Intermediate Gnostic Psychology – Notes 1
http://www.GnosticStudies.org/Psychology

External Influences and the Human Machine

From the Gnostic point of view, people are machines governed by external influences. If you think there is something that chooses its own path, something that can stand against mechanization; you think that not everything is equally mechanical. Everything that occurs to a person, all that is done by them, all that comes from them: all this happens in exactly the same way as rain falls as a result of a change in the temperature in the higher regions of the atmosphere or the surrounding clouds, as snow melts under the rays of the sun, as dust rises with the wind.

Humanity is acted upon simultaneously by influences proceeding from various sources and different worlds: influences from other planets, from the moon, from the sun, from the stars, etc. All these influences act simultaneously; one influence predominates at one moment and another influence at another moment. So, for the human being there is a certain possibility of making a choice of influences; in other words, of passing from one influence to another.

To explain how, we need to first understand one thing: it is impossible to become free from one influence without becoming subject to another. The whole thing (all work upon oneself) consists of choosing the influence to which you wish to subject yourself, and actually falling under this influence. So, it is necessary to know which influence is the more profitable.

Inner Struggle and the Crystallization of Something Permanent

In order to be able to speak of any kind of future life there must be a certain crystallization, a certain fusion of one's inner qualities, in order to acquire a certain independence from external influences. In certain cases of fuller crystallization what people call 'reincarnation' may be possible after death, and, in other cases, what people call 'existence on the other side'. In both cases it is the continuation of life with the Astral body and with the other Superior Existential Bodies of the Being.

What does the expression 'Astral body' mean? Many esoteric systems that use this expression state that all persons have an Astral body. This is somewhat wrong. All people have a Lunar Astral body (or Body of Desires), but not all people have a Solar Astral body (and therefore are liberated from the Body of Desires). The 'Solar Astral body' is obtained by means of 'fusion', by means of terribly hard inner work and struggle, rarely is the human being born with it.

Very few people acquire a Solar Astral body. If it is formed, then it may continue to live after the death of the physical body. It is not immortal, but it can live long after physical death. Fusion, inner unity, is obtained by means of 'friction', by the internal struggle. If a man lives without inner struggle, if he goes wherever he is drawn or wherever the wind blows, he will remain such as he is. But if a struggle begins in him, and if there is a definite line in this struggle, then (gradually) permanent traits begin to form themselves, and he begins to 'crystallize'. Crystallization is possible through inner struggle, the struggle against oneself. In such a way people can generate in themselves an enormous inner strength; they can endure torture; they can get what they want. This means that there is now in them something solid, something permanent. Such people can become immortal if they learn to properly direct themselves. In order to win the inner struggle, sacrifice is necessary... If nothing is sacrificed nothing is obtained (an exchange is needed) and it is necessary to sacrifice something precious in the moment, to sacrifice for a long time and to sacrifice a great deal. “You get out what you put in.”
The Four Bodies of a Complete Human Being or Solar ‘Man’

According to an ancient teaching a human being who has attained the full development possible, a 'man' in the fullest sense of the word, *consists of four bodies*. These four bodies are composed of substances which gradually become finer and finer, which mutually interpenetrate one another, and which form four independent organisms, standing in a definite relationship to one another but capable of independent action.

The reason why it is possible for four bodies to exist is that the human organism, that is, the physical body, has such a complex organization that, under certain conditions, a new independent organism can grow in it, affording a much more convenient and responsive instrument for the activity of consciousness than the physical body. The consciousness manifested in this new body is capable of governing it, and it has full power and full control over the physical body.

In this second body (the Solar Astral), under certain conditions, a third body (the Solar Mental) can grow, again having characteristics of its own. The consciousness manifested in this third body has full power and control over the first two bodies; and the third body possesses the possibility of acquiring knowledge inaccessible either to the first or to the second body. In the third body, under certain conditions, a fourth body (the Solar Causal) can grow, which differs as much from the third as the third differs from the second and the second from the first. The consciousness manifested in the fourth body has full control over the first three bodies and itself. These four bodies are defined in different teachings in various ways:

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<tr>
<th>Christian Term</th>
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<tr>
<td>Theosophical Term</td>
<td>Physical body</td>
<td>Astral body</td>
<td>Mental body</td>
<td>Causal body</td>
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<tr>
<td>Eastern Term</td>
<td>&quot;Carriage&quot; (body)</td>
<td>&quot;Horse&quot; (feelings, desires)</td>
<td>&quot;Driver&quot; (mind)</td>
<td>&quot;Master&quot; (consciousness, willpower)</td>
</tr>
<tr>
<td>Egyptian Term</td>
<td>The Mummy</td>
<td>The “Ka”</td>
<td>The “Ba”</td>
<td>The “Ku”</td>
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But almost all these teachings (while repeating in a more or less familiar form the definitions and divisions of the ancient teaching) have forgotten or omitted its most important feature, which is: that the human being is not born with the finer bodies, and that they can only be created in us if favorable conditions (both internal and external) are present. The chief difference between the functions of a person possessing the Physical body only and the functions of the Solar bodies, is that, in the first case, the functions of the Physical body govern all the other functions (everything is governed by the Physical body) which, in its turn, is governed by external influences; whereas in the second case, the command or control emanates from the higher body, the Solar Causal body or Body of Conscious Willpower.

