

In Silence

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On Silence

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1.- How can we make ourselves more available?

Cultivation of silence, of attention to the inner life. Initially, this is enough. I'm not available because I'm committed to material forces, to power games, to my personal, selfish goals. Because I didn't establish a link and connection to the inner life. Therefore, I can't get aligned with my inner life and basically, I'm not trying to consummate the knowledge of the installation of silence in my consciousness, of genuine silence, which is not the absence of sound or absence of words, but the quality of my inner life. It is the primordial quality that my inner consciousness offers me so that I may know what its condition is.

Nobody can say that they know their own inner life, their inner essence if they cannot declare that they already know the silence in some way. If he doesn't feel the balsam of silence alive, present in him if he doesn't feel that the law of silence is being executed in him. Accompany that search for silence, for inner life with true vocation, with humility, with persistence. None of us is a pilgrim if we do not have a genuine vocation, dedication and persistence above all else. Availability requires fidelity and persistence.

Let no one believe that he will exercise persistence and fidelity without having to face forces that will try by all means to ensure that this trial does not take place, that this test is not known to him. Material forces desperately want us not to know what persistence and fidelity is. The moment a being knows persistence and fidelity, these forces know that they are beginning to lose that being and that they will gradually be unable to influence him. It is very important to be able to be available, to become available to know the silence, to aspire to the knowledge of the inner life and to persist in everything that involves that support.

It is difficult for me to feel or perceive the inner instructor and its teachings. Is there anything I should do or should I just wait in faith for what corresponds to me to live?

Above anything else with faith. If we're talking about an internal instructor, we can't leave faith aside. How does the external consciousness of something that is internal become receptive if we don't take faith into account? Only faith is capable of uniting that which is polarized in the external life with respect to that which operates in the internal life. Only

faith unites the external with the internal. Whenever we are speaking, even if we don't name it, faith is present.

When we speak of the inner instructor, we have to understand that we are being referred to another condition, another situation. We are being asked to be able to transcend a relationship. In every relationship there is a language, because every relationship, every contact, every participation that we live here in the matter demands a language, a form of communication. Even an external instructor is going to demand a language that reviews factors and external elements at least in an interesting percentage.

And if we speak of an internal instructor we must learn to dispense with the search for an external language and open ourselves to another characteristic and another condition. The energy of instruction speaks to us and refers us to silence, to that inner instructor. I can open up to this internal instructor, I can perceive him, I can fuse with him in the same measure that I open up, I know and deepen the silence. When I understand the essence of silence, I open up to silence, I rehearse silence, my consciousness really and profoundly lives the truth of silence, then there-in the same measure that this whole process of silence, of stillness, is deepened by me-I am making room for this instructor to operate in me.

The instructor is the one who offers me silence. When I understand the silence, I understand the language with which he speaks to me. When I understand silence and open myself to the instruction as he is offering it to me-not as I foresaw the instruction to be-when I open myself to silence I allow that instructor to permeate me, to instruct me in the most synthetic, adequate, renewed way, in the way that I need to be instructed. Because at each stage the being needs to be instructed by signs, by symbols, by tools and by energies of a certain condition.

When I open myself to silence, I am opening myself to a new language. The law of silence will be the language of the chosen ones. Only in silence will we be able to contact the essence of instruction and then turn it over to material life.

How do I overturn silence into material life? This is the most miraculous thing about these moments. That these energies can operate in this way. That I can contact something that has no words, that dispenses with them, with sounds, with forms, but that - miraculously - once I made contact, that I opened up, that it stimulated me, that it penetrated me, that it found fertile ground in me and without knowing how, that silent and anonymous instruction I clothe it with thoughts in material life, I clothe it with feelings and I clothe it with actions.

We don't have to worry about listening to words, or being offered particular formats. We have to learn to do without all that. Silence is the perfect essence of those thoughts, feelings and actions that we are going to execute as our tune and our inner aspiration become concrete. That instructor teaches, instructs, offers life, light and path in the most synthetic and appropriate way for these times. There is no better way than that.

We have to learn to dispense with our preferences. No one can hear the voice of his inner instructor if he still has preferences for instruction to be offered in a particular way. We must let go of all preferences so that that instructor has true and genuine freedom to offer us what he already knows we need. When we are told to open up to something, it is because only by opening up to it can we be removed from the position we are in.

If the energy, the life, the essence, the light, the hierarchy had other means to remove us from the situation we are in, other things would be offered to us. But when the hierarchy, the energy, the Light offers something in particular, it is that there is no way to resolve the situation in which we find ourselves, if not by opening up and accepting that.

