

Omraam Mikhaël Aïvanhov

The Path of Silence



Izvor Collection



P R O S V E T A

Translated from the French
Original title: « LA VOIE DU SILENCE »

Original edition:

© 1989, Éditions Prosveta S.A. (France), ISBN 2-85566-466-7

© 1990, Éditions Prosveta S.A., ISBN 2-85566-473-X

© 2000, Canada, ISBN 1-895978-19-X

© 2003, Éditions Prosveta S.A., ISBN 2-85566-858-1

© Copyright Prosveta S.A. 2008. All rights reserved for all countries.
No part of this publication may be reproduced, translated, adapted, stored in a retrieval system or transmitted, whether privately or otherwise, in any form or by any means, electronic, mechanical, photocopying, audio-visual or otherwise, without the prior permission of author and publishers (Law of March 1957 revised).

Prosveta S.A – CS30012 – 83601 Fréjus CEDEX (France)

ISSN 0763-2738

ISBN 978-2-85566-858-1

Digital edition: 978-2-8184-0263-4

Omraam Mikhaël Aïvanhov

The Path of Silence



Izvor Collection — No. 229



P R O S V E T A

Chapter One

Noise and silence

Go into the home of any average family and what do you hear? From the moment you step into their house your ears are assailed by noise: the dogs are barking, the children are quarrelling or crying, the parents are shouting, doors are banging and the radio or television adds to the din. How can people who live continually in so much noise expect to keep their nervous system from breaking down? Everywhere you go, on main roads, in towns and cities, in factories and workplaces, there is nothing but noise. It is becoming more and more difficult, even in the country, to find real silence. Even the skies are filled with noise. You can't help wondering whether there is any place on earth where you can still find silence.

This is why I ask you to be careful to make as little noise as possible when you come here, for our meetings. Izgrev, the Bonfin¹ and all the other Brotherhood centres must be places where you can find the conditions you need for a work of regeneration and spiritual renewal, conditions

you cannot find in your everyday life. So, I beg you: don't bring the noise of the outside world in with you.

I know that, to begin with, some people find this very difficult. To make as little noise as possible is not the over-riding concern of most human beings. On the contrary, they habitually talk loudly, shout and bang things. It never occurs to them that such behaviour could be injurious to themselves and others. They behave just as they are, and having a very high opinion of themselves, they naturally expect others to put up with them. Well, let me tell you that this form of selfishness is very prejudicial to a person's evolution. You must, on the contrary, be considerate of others and not disturb them by making a noise. This consideration for others will help you to reach a higher degree of consciousness and to develop many qualities such as sensitivity, kindness, generosity and harmony. What's more, you will be the first to benefit from this attitude. You must learn to see the importance of the link between an attitude and all the other aspects of life.

Personally, I need silence. Only in silence can I find fulfilment and the conditions I need for my work. I cannot stand noise; I feel compelled to flee from it. In the presence of noise I have only one wish, and that is to leave everything and go as far from it as possible.

Of course, those who come here for the first time are a little disconcerted by the silence. They are not used to it. They think, 'What have I landed myself in? Anyone would think we were in a monastery.' Why a monastery? Silence does not belong only to monasteries. Silence belongs to nature, to the sages and initiates, to every sensible human being.

The more highly evolved you are the more you need silence. If you are noisy, therefore, it is not a good sign. Many people make a noise in order to be noticed. They talk at the top of their voice, laugh raucously and disturb everybody else by arriving late at a meeting and constantly moving their chair or dropping their pen with a clatter simply in order to draw attention to themselves. To make a noise is their way of asserting themselves, of showing that they are there. But they would do well to remember that it is empty barrels that make most noise; no one can help but notice them. Yes, well, there are a lot of people who are empty barrels; the deafening noise they make wherever they go reveals their inadequacy and mediocrity.

When I look at people I can immediately see the kind of education they have had as well as their character and temperament and the degree of evolution they have reached: their behaviour betrays it all. They give it all away by their attitude and the way they speak. Some people talk as

though they had something they want to cover up, as though they feared that silence might reveal a secret they were trying to hide. You have barely met them before they start telling you all kinds of things in an attempt to give a certain impression of themselves, of other people or of events. You will say, 'But people talk in order to get acquainted.' That is true, but if you really want to know someone, silence is often more eloquent than words. Yes, you can get to know someone better by living together in silence for a few minutes than you can by spending hours in idle conversation.

Noise holds human beings down in the lower psychic regions. It prevents them from entering a subtle world in which movement becomes easier, vision clearer and thought more creative. Of course, noise is an expression of life, but not of the higher levels of life; it betrays the flawed make-up or functioning of the person or thing in question. When an engine or machine of some kind begins to break down, it misfires and makes all kinds of noises. The fact that engineers are more and more concerned with producing machines that run silently shows they are aware that this constitutes a real improvement. Silence is always a sign of perfection.

You could even say that pain is noise, a noise that warns that something has gone wrong in our organism. The organs of a healthy body are silent.

They express themselves, of course, because they are alive, but they do so without noise. Silence is a sign that everything is functioning smoothly in an organism. As soon as you hear something creaking and squeaking, be careful. It is a warning of illness.

Silence is the language of perfection whereas noise is the expression of a defect or anomaly or of a life that is still unorganized and anarchical, a life that still needs to be tamed and elaborated. Children, for example, are noisy because they are overflowing with energy and vitality, whereas the old are silent. You will say, 'Of course, it's obvious that old people prefer silence because they have less energy; noise fatigues them.' There is certainly some truth in that, but it could also be that something has evolved within them and that it is their spirit that urges them to enter the world of silence. In order to review their life and reflect and learn from their experience, they need this silence as a necessary condition for all the work of detaching, simplifying and synthesizing that they have to do. The quest for silence is an inner process that leads human beings to the light and to a true understanding of things.

The more adult a person becomes, the more clearly they perceive that noise is an obstacle to work whereas silence is a factor that is conducive to inspiration. Realizing this, they will seek

silence in order to give their heart, soul and spirit the opportunity to manifest themselves through meditation, prayer and philosophical or artistic creation. But there are a lot of people who cannot bear silence. They are like children: they only feel comfortable in the midst of noise and animation, and this proves that they still have a lot of work to do before they can have any true inner life. Even the silence of nature upsets them. When they meet other people, they immediately talk and talk as though the prospect of silence embarrassed them; they feel it as an emptiness that they must hurry to fill with words and gestures. Actually, this is quite normal: physical silence terrifies them, because it makes them aware of their inner disorder and discord. In fact, silence can actually drive people mad, for when their sensibilities are not deadened or distracted by external things, they can no longer escape from their inner demons.

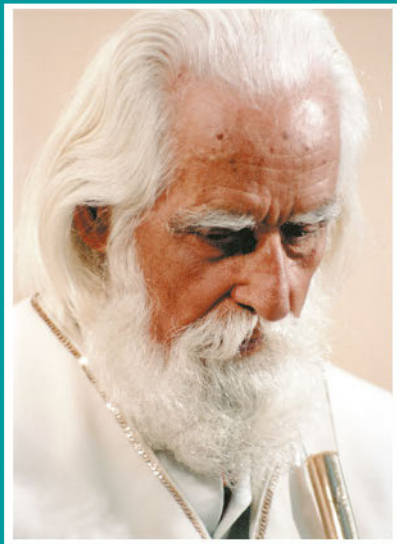
Silence is an expression of peace, harmony and perfection. Someone who begins to love silence, who understands that silence gives them the conditions most conducive to psychic and spiritual activity, gradually achieves it in all that they do. Instead of creating a great fuss and bother every time they handle something or talk, work and move about, they begin to be gentler and more considerate. Their gestures are suppler and more careful, and everything they do is impregnated by

a quality that seems to come from another world, a world of poetry, music, dance and inspiration.

As disciples of the teaching of the Universal White Brotherhood, you must realize that there are certain rules you must know and respect and certain qualities you must cultivate if you really want to become living, active, luminous members of this brotherhood. And one of these rules, one of these qualities, is silence. You must learn to love silence, and you must also learn to achieve silence. Otherwise, even though you may be here physically, your soul and spirit will always be somewhere else.

Note

1. See *A Philosophy of Universality*, Izvor Coll. n° 206, chap. 9: 'The annual congresses at the Bonfin'.



The philosopher and spiritual Master, Omraam Mikhaël Aïvanhov (1900-1986), was born in Bulgaria and moved to France in 1937. His work deals with many aspects of Initiatic Science, making it clear that 'each one of us must undertake our own self-development, as long as our goal is not only for ourselves but for the good of the collectivity. Then, the collectivity becomes a brotherhood. A brotherhood is a collectivity where true unity reigns, because by working on ourselves each one of us is also consciously working for the good of the whole.'

'How wrong we are to think that silence necessarily means emptiness, nothingness, the absence of all activity or creation. In reality, there is more than one kind of silence: there is the silence of death and the silence of a higher degree of life. It is the silence of the higher degree of life that concerns us here and that we must try to understand. This is not the silence of inertia; on the contrary, it is the stillness that surrounds a work of great intensity taking place in a climate of perfect harmony. Nor is it emptiness or absence; no, it is fullness, comparable to what two human beings experience when they love each other very deeply and share something that cannot be expressed in words or gestures. Silence is a quality of the inner life.'

Omraam Mikhaël Aïvanhov

ISBN 978-2-85566-858-1



9 782855 668581 06