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<tr>
<td>Automaton working by external influences</td>
<td>Desires produced by automaton</td>
<td>Thoughts proceeding from desires</td>
<td>Different and contradictory &quot;wills&quot; created by desires</td>
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First case: The sleeping Human-Machine, who is the victim of external influences and effects

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<tr>
<td>Body obeying desires and emotions which are subject to intelligence</td>
<td>Emotional powers and desires obeying thought and intelligence</td>
<td>Thinking functions obeying consciousness and will</td>
<td>True Individuality, Awakened Consciousness, Real willpower.</td>
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Second case: The developed Human Being or Solar 'Man’, who creates causes
Nature and the Human Being’s place in the Universe

Why is it so difficult for a person to start changing themselves, to arrive at the possibility of growing? Because, you see, we must remember that a person is created in a very interesting way by nature. **We are developed up to a certain point, but after this point a person must develop themselves.** We must understand certain general conditions. It is difficult for a person to even start any kind of work on themselves because they live in a very ‘bad place’ in the universe.

At first this may sound like a very strange idea. We do not realize that there are better and worse places in the universe, and we certainly do not realize that we happen to be in almost the worst place. If we look at the nearest places to us in the universe, then we see that we live on the Earth, and that the Earth is somewhat influenced by its interior [RE] as well as by the Moon.

At the same time we see that the Earth is one of the planets of the solar system, that there are bigger planets [FA], and that all these planets (taken together) must somehow affect the Earth. Next in scale comes the Sun [SOL], and we realize that the Sun controls all the planets including the Earth. The Earth is one of the planets of the solar system and the Sun is one of the stars of the Milky Way [LA]. Beyond that we can take all possible worlds [SI]. This is all we know from the ordinary point of view, but philosophically we can add that beyond all possible worlds is what we call the Absolute [DO] (a state in which everything is one).

The Three Different Categories of Influences or Forces

We must not ignore that there are three different types of Influences in the world. The first, we call type “A” Influences: they are all of those prejudices of humanity, all those laws of the physical world, all those rules and regulations related to businesses, all of that which is called “family”, “environment”, etc. Then there are type “B” Influences which are different: they are formed by the currents of esoteric or occultist type philosophies, etc. Additionally, there exist type “C” Influences which are formed by, or belong to, what we could call ‘something completely different from Mechanical Humanity’. Type “C” Influences come directly from Conscious Humanity (or Divine Humanity), from those who have already achieved Self-Realization. It is clear that type “C” Influences would not be accessible to us if they were not first converted into type “B” Influences, because otherwise we would not be able to understand them...

When the student understands in him/herself that there are not only type “A” influences, but that there also exist type “B” influences and that they can be found in books, in allegories, in the teachings of the Medieval Alchemists, or in pyramids, in ancient tombs, in sculptures, in paintings, in the music of the great masters, etc., then the student begins the search for access to that Divine Humanity (where type “C” influences come from).
<table>
<thead>
<tr>
<th>Type of Influence</th>
<th>Alternate Name</th>
<th>Source or Explanation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>“A”</td>
<td>Exoteric</td>
<td>Interests and attractions created <em>by life itself</em> and therefore from Mechanical Humanity</td>
<td>Mechanical from the beginning: interests of one's health, safety, wealth, pleasures, amusements, security, vanity, pride, fame, etc.</td>
</tr>
<tr>
<td>“B”</td>
<td>Mesoteric</td>
<td>From currents of esoteric or occultist type philosophies that are not created by mechanical life and that teach the Awakening of the Consciousness</td>
<td>These awaken in the aspirant a very special emotion which leads them to work upon themselves in order to achieve the Awakening of the Consciousness.</td>
</tr>
<tr>
<td>“C”</td>
<td>Esoteric</td>
<td>Received by direct instruction, explanation or demonstration from Conscious or Divine Humanity</td>
<td>Inaccessible to Mechanical Humanity if they are not converted into “B” Influences first</td>
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### Development and the Magnetic Center

If a person is fully in the power of “A” influences (or of one particular “A” influence) and quite indifferent to “B” influences, then nothing happens to them, and their possibility of development diminishes with every year of their life; and at a certain age (sometimes quite an early age) it disappears completely. This means that the person dies spiritually, while physically still remaining alive (like the grain that cannot germinate and produce a plant). But if, on the other hand, person is not completely in the power of “A” influences, and if “B” influences attract them and make them feel and think (and as a result act) differently, then results of the impressions produced in him or her by those influences collect together, attract other influences of the same kind, and grow, occupying a more important place in their mind and life.