When we are told that we have to seek and deepen the genuine silence, the deep inner silence, we are being told to open up to allow ourselves to be touched by an energy that will offer us a synthesis and a language in common with a Unique Life that needs nothing else to install in us that capacity of it giving. If a being gives himself to this, then he will see this miracle happen. For this, he must be able to let go of everything that brought him to the position he is in.

That's when an expansion, a synthesis is truly produced and our consciousness enters in tune with the internal cycles, with the internal law and with cosmic life.

What does it depend on that we know silence, that we live silence, and we can be open to silence?

It is the result of an inner search. It is also the capacity we have to offer in the most subtle levels of our being, a field for certain vibratory patterns to be installed. However, despite identifying doctrinally, thematically this question of silence, of needing to know the inner life and open ourselves to it in order to live the silence we must have this other condition of being able to offer in the subtlest aspects of our material condition. A field for certain energies to be installed, for certain vibratory nuclei to find a place, space, action. Only there is the true silence known. Only there is the deepening of silence.

It is not by doctrine or by a doctrinal conviction that we will know what silence is. Not because we insist on thinking that it is exclusively a search for inner consciousness, but because beyond our knowledge, we offer a field in our most subtle aspects where certain energies, certain vibratory patterns could be anchored. And this means that the deep silence, the condition of being able to live the law of silence is the possibility of having been able to offer and be receptive to stimuli that in our more subtle aspects and fields of life, the inner consciousness was able to implant.

Because in order to understand the silence in those more subtle fields, in those more subtle ranges of our life, we had the capacity to allow the internal consciousness to implant a pattern. It has to be implanted in our most subtle levels, in our most subtle fields of consciousness, on this side of life, a certain type of pattern, of stimulus, of vibration. Having accepted it and that is there sustained, fed, and this is given by vibratory compatibility. No one can offer this subtle field that forms the most subjective aspects of your personality, no one can offer it if there was not really a receptivity and a vibration that would allow this implantation to be lasting, effective.

From there is that we can know the law of silence when by means of a vibration that we offer as a field of protection to those stimuli we can open ourselves to the reality that wants to bring us, that offers us those stimuli. Silence has to do with something that is already secretly received and guarded in our most subtle aspects. If that is not present in us, there is no way to silence us. We can try silence, we can try a certain type of material order, but profoundly the silence will not be known until we can offer those more subtle aspects of our being so that these energies can be implanted and guarded. Only there...

4.- Giving ourselves to the experience of silence is transforming. Can it happen that despite nothing apparently different happening in each search for lived silence, we might feel different or feel the silence itself differently?

When we understand silence, not as mutism, nor do we limit the term silence to the absence of words, we can understand silence as an inner movement. In that sense, silence is granted by the inner life. We can search for silence, but the rehearsal, the genuine practise of silence, the penetration of consciousness into silence is an inner act granted by the inner consciousness.

In this sense, any course of silence, any space of silence, any penetration of the external consciousness in what we call inner silence is always renewal, and updating, it is always to walk and live something new. Because the soul never offers reiterations, never repeats a pattern, never allows us to pass through the same circumstance, even if the covering of the

circumstance is apparently the same. Essentially the situation is not. So every time we are deeply touched by living the silence, the energy we are living will be updated and renewed, it will never be the same.

When the psyche, the external consciousness is encapsulated, it doesn't notice subtle differences, but in fact, there are. Everything granted by the inner consciousness is unrepeatably. Every time we open ourselves to the energy of silence we will be touched and we will be offered a new situation. Because that which is offered to us is also to attend to an unprecedented situation, which is what external life proposes.

External life is taking on nuances, it is taking on paths, profiles, it requires continuous updating in its treatment. And silence and that inner experience are precisely granted to us for that other treatment, to implement it in a different, distinct, renewing treatment of reality.

5 Why are there so many people who are involved in the spiritual search and find it so difficult to be silent, to elevate their minds, to pray or to be quiet?

The energy that operates on the planet at this moment is an energy that works potently, strongly sustaining this introspective condition of interiorization, these enormous possibilities. We have a very great lack of knowledge of the action that the energy is trying to overcome by seeking that the external counterpart of the particles can go towards its own interior, can unite with its own internal sphere.

Much of the beings who are trying this approach today, especially based on this particular stimulus of energy in these times, did not deal deeply with this issue in previous lives. So today, stimulated by the planetary polarity to go inwards, to go towards the internal counterpart, we find beings who - although they are interested, they try to contact that possibility, to make it effective - do not have the practice, they do not have enough practice. We find that within the group of beings who seek to occupy themselves with approaching the inner life, with interiorizing themselves, with calming down, with praying, with sustaining that of stillness, silence, prayer, they have great difficulty. And the difference is given in what in previous lives were bearing.

Many beings were called internally - for tens of thousands of years - urged internally. But few responded effectively. They were very committed to the force fields of matter. The result of that commitment is seen today.

It is not useless for a being to persist. A being has to persist in his search for interiorization, for silence, for quiet, for prayer, even if the apparent results are poor, limited. In that case,

he achieves what he has to achieve as long as the energy of persistence is developed by him. It is already foreseen internally that he will have these difficulties because this test is new to him. As long as he persists, although the apparent results are not optimal, he is going to compensate, settling, reducing the distance with his own internal consciousness. He has to move away from the search for results as well. There he compensates.

The important thing is to persist in this search for internalisation, to persist in this opening, to persist... to persist... The energy of persistence is a great energy, especially when it's turned towards internal elements, towards the higher law, towards the inner consciousness. As long as the being persists, that it releases the results and maintains itself with perseverance, with surrender in that attempt.

6.- Why is silence important?

Silence is important - even though we have to abound in words sometimes for hours at a time in these talks - because it is the only element that we can come to express in common with the inner consciousness. Silence is the basis of faith, it is the clue to energy, to light, it is a quality that can be expressed both by the soul and by the personality when it opens up to the inner life.

It is the only element of synthesis that can be present on one side or the other of existence, as long as we here on this side, on the external side of life aspire to know the inner essence. Nothing else can be as important as silence, because there is no other element of inner life that can be experienced externally as silence. When the being gives up, when it learns to renounce everything that occupies an inappropriate place in its consciousness, when it really has a vocation to open up to the inner energy and to know itself internally, silence is the gift given by the soul, by the inner consciousness in response to its vocation. The one who really advances in this inner vocation does not know any other more precious synthesis than the silence that permeates him, in which he is immersed. Silence is not a mental defect where we lose all capacity to speak, to reason. Silence is precisely a quality that offers a field where thoughts can be accommodated harmoniously. Silence does not annihilate thought, it offers it a harmonic field to settle in. Harmonious thought is thought executed under the law of silence. The word with the capacity for transformation. The word that contains silence tacitly.

The being that uses the word to transform, to elevate, to harmonize, is the one that knows silence and with the word clothes silence and silence is present in the word. The silence

present in the word elevates, permeates, transforms. The same word said by a being that knows silence and by a being that doesn't know it, offers absolutely opposite polarities.

The silence present in a word is creative energy, it's a verb. The verb is silence, while when a word is only coated with psychic energies, that word vibrates low, binding the being who pronounces it as to those who receive it to the densest planes of life. It engages the beings to the psychic layer and their own psyche, connects them and enslaves them to intermediate planes. That is why it is so important to open up to the silence. It is a work of persistence, surrender, detachment, renunciation. We must first learn to renounce that concept we have of what silence itself is, because the immediate general concept of silence is not to speak. Silence is not not speaking, because if a being does not speak, it automatically blocks one of the richest expressions of the law of silence which is the word.

The being in search of silence has to learn to control the word when it is not necessary to speak, when they have nothing to talk about. If he starts to control the word, then he starts to control the thoughts. Not to do mental control where the mental level of an individual is fed in an omnipotent way, installing him even more in that terrible error and centripetal illusion in which he finds himself. To be the center of everything. Thought control means to elevate thoughts, to bring them to the location of luminous elements, archetypal patterns of another nature.

The lower the thought vibrates, the greater the cluster of emissions. The higher the thought vibrates the more thought synthesis it emits. A being that has thought polarized in a higher field emits thoughts of a higher quality, with large spaces of silence between them, which the being that vibrates lower, mentally does not understand as it is, because it does not know what the silence between thoughts is. It is a mystery of how silence can be made between one thought and another. And it is very simple. The lower the thought is, the more multiplicity of thoughts I can embrace, the more I raise the thought, the more I bring it towards a synthesis to the mental movement.

I go up with the thought, the thoughts are spaced out, there is a place and that place is called silence which is the inner quality. Silence is a precious wedge that is installed between thoughts so that the internal life deposits impulses, which the mind then ceremonially learns to cover. An inspired thought is a silence clothed in mental matter. Silence capable of transferring vibration to the mental plane and for the mind to translate it into a verbal code. This is what we have to learn to understand, to see how it works, to start rehearsing it gradually as each one can.

7. Many times we talk about the control of the word as a fundamental tool in the spiritual task. What happens when it is almost impossible to access the subtle silence,

that is, the inner quietness of our emotional or mental bodies? What is the most adequate path to achieve inner silence?

A being does not achieve a subtle silence because he is not yet identified stably and profoundly with the subtle. If there's still a lot of mental and emotional turmoil, it's because the being is still in some degree polarized there making space for it. It has to become receptive and give itself more deeply and that is a training that never stops. Receptivity, availability is the key. To be receptive, to be available.

It's the key, because I can't effectively silence myself if I can't be touched by the energies that are going to lead me to it. I have only the possibility of being available, but if I leave that availability aside, no matter how hard I try to put together a ceremony of quietness and silence, I will not achieve anything.

A being can plan to close his mouth and keep it closed, he can plan to try to be as still as possible. We do not mean by stillness immobility, but that the movements are really in assistance to the need in an internal state of stillness.

If I cannot be receptive no matter how much I plan to technically keep my mouth shut, my thoughts are going to be there out of order, my feeling is going to be there playing against it. In order for me to really do a conscious work of assisting silence and stillness, I have to be receptive that the inner food that is going to give me enough energies for silence and stillness to be an effective practice of my consciousness is there. Because the inner food that a being receives to sustain in these planes, silence and stillness, is nothing other than the quality of inner silence and stillness. The quality of its own inner energy, which is silent and keeps the corresponding stillness. The inner dynamic is the perfect stillness, it is the perfect movement, it is the perfect circulation. The internal silence is the perfect silence, the silence that is not interfered with by anything because internally our stillness and our silence are perfect, unalterable.

To be able to reflect here in these vehicles, external bodies, all that condition I have to be receptive, available to that quality that my inner consciousness is going to try to facilitate me. How can I go to the encounter of silence and stillness if I don't know what silence and stillness is? What this culture, this civilization calls silence and stillness, is not silence and stillness, it is something else. It is a parapet that arms the personality, it is a theatre that arms the personality, it is a kind of encapsulation of the word, of the thought, distanced from the inner essence.

Truly silence and stillness is plenitude. Silence and stillness are pure plenitude. The fullness of my inner consciousness. My inner consciousness offers me the parameter of its fullness of that which is not exhausted, not extinguished, not interfered with. The inner life is full, absolutely full and silence and stillness are the participation of that inner fullness in my consciousness. I have to be available, receptive to start practising with that coordinate, with

that pattern, with that stimulus that is really the purity of silence and stillness, the fullness of the inner life.

To live in the fullness of silence and stillness, I must have the capacity to sustain in an inexhaustible, unrestricted way my openness to the inner life, my surrender, my disposition, my availability, my inner vocation.

8. One comes looking for silence, feeling that all the noise that invades us is too much. Then here, one does not know how to be in silence, nor accept it. One becomes tense when that is what one came looking for. Why does this happen to us like this?

The concept of silence is going to change, like all concepts, because the whole evolutionary process that we are living through, although it is only one, is reflected in different consciousnesses that are projected onto different ranges of elements that participate in our life, in the life of the planet, in family life, in individual life, in group life. And the conscious approach to silence is not exempt from this.

When we speak of silence in a state of consciousness, we speak of one thing, and as we expand it, as we stabilize, as we become serene, as we harmonize, as we deepen, the term silence begins to take on a different connotation, an unknown connotation. We move from a known position of a known silence or of what we believe silence to be, to an unknown position of silence, which is a position that brings us closer to true silence.

When a being decides to act as he really doesn't know what silence is, he is on the way to effectively approach silence. Because any being that for the first time consciously in an incarnation sets out to seek silence, does not know what it is that he is seeking. He believes he knows what he is looking for, that it can define, understand. But he doesn't know what he's looking for because true silence is something unknown to him.

There is a stage where the being confuses psychic encapsulation with silence, closing his mouth with silence, hysterical silence with silence and that is the absence of words, not the emission of the word. It is not silence.

The being does not know silence until this movement of the control of the word is followed by a relative and effective movement of the control of the thought, of the control of the feelings and the subsequent elevation of feeling and thought.

When a being comes here and comes knowing that in this place control of the word is sought, to work in silence - and to work in silence is not only to work in silence - it immediately believes that the subject is solved by closing its mouth. Then it begins to gather pressure like a balloon covering a hole.

There comes a moment when he says "Damn the silence, I'm worse off than before, what's this about? This is a death trap, I feel like I'm in a cage, what's this about? It's about he has

to find out what the silence is that he came for. This problem that the being has arisen from that which 2,500 years ago Socrates came trying to bring to humanity and humanity is still not sufficiently aware. Know yourself and I only know that I know nothing. Socrates had great reason to say that, and here we experience it continually. As soon as we think we know something on one level, we immediately move on to the other and become ignorant again.

