught only through silence.” Better yet, he made this remark which unfortunately applies so well to our times: “Is there a greater proof of human weakness than the multiplicity of our words?”

It is very true that silence is a real test to the one who, through habit or tendency, does not know how to observe it. Tradition relates that the ancients had made a divinity out of silence; male in Greece, where it was named Harpocrates, and female in Rome, where it was called Tacita – well named since it is derived from the Latin, *tacere*, which means “to be silent.” This demonstrates to what extent our ancestors had worshiped this virtue;

also, that the Romans had not considered gossip to be a foible of the fair sex.

As explained in this message, the discipline of silence is a power; it allows us to maintain within a vital influx that useless words waste away. Before you speak, try to evaluate if what you intend to say is worthwhile or if it can do some good and, especially, if it is not going to cause any harm. You will notice that the effort you exerted in repressing a useless word causes a reaction within, a struggle against temptation. Each victory shall give you new power. That is why it is wise to follow the Sufi’s advice, and if what you are about to say is not more beautiful than silence, then abstain from speaking.

Meditate upon this message; think about it often. It is hoped that it will help you to ascend one step higher on the ladder of spirituality.



Louis-Claude de Saint-Martin