

Lesson XXVI

THE SILENCE

The Silence is a name applied to discipline 1
and prayer. It is the capacity to find the
Secret Place of Being and to commune with
God in the Holy of Holies. The Secret Place 4
of Being is in the throne of God within the
consciousness of Man. When one has stilled
the activities of the outer man, those of mind
and soul and will, one may enter the Silence 8
and commune with God.

Going *into* the Silence is a discipline by
which one becomes centered in the within.
This is superseded, when advancement per- 12
mits, with going *in* the Silence. To be active
in the Silence is the unceasing prayer, the
acme of all discipline in relation to prayer.
Going into the Silence implies being out of 16
the center of Being at times. To be out of
center is to be involved in the forces of cir-
cumference and to be separated from the
controlling Powers of God. 20

All are out of center of Being until they
attain consciousness of the within. This is
attained by turning away from the material 24
comprehensions of life and discerning the
spiritual qualities back of the natural world.

1 When one walks with God, seeing all things
in relation to the Creation, both good and evil,
one goes *in* the Silence; that is, is active in
4 the Spirit. This is not a constant thought of
God and the relation things bear to Him-Her,
but it is a state of being; an alignment of the
forces of consciousness to the Principles, by
8 which one is controlled from within. Spirit-
uality, when actually identified, is the natural
expression of the ego. To be so identified is
to be in the Silence, to dwell in the omni-
12 presence of the Most High.

The purpose of Silence is to become
centered in the Principles of Being; to contact
them within and to feel their power and pres-
16 ence. To attain any goal or purpose, one must
pass through the discipline necessary. The
discipline associated with the Silence is not
the Silence. The Silence is what the name
20 implies; nonaction, a resting in the Presence
of God, without any sense of obstructions
from the self-consciousness. The Silence is
not an unconsciousness, but a living con-
24 sciousness gained; a unity of God and Man
so that there is only One.

Four steps enter the practice of the Silence,
viz., Relaxation, Concentration, Meditation,
28 Realization. Relaxation pertains to the body,

Concentration to the mind, Meditation to the 1
soul, and Realization to the spirit. The four
departments of consciousness, viz., Spirit, 4
Soul, Mind, and Body, united as One, is the
Love of God in expression. This truth is set
forth in the first great commandment, given
by Jesus, by which the love of the neighbor 8
is also gained. Oneness of the four departments
of one's being is the Christ Consciousness.
This is identified when one is in a state of
ceaseless prayer. It is a constant abiding in
the Secret Place of the Most High, being 12
governed by the Wisdom and Love of Divine
Being.

Relaxation pertains to ease of body and
mind. It has its outer and inner expression. 16
Outwardly, it pertains to a position of body
that makes for comfort and ease. One may
lie or sit in the practice of relaxation. It is
a great art to properly relax; to be able to let 20
go of all things and rest in the consciousness
of God. Like all steps in relation to anything,
their perfection is not attained until the goal
sought is gained. When the silence is gained 24
then it is that one is perfectly relaxed, and
is resting upon the bosom of the Father-
Mother.

Relaxation is something that anyone can 28

1 practice, regardless of spiritual discipline.
When the body is relaxed, the mind gives up
its burdens, and the energies of the organism,
4 both nervous and circulatory, flow more
perfectly through the body. When natural
relaxation is coupled with a spiritual purpose,
one receives the harmonizing influx of forces,
8 superior to those of the natural organism, and
in this is great rejuvenating power. When in
the practice of the Silence, one is relaxed,
letting go physically and mentally, he is ready
12 to lay hold of spiritual ideas or Principles of
Truth, and to begin to concentrate. It is well,
when sitting, to place the feet flat on the floor,
raise the head and mind as in prayer, sit
16 upright with chest lifted. One cannot take a
slouchy physical position and relax. Yet, the
practice of a proper physical position of the
body, when sitting, lying, and standing, is an
20 omnipresent relaxation that is to be encour-
aged.

Contemplation of spiritual ideas is an outer
practice of the Silence, common to mental or
24 metaphysical workers. When carried to a
climax, if the development of one permits,
one may be opened to spiritual illuminations,
by which Principles of Truth are known.
28 The contemplation of spiritual ideas, in the

practice of the Silence, and the centering in 1
Principles of Truth, are two phases of expres-
sion. Those mentally developing dwell on
spiritual ideas (mentally) while those spirit- 4
ually unfolding dwell on Principles of Truth.
Whatever be one's plane of progression, of
that will the nature of the practice of the
Silence partake. This is as it should be and 8
makes for the highest expression with the
least confusion.

Concentration consists of centering one's
attention to spiritual ideas or to Principles of 12
Truth. To keep the mind stayed on the ideas
or Principles, to the exclusion of all other
forces, is true concentration. But, before true
concentration can take place, one must meet 16
and subject to the ideas or Principles upheld
in mind, all forces that present themselves at
this time of practice.

One is not expected to disregard the multi- 20
tude of thoughts and impressions that intrude
upon the consciousness when one seeks to
enter the Silence. These are to be met in
such a way as to subject the opposing or 24
dissenting forces to the qualities held in mind.
Even though the invading forces be harmless,
anything that seeks to detract attention from
the ideas or Principles concentrated upon, 28

1 dissipates the forces to be centered, and must
2 be dealt with intelligently. When one intelli-
3 gently comprehends any force of feeling or
4 thought it is no longer an agitation to the
consciousness; and ceases to attack one when
the Silence is being practiced.

5 The capacity to bring every thought into
6 captivity to Truth is righteous concentration.
7 This is thought-control. This control is not
alone attained when trying to go *into* the
Silence but is to be a continual practice.
8
9
10
11
12 When all thought and feeling forces are
subjected to Truth, thought and emotional
control are identified, and one is in a state
of ceaseless prayer. Then one goes *in* the
13
14
15
16 Silence, no longer needing to practice the
formality of discipline, indicated in going *into*
the Silence. Life itself is a prayer—a con-
tinual communion with God, not as by
17
18
19
20 thought of mind or by words of mouth, but
by a state of being; by which the forces of
consciousness are aligned to the Principles of
Being (God).

21
22
23
24 Meditation, the third step in the practice
of the Silence, is so interrelated to the second
step, Concentration, that it can hardly be
separated. Yet, Meditation, in its reality, is
25
26
27
28 not possible until thought-control, in relation

to concentration, is worked out. To meditate 1
upon ideas and Principles of Truth one must
be freed from all opposing and dissenting
forces. True meditation is not a thinking 4
upon ideas and Principles, but their operation
in consciousness so that the Mind of
Christ thinks man. When this is identified,
it is not man who lives, but the Spirit of God 8
in him.

The purpose of the practice of the Silence,
in any and all of its steps, is to attain to the
realities underlying them. It is not to become 12
proficient in meditation that one meditates
nor to become efficient in concentration that
one concentrates, but to attain to union with
Principles of Being; by which one will not 16
need to pray in any outer sense. Prayer is
a practice by which one makes connection
with God; but when this connection is made
and one comes to dwell in the presence 20
of God, all these formalities give way to
their realities. Spiritual being is then brought
forth, not in the will and work of man, but in
the Will of God. 24

Meditation makes for spiritual illumination,
if one is sufficiently advanced in selflessness
to be opened to the inspirations of the
Almighty. With the entrance of the qualities 28

- 1 and emanations of Divine Principles, the
mind and soul are opened to ideas and feel-
ings that transcend anything begotten in the
4 mind of the flesh. If the mind of the flesh
governs one, he may relax and concentrate
and meditate in outer ways, but it will not
bring spiritual unfoldment. To spiritually
8 unfold, one must contact the Mind of the
Spirit. This is possible only when the thoughts
and emotions, developed on the sense plane
in the mind of the flesh, have been subjected
12 to ideas and Principles that supersede them.
When the Mind of the Spirit dominates the
consciousness, one may be instructed into the
things of the Spirit.
- 16 Realization, the fourth step of the Silence,
is the capacity to be convinced without effort
of the truth of ideas and Principles meditated
upon. It is the witness of the Inner Spirit of
20 the Truth held in Mind. Realization is the
spiritual reality of soul conviction. It involves
the feeling also. It is not enough for one to
think that something is true; he must know
24 it. Even so, in the Silence, it is not enough to
hold in mind what one believes to be the
Truth; this must be witnessed so as to produce
an eternal conviction. It follows, that if one
28 is not able to witness the Truth, not having

brought the forces of the mind of the flesh in 1
subjection to the Mind of the Spirit, there is
no realization nor inner witnessing.

One may come to a realization in the outer 4
mind without ever touching the Mind of the
Spirit; in this is no evidence of the presence
of Truth. What one believes in today, in 8
the outer mind, may have passed from con-
sciousness tomorrow. Realization, associated
with prayer, is a conviction that is not from
the mind of man. It is an operation of Divine 12
Principles by which one is made to know.
Once knowing any Truth, no outer force or
agitation can ever separate one from the Wis-
dom of God, with which is the Love also. To 16
know the Truth is to know that one knows,
for it is not known of oneself, but through
the Spirit of God (Christ). Men know the
things of men through the outer mind; but
the things of God no man knows except 20
through the Spirit of God.

When one has advanced through these steps
of discipline, so as to be in thought and 24
emotional control, one is opened to spiritual
illumination by which one comes to know the
Truth. Hence, the steps of the Silence are not
practiced, by which, one attaining the Secret
Place, may tell God that a new automobile or 28

1 a winter coat is needed, but that one may be
opened to the Principles of Being, and come
into the knowing of Truth. The Truth known,
4 sets up its own Laws by which the reality of
Being, spiritual man, is brought forth.

Man does not pray in order to get things,
though he is permitted to enjoy this outer
8 aspect of prayer that he may come to know
there is a God that controls the affairs of men.
But the control of the affairs of men is super-
seded with the control of the forces of man,
12 himself, by which God can bring forth the
Son-Daughter (image-likeness) of Him-Her-
self.

To be silent before God is to be receptive
16 to the influx of Creative Force, all obstructions
to the action of God having been removed in
the death of the self-will and love. The goal
of the practice of the Silence is that man may
20 become negative to God, thus receiving the
influx of the Powers of God that will give him
spiritual birth and eternal identity. All the
opposing forces of the consciousness are
24 brought into captivity to Christ in one who has
entered into the Silence of his own being. It
is in the Secret Place of the Most High, within
the thrones of one's own being, that the Prin-
28 ciples of God unfold to manifest the righteous

spirit and body. One *in* the Silence is being 1
begotten in the image and likeness of God.
This is the ultimate purpose of prayer.

MEDITATION

4

I am silent before God, receptive to the
action of Divine Will.

I go in the Silence, continually beholding
God's Presence and Power.

8

Not by might nor by power, but by the
Spirit of God within, am I spiritually born
and manifested in reality of Being.