This is something that is continually in force, no one ever transcends it at any level of consciousness, of existence in all learning and experience. When the being is here, he ends up not knowing himself and ends up understanding that he didn't know what he thought he knew and that he now becomes, together with himself, a perfect unknown. The being has to humbly begin to recognise its limitations and offer its consciousness, its life to the inner will that brought it to make an experience of this nature and set free of the illusion of believing that here the nature of experience would govern.

He has to understand that in this place it is impossible to govern the nature of any experience. That's impossible, that's an illusion. When a being comes to these places it's to give itself over to something that it doesn't even know but that has all the conditions to lead the experience that it came to live. It has to dispense with the belief that it can govern, that it can steer, that it can pilot that experience. He has to open up to that energy that brought him to this place, that was waiting for him in this place, because if not we will fall into a situation similar to that of the Merchant of Venice. It's not yes, that energy is always with us. Here it may be that an approach is facilitated and surely it must be so, at least potentially, because the energy that is always with us -because we cannot do without it to be in the matter that is our own inner energy- takes us when we think it is necessary to live a certain experience, which involves, among many other experiences, the knowledge and the gradual approach of the energy of silence.

And that energy of silence is the condition, the quality of our own internal consciousness. The inner life in that offering that it makes, what it is telling us is to come to know what I am. And if I open myself to know that experience, to go deeper, I facilitate something that is wonderful for the being. I facilitate being able to give myself to that inner energy. That my inner vocation, which until that moment was a little encapsulated, that I didn't have enough power, begins to prevail. I help my inner vocation when I begin to glimpse that inner thing to which I have to surrender. In some degree still on the surface of the Earth, beings sometimes need glimpses to become flexible and decide to give themselves to that to which they have to give themselves.

Blessed are those who can surrender without seeing, without glimpses, simply because the energy of faith fulfilling its function can lead them, as really a member of the flock is led by the shepherd, but it is not always so. In these times the energy offers glimpses so that beings can see that work of unification, of inner guidance, of inner knowledge, facilitated.

And the search for silence and the deepening of that search leads them to know the true quality of that to which we have to give ourselves. When this search and this deepening are effective, what happens is a process of harmonization, because the true silence harmonizes the being, elevates the being, stabilizes it. True silence allows you to see reality in a different way than the rest of humanity.

You will have proof of this in that perception that is being modified, in that participation of reality that is being noticed differently. You will have proof of this progress. But you must not be confused. It is there to work from there so that this proof will intensify because the inner consciousness can allow us to have a proof of its action to immediately leave us alone apparently so that we do not become merchants of the Light so that we do not do things simply because the Light is going to show itself to us.

The one who seeks silence must be willing to pass through the desert where silence apparently does not emerge, where silence apparently does not bear fruit. And he has in faith to persist in this search for silence until his inner consciousness, perceiving that this persistence is genuine, stable and that faith as a tool is used, grants him the knowledge of silence, which is equivalent to saying that it grants him in some degree the knowledge of himself. There begins another process.

That's why the being doesn't have to have expectations with respect to evolutionary experiences, to amplifying experiences. When a being with firmness is ready to look for an evolutionary experience, to respond to the Light that is going to guide him in the context of evolutionary experience, he has to be ready for whatever results and that his will with curvature, with humility, accepts it. We have to learn to accept the result of our search because if not, we become speculative and the internal consciousness has absolute power, an absolute intelligence so that we cannot become speculative. It is never going to give us what we are looking at. It will grant, but never what we are looking for. It knows how to grant, how to benefit the one who seeks, but at the same time without fulfilling his expectations so that he does not become more encapsulated in the benefit of speculation, which in the end is a deceptive benefit because it is only a detriment to the one who seeks.

From this point on, the possibility of beginning to reflect your inner life comes closer and the more it expands, the deeper it reflects aspects of the Unique Life. At first in its expansion that being will be in the image and likeness. It means reflecting the immediate reality of the soul, which is the immediate inner pole of your mental consciousness. When it surpasses the energies of the soul, it begins to reflect the monadic, spiritual consciousness. When it exceeds that it begins to reflect the hierarchy and so on. And that image and similarity increasingly refer to a deeper, immaterial and eternal process - for as the being expands - it reflects an increasingly higher and deeper reality.

At first, it reflects the immediate patterns of its own inner consciousness and that work never ends. Even the highest members of the cosmic hierarchy gradually and eternally continue to reflect that principle, expanding in that reflection in an ever greater, deeper way. The members of the hierarchy are still doing that work of seeking to reflect that similarity more and more deeply.