If the results produced by “B” influences become sufficiently strong, then they fuse together and form in a person what is called a ‘magnetic center’. Note that the word ‘center’ in this case does not mean the same thing as the “intellectual” or the “moving” centers of the human machine. **The magnetic center is simply a group of interests which, when they become sufficiently strong, serve (to a certain degree) as a guiding and controlling factor.** The compact mass of memory of these influences attract a person’s interests in a certain direction, or make them turn in a certain direction, and then help to keep them there. When the magnetic center is formed in a person it will be easier for them to attract to themselves more “B” influences, and not to be distracted by “A” influences. It helps a person to see, understand and distinguish certain things: one of the most important of which is their lack of Consciousness and continuity of purpose.

The present human being does not have true individuality, because they do not have a Permanent Center of Consciousness (PCC). Each of the human being’s thoughts, feelings and actions depend on the ”I” that momentarily controls one or more of the centers of the human machine. Really, the human being cannot have continuity of purposes because they do not have the PCC. **The time has arrived to comprehend the necessity of producing within us a definite Integral Revolution in order to establish the PCC; because it is only in this manner that we individualize ourselves, it is only in this manner that we cease being ‘legion’, it is only in this manner that we become Conscious individuals.** The human being of today is similar to a ship full of many passengers, each passenger has his own plans and projects. Fortunately, within the human being there exists something else, the Essence or the psychic material with which we can give shape to our Soul. By awakening the Essence we create a Soul. To awaken the Essence is to awaken Consciousness. To awaken Consciousness is equivalent to creating a PCC within us.
Intermediate Gnostic Psychology – Notes 3

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The Different States of the Egos

We can classify the Egos or "I's" that exist within our Psyche with the following 3 categories:

1) **Sensory-Based or “Stereo-Psychic” Egos:** These are the identifying states which are intimately related with the exterior perceptions that are received through the five senses and connected with the world of impressions.

2) **Interpretation-Based or “Neo-Psychic” Egos:** These are the data processing states, in other words, those which properly interpret or misinterpret all the multiple situations within which the intellectual-animal lives. Our personality (the bad secretary) works in these states.

3) **Memory-Based or “Archeo-Psychic” Egos:** These are the regressive states (the memory of the ego) which are found in the 49 levels of the subconscious. They are the memories of the past which are filed in a photographic (image) and phonographic (sound) manner.

We should understand these different Egoic States and observe them within ourselves with the goal of discovering, deconstructing and destroying the corresponding Egos or "I's" which constantly produce and maintain erroneous Internal States within us.

The Transformation of Life

It is possible to transform one’s life if one profoundly resolves to transform oneself. Transformation means that one thing changes into another different thing. Everything is susceptible to change. Sugar is transformed into alcohol and alcohol is converted into vinegar by means of the action of fermentation. This is the transformation of a molecular substance.

The alchemists of the middle ages spoke about the transmutation of lead into gold. However, they did not always refer to the merely physical metallic matter. Usually, they wanted to indicate the transmutation of the lead of the personality into the gold of the spirit. In the Christian Gospels, the terrestrial man is compared to a seed which is capable of growth, and this has the same meaning as the rebirth of the human being who is “born again”. If we study biology, then we know that if the grain or seed does not die, the plant is not born. Death and birth exists in every transformation.

In Gnosis we consider the human being to be like a factory of three floors which normally absorbs three different ‘foods’ or forms of nourishment. Ordinary physical food corresponds to the 1st floor of the factory related to the stomach; air corresponds to the lungs and the 2nd floor; and impressions, are associated with the 3rd floor or brain. Impressions, air, and physical food enable the organism to live to the end of its normal term of life and to produce the substances necessary not only for the maintenance of life, but also for the creation and growth of the Solar Bodies.

The process of life, in itself, is transformation. Each creature of the universe lives by means of the transformation of one substance into another. The food we eat and the air we breathe go through transformations within our human organism, but what happens to the impressions we receive? The majority of people believe that the physical world will give them what they long for, but this is a tremendous error. Life itself enters into us (into our organism) in the form of impressions and it is precisely there that the possibility of working upon ourselves exists. We should comprehend the significance of the world of impressions and how it is intimately related with the esoteric work. One can not really transform one’s life unless one transforms the impressions which reach the mind.
How Important are Impressions?

We are talking about something very revolutionary, because the entire world believes that the physical world is what is real, but if we go a little deeper, we see that what we are really receiving at each moment, are merely impressions of the physical world. If we see a person that pleases or displeases us, the first thing that we obtain are impressions of them.

Life is a successive series of impressions, and not an exclusively materialistic physical thing. The reality of life is its impressions! It is clear that this may not be easy to grasp at first. Most people feel that life exists as it is and not as its impressions. They are so influenced by this physical world that, this is how they think. The person that we see seated, for example, on a chair; the one who greets us, the one who smiles at us, etc., are for us, truly real. But if we meditate profoundly on all of them, we arrive at the conclusion that what is real for us are the impressions. These impressions arrive at the mind through the windows of the senses. If we did not have senses, then would what is called ‘the physical world’ exist for us? Absolutely not.

The Results of Transforming Impressions: Changing Reactions

We need to transform ourselves internally each day. When we want to transform our psychological aspect, we need to work upon the impressions which enter into us. Why do we call the work of the transformation of impressions the ‘First Conscious Shock’? Because the ‘shock’ is something that we could not do in a merely mechanical manner, this could never be done in a mechanical way; instead, one needs a self-conscious effort. It is clear that when one begins to comprehend this work, one stops being a mechanical person who only serves the purposes of nature.

Now if you think about the significance of everything that you are taught here, beginning with the observation of yourself, you will see that (in the practical side of the esoteric work) everything is intimately related with the transformation of impressions and with what results from this transformation. The work (for example: on negative emotions, on angry states, on identification, on self-consideration, on the successive "I's", on lying, on self-justification, on excuses, on the unconscious states in which we live) is all related with the transformation of impressions and what results from it. Thus, it is convenient for the work upon oneself to be compared to a dissection.

It is necessary to form an element of change at the place of entry of impressions. By comprehending the esoteric work, then we can accept life itself as work and thus we will really enter a constant state of self-remembering. The transformation of impressions will lead us to a better life and untransformed impressions will no longer act upon us as they did before. But as long as we continue thinking in the same manner and receiving life in the same manner, it is clear that there will be no change in us. Life continuously demands that we adapt or react to it and all of those reactions form our personal life. Exterior life reaches us as mere impressions which incessantly force us to react in a stereotypical manner. If the reactions which form our personal life are all of a negative type, then our own life will also be negative. Life consists of a successive series of negative reactions which happen as incessant responses to the impressions which reach the mind. Therefore, our task consists of transforming the impressions of life in such a manner that they do not provoke this type of negative response. To change one’s life is really to change our own reactions. But in order to achieve this, it is necessary to be observing oneself from moment to moment.

We cannot allow impressions to reach us in a subjective manner. We cannot give ourselves the luxury of allowing impressions to be received mechanically. By transforming impressions, we begin to live consciously. The Gnostic Teaching shows us how to crystallize the 2nd Primary Force (the Christ) in us, through the postulate which says: “One has to receive, with pleasure, the unpleasant manifestations of our fellow human beings.” This means to transform the impressions of an insulter’s words into something different: into love, into compassion for the insulter, etc. By receiving with gladness the unpleasant manifestations of our fellowmen, this will naturally cause the Christ to take shape in us.
Impressions and the Mind

Life is formed by our impressions of it. Within us exist many impressions that we committed the error of not having transformed in the past, and many mechanical results of the same impressions (which are the so-called "I") are the result, which we now have to disintegrate in order for the consciousness to remain free and awake. Things, persons, events are nothing but impressions within us, within our minds. If we transform those impressions, we transform our life radically.

When there is pride in us, it has ignorance as its basis. A person, for example, who feels proud of their social position, or of their money, can be transformed if they think that their social position is a mere mental matter, that it is a series of impressions which have reached their mind: impressions about their social status. When they think that this status is nothing but a mental matter or when they analyze the question of their worth, then they come to the realization that their supposed position actually exists in their mind in the form of impressions. With the simple fact of comprehending that they are only impressions of the mind, there is transformation of oneself. Then pride decreases and collapses by itself, and humility is born in us in a natural manner.

How do we Transform Impressions?

By means of comprehension, we can transform the impressions which emerge in the mind. The exterior world is not so exterior as people normally believe. Everything that reaches us from the world is actually interior because what reaches us are nothing but internal impressions. No one could put a tree, a chair, a palace or a rock into their mind, but the image of the thing is inside us.

If someone greets us and praises us, then how can we transform the vanity which the flatterer can provoke in us? Obviously, the praises, the flattery are nothing but impressions which reach our mind and the mind then reacts in the form of vanity; but if those impressions are transformed, vanity becomes impossible. How could the words of a flatterer be transformed? By means of comprehension: we must transform impressions through comprehension.

When we really comprehend that we are nothing but an infinitesimal creature in one corner of the Universe, then we immediately transform those impressions of praise, flattery, etc., into something different; we convert such impressions into what they are: dust, cosmic dust, because we comprehend our own position. We know that the Galaxy in which we live is made up of millions of worlds. What is the Earth? It is a particle of dust in the infinite. And if we were to say that we are just some organic microorganisms belonging to that particle, then what? If we were to comprehend this when we are flattered, then we would carry out a transformation of the impressions related to the praise and flattery and, as a result, we would not react in the form of pride.

The more we reflect on this, the more we will see the necessity to completely transform impressions. All that we see as external is interior. If we do not work with the interior we are treading the path of error because we will not modify our habits. In the path of the transformation of impressions, we have to be sincere with ourselves... In the beginning, there appears justification in us, but we need to study this because such justification can be the fruit of self-esteem. We need to discover the causes and motives of our behavior which result from the impressions.
The Personality (the Bad Secretary), Reactions, and Our Life Itself

Personality is the term that is applied to everything that we acquire. The personality that we have receives the impressions of life but does not transform them. If the impressions fell directly upon the Essence, then they would be transformed because the Essence would immediately send them to the proper centers of the human machine. But the personality translates impressions, from all sides of life, in a limited and stereotypical manner (in accordance with the personality’s quality and association). This is why, in the Gnostic Esoteric Work, the personality is sometimes compared to a terrible secretary who is in the front office, occupied with all the various ideas, concepts, preconceptions, opinions and prejudices. It has many dictionaries, encyclopedias of all types, reference books, etc., and (because of its ideas) it is not in proper communication with the centers. As a result, the personality almost always encourages the wrong working of the centers. This means that the impressions which arrive are sent to wrong centers (in other words, to places which do not correspond to them) and this naturally produces incorrect results.

Example: Let us suppose that a woman attends to a gentleman with much consideration and respect; it is clear that the impressions which the gentleman is receiving in his mind are received by the personality which sends them to wrong centers. Normally, it sends them to the sexual center and this gentleman firmly believes that the lady is in love with him and, as is logical, it does not take long before he rushes to ask her out, or buy her flowers, etc. But if that lady has never had that type of caring for the gentleman, then she certainly feels surprised. This is the result of untransformed impressions. Here we see how much of a bad secretary the personality can be. Unquestionably, the life of the human being depends on this secretary (who seeks transformation or translation of impressions in its reference books, without comprehending at all what the event means) and, consequently, it draws incorrect conclusions, yet all the while feeling that it is fulfilling its duty. This is our interior situation. What is important to comprehend, in this allegory, is that as the human personality is acquired, it begins to take charge of our lives. It is useless to imagine that this happens only to some people; it happens to everyone no matter who it is. One finds out (through observation) that numerous characteristic reactions exist in us, which are produced by the impressions that we receive. These mechanical reactions, unfortunately, govern us.

It is clear that each person is governed by their reactions to life. These reactions constitute our own life, our life itself. And because our reactions are based on our personality’s pre-determined way of processing impressions, then we can say that humanity is completely mechanical. Any person has formed (for themselves) an enormous quantity of reactions, which come to be the practical experiences of their existence. It is clear that every action produces its reaction, actions of a certain type and such reactions are called experiences. The important thing is for us, is to get to know our actions and reactions better, and to do that we need to be able to relax the mind. Mental relaxation is magnificent. When the mind is still, when the mind is in silence, then we can know ourselves better. During these moments of stillness and mental silence, we really come to experience (in a direct manner) the crude reality of all the actions and reactions of practical life.

Relaxing the Mind and Knowing Ourselves

When the mind is in absolute repose, then we see the multitude of elements and sub-elements, actions and reactions, desires, passions, etc., as something foreign to us but which awaits the precise instant to be able to exercise its control over ourselves, over our personality. This is the reason why the silence and stillness of the mind is worthwhile. Obviously, the relaxation of the mind is beneficial, because it leads us to personal, individual self-knowledge. So it is that all of life (in other words, exterior life, what we see and live), is for each person, their reaction to the impressions which arrive from the physical world. It is a great error to think that “life” is a fixed, solid thing, and the same for each person. There is not a single person who has all the same impressions in the human species, because they are infinite.
The Hypnotism of the Senses

Life, certainly, is our impressions of it and it is clear that we can transform such impressions (if we resolve to do so). This is an idea is very difficult to understand or comprehend because the hypnotism of the senses is very powerful. Although it may seem incredible, all human beings are in a state of “collective hypnosis”. Such hypnosis is produced by the residual state of the abominable Kundartiguador organ; when it was eliminated, the different psychic aggregates or inhuman elements which in their mass constitute the myself, the oneself, remained. These elements and sub-elements, in turn, condition the consciousness and keep it in a state of hypnosis. This is how collective hypnosis exists. The entire world is hypnotized! The mind is engrossed in the world of the five senses and does not manage to comprehend how it could become independent of them; instead it firmly believes that it is a God.

The Three Minds and the Consciousness

Many people do not take the time to pay any serious attention to our studies because of skepticism. Skepticism is a repugnant poison which has alarmingly infected human minds since the 18th century. In the times of King Arthur and the Knights of the Round Table, the elementals of Nature were manifest everywhere, deeply penetrating into our physical atmosphere. Many are those fairy tales that tells us of elves, leprechauns, and fairies, but, unfortunately, all these things of innocence, all this beauty from the soul of the Earth is no longer perceived by humanity, and this is partly due to the animal ego’s excessive development. If people understood that we have three minds, then they might become more interested in these studies. Let’s study each of these three minds separately:

1. The first one we can call the **Sensual Mind**.
2. The second we give it the name of **Intermediate Mind**.
3. The third we could call the **Interior Mind** or **Inner Mind**.

The **Sensual Mind** develops its basic concepts via external sensory perceptions. Under these conditions, the Sensual Mind is terribly crude and materialistic, it cannot accept anything which has not been physically demonstrated. Since the fundamental concepts of the Sensual Mind are based on external sensory data, it can know nothing about what is real, about the truth, about the mysteries of life and death, about the Soul and the Spirit, about anything that is beyond the physical world, etc. For those who are totally trapped by their external senses and incarcerated within the basic concepts of the Sensual Mind, our esoteric studies are lunacy. In the reasoning of the unreasonable, in an insane world, they are right, due to the conditioning of the external sensory world. How could the Sensual Mind accept what is not sensory? If information from the senses serves as a secret means for all functions of the Sensual Mind, then it is obvious that it generates sensory concepts. All of the theories and concepts of the sensual minds are known in the Christian Gospel as the doctrine of the Sadducees.

The **Intermediate Mind** is based on all kinds of beliefs, and cannot go beyond this. It is different from Sensual Mind, but it also has no direct knowledge of what is real. Instead it confines itself to belief and that is all. In the Intermediate Mind are found: religious beliefs, unbreakable dogmas, etc. In the Gospel, the doctrine of the Pharisees corresponds to the Intermediate Mind. Who are the "Pharisees"? Those who attend their temples, or their schools or religions or sects, etc., so everybody can see them. They are hearers of the word, but not doers of the word within themselves.

Finally, we have **Interior Mind** which is fundamental for the direct experience of the truth. The Interior Mind creates its basic concepts with information provided by the superlative consciousness of the Being. Unquestionably, the consciousness can live and experience what is real. This means that the consciousness knows the truth. To manifest itself, however, the consciousness needs a mediator, an instrument of action, and this instrument is the Interior Mind.
Opening the Interior Mind through the Elimination of Egos or "I’s"

Consciousness knows directly the reality of each natural phenomenon and can manifest it through the Interior Mind. To open the Interior Mind would be the appropriate thing to do in order to remove ourselves from the world of doubt and ignorance. It is impossible to open the Interior Mind unless we learn to think psychologically. Unquestionably, when someone starts to observe themselves, it is a sign that they are beginning to think psychologically.

As long as we do not admit the reality of our own psychology and the possibility of fundamentally changing it, we certainly do not feel the necessity for psychological self-observation. But when one accepts the Doctrine of the Many Selves and understands the need to eliminate the different egos carried within one’s psyche (for the purpose of liberating the consciousness, the Essence) then one undoubtedly initiates psychological self-observation.

Obviously, the elimination of undesirable elements carried in our psyches commences the opening of the Interior Mind. All this means that this opening takes place gradually as we annihilate those undesirable elements which we carry within our psyches. Whosoever has eliminated those undesirable elements 100% from within, will also have obviously opened up the Interior Mind 100%.

Transforming Impressions and Transforming our Lives

Our interior life (the true life of our thoughts and feelings), continues being confused for our mere reasoning and intellectual conceptions. We need to learn to transform our impressions, however, this is not possible if we continue attached to the world of the senses. The five senses correspond to impressions. There are two types of impressions: pleasant and unpleasant. The human being needs to know how to live, but for that, one has to learn to digest & transform impressions and this is vital for comprehension. In actuality, in order to be able to do this, one needs to transform the mind, one needs to move on to a new mental level, otherwise, impressions will continue arriving at the same wrong places as always. Thus, we need to transform the mental apparatus, we need to be different. The fabrication of a superior intellectual apparatus, which is adequate to transform and digest impressions, therefore becomes urgent and necessary.

In the same manner that the digestive apparatus has a stomach in order for food to be assimilated, and in the same manner that the respiratory system has lungs in order to assimilate oxygen, one should create a ‘mental stomach’ in order to assimilate impressions. But before digesting impressions, we have to transform them. The Gnostic Teaching permits and facilitates the creation of this ‘mental stomach’, in order to make something different out of us. The necessity for the transformation of impressions cannot be born in us without having comprehended such a necessity, and this comprehension surges forth within us upon acquiring the Gnostic Knowledge. When one thinks differently and positively about people, this is a sign that one is changing.

System for the Transformation of Impressions

In order to be able to transform impressions, we need to reconstruct the scene just as it happened and find out what it was that hurt us the most. We should transform the impressions of the day before going to bed in the following way:

1. - Absolute relaxation.
2. - Reach the state of meditation.
3. - Relive the scene just as it occurred (the “Retrospective Exercise”).
4. - Seek within oneself the "I" which caused the problem.
5. - Observing serenely, place the ego in the defendant’s bench and then proceed with the judgment.
6. - Ask the Divine Mother Kundalini for the disintegration of the "I”-problem.
Self-Observation, Recording and the Division of Functions

Without properly applied self-observation a person will never understand the connection between the various functions of their machine, and they will never understand how and why (on each separate occasion) everything in them 'happens'. To learn the methods of self-observation and of right self-study requires a certain understanding of the functions and the characteristics of the human machine. Therefore in observing the functions of the human machine it is necessary to understand the correct divisions of the functions observed and to be able to define them exactly; and the definition must not be a verbal, but an inner definition: by taste or flavor, by sensation, in the same way as we define all inner experiences. There are two important methods of self-study:

1. registering or recording, simply 'recording' in one’s mind what is observed at the moment
2. and analysis, or attempts at analysis, that is, attempts to find the answers to the questions:
   - upon what does a certain thing depend?
   - and why does it happen in this specific way and not another way?

Self-observation, especially in the beginning, must not become analysis or attempts at analysis. Before it is possible to analyze even the most elementary phenomena, a person must accumulate a sufficient quantity of material by means of 'recording'. Recording is the result of a direct observation of what is taking place at a given moment, and is the most important material in the work of self-study. In observing, or 'recording', the functions of the human machine, it is necessary to understand the correct divisions of the functions observed and to be able to define them exactly and the definition must not be a verbal but an inner definition: by taste or flavor, by sensation, in the same way as we define all inner experiences. When a certain number of 'records' have been accumulated and then analysis becomes possible.

The Wrong Working of the Centers and Fantasy or Daydreaming

As we watch the work of the centers, we will observe (side by side with their right working) their wrong working, that is, the working of one center for another. Examples: the attempts of the thinking center to feel or to pretend that it feels, the attempts of the emotional center to think, the attempts of the moving center to think and feel, etc. The wrong working of a center often occurs when it does not use its own energy. Each center has its own particular type of energy that it normally works with, but when it runs out of energy, then the machine must either switch to another center or steal energy from another center. For us to switch to another center (a center which is not exhausted) would be ideal, but sometimes we cannot and other times we don’t want to, either way, energy is stolen from another center to continue the work in the present center.

Typically, when the human machine steals energy, it does so from the sexual center. As a result, all the centers rob the sexual center of its energy and then produce (with this energy) quite wrong work, full of useless excitement and, in return, give to the sexual center useless energy with which it is unable to work. One center working for another is useful in certain cases, since it preserves the continuity of mental activity. But if this becomes habitual then it also becomes harmful, since it begins to interfere with right working by enabling each center to avoid its own direct duties and to do whatever it likes best at the moment instead of what it ought to be doing. In a normal healthy person each center does its own work, that is, the work for which it was specially destined and which it can best perform. There are situations in life which the thinking center alone can deal with and can find a way out of. If, at that moment, the emotional center begins to work instead, then it will make a mess of everything and the result of its interference will be very unbalanced. In an unbalanced kind of person the substitution of one center for another goes on almost continually and this is precisely what 'being unbalanced' or 'neurotic' means.
In an unbalanced person, each center strives to pass its work on to another, and, at the same time, it strives to do the work of another center for which it is not suited. The emotional center working for the thinking center brings unnecessary nervousness, feverishness, and hurry into situations where, on the contrary, calm judgment and deliberation are essential. The thinking center working for the emotional center brings deliberation into situations which require quick decisions and makes a person incapable of distinguishing the peculiarities and the fine points of the position. Thought is too slow. It works out a certain plan of action and continues to follow it even though the circumstances have changed and quite a different course of action is necessary. In some cases the interference of the thinking center gives rise to entirely wrong reactions, because the thinking center is simply incapable of understanding the shades and distinctions of many events. Events that are quite different for the moving center and for the emotional center appear to be alike to the thinking center. Its decisions are much too general and do not correspond to the decisions which the emotional center would have made.

The motor center working for thinking center produces, mechanical reading or mechanical listening, like when a person reads or listens to nothing but the words, but is utterly unconscious of what they are reading or hearing. This generally happens when attention of the thinking center is occupied with something else and when the moving center is trying to replace the absent attention of the thinking center; but this very easily becomes a habit, because the thinking center is generally distracted not by useful work, by thought, or by contemplation, but simply by daydreaming or by fantasy (imagination used by the "I").

'Fantasy' is one of the principal sources of the wrong work of centers. Each center has its own form of fantasy and daydreaming, but as a rule both the moving and the emotional centers make use of the thinking center which very readily places itself at their disposal for this purpose, because daydreaming corresponds to the thinking center’s own inclinations. Daydreaming is absolutely the opposite of 'useful' mental activity. 'Useful' in this case means activity directed towards a definite aim and undertaken for the sake of obtaining a definite result. Daydreaming does not pursue any beneficial aim or result. The motive for daydreaming almost always lies in the emotional or in the motor-instinctive-sexual centers. But the actual process is carried out by the thinking center.

The Work with the Centers and their Harmonious Development

The question of the erroneous functioning of the centers is a topic that demands a lifetime of study by way of the observation of oneself in action and of the rigorous examination of dreams. It is not possible to achieve the comprehension of the centers, and their correct or incorrect function, in an instant. We need infinite patience. All of life unfolds as a function of the centers, and is controlled by them. Our thoughts, ideas, feelings, hopes, fears, love, hatred, deeds, sensations, pleasure, satisfactions, frustrations, etc., are found in the centers.

Part of becoming a balanced human being is working on the harmonious development of our machine. In a balanced human being we find perfect harmony and rhythmical concordance in the functions of the five centers of the human machine. In order to arrive at this level, we have to totally develop the five centers. The intellectual center can be developed with the study of botany, astrology, medicine; or just with the study of esotericism, etc. The emotional center can develop in its superlative form through the cultivation of the arts; we can listen to Beethoven, Mozart or Liszt; or learn how to paint. The motor center is educated by harmonious habits: by carefully reviewing all our habits of conduct; eliminating certain habits (those that are not convenient for us); selecting and learning new habits that are good for us; practicing certain exercises or simply sports (like long walks to take in fresh air, etc.); as well as with all the activities related to manual labor (like mechanics, driving cars, bicycles or horse riding or swimming, etc). We do not need to develop the instinctive center because it already regulates all the activities of the organism and directs them wisely. If we wish to teach the instinctive center, we risk losing our life or catching any disease. We should remember that we could not have the heart, liver or kidneys functions if we did not possess the instinctive center. The sexual center works harmoniously and reaches its corresponding development through the transmutation of the creative energies.
The Different Types of Energies in Ourselves and in the Cosmos

When we come into this world, we all have 3% of consciousness and 97% which can be distributed among the subconsciousness, infraconsciousness and unconsciousness. The 3% of awakened consciousness can be increased as we work upon ourselves, but this is not possible by exclusively physical or mechanical procedures. The consciousness can only awaken through conscious works and voluntary suffering. Various types of energy exist within us and we should understand their esoteric classifications:

1) Mechanical energy (related with the Physical world)
2) Vital energy (related with the Etheric world)
3) Psychic energy (related with the Astral world)
4) Mental energy (related with the Mental world and the Mind)
5) Energy of the Will (related with the Causal world, the Human Soul)
6) Energy of the Consciousness (related with the Buddhic world, the Spiritual Soul)
7) Energy of Pure Spirit (related with the World of Atman, the Intimus, the Inner Being)

No matter how much of the first 4 types of energy (the mechanical energy, the vital forces within our own organism, the psychic energy, or the mental energy) are increased, we will never achieve the awakening of the diverse functions of the consciousness. The 5th type of energy (willpower or strength of will), by itself, can never achieve the awakening of the consciousness. The consciousness can only be awakened through upright efforts. Unfortunately, instead of being increased, the small percentage of consciousness which humanity possesses is usually foolishly wasted in life. It is obvious that by identifying ourselves with all the events of our existence, we uselessly waste the energy of the consciousness. Instead, we should see life as a movie (a series of impressions), without ever identifying ourselves with any comedy, drama or tragedy, and in doing so: we will save our conscious energy.

The Mind and Negative Thinking

To think deeply and with full attention is unusual in our times. Different thoughts surge from the intellectual center, not from a permanent "I", but from the different "I's" in each of us. When a person is thinking, they firmly believe that they are the one who is thinking. But through self-observation, we can realize that the multiple thoughts that cross our mind have their origin in the different "I's" or egos which we carry within. This signifies that we are not true thinking individuals and that we do not yet have an individual mind. What actually happens is that each one of those "I's" that we carry within utilizes our intellectual center. At any time, and as often as possible, each of them utilizes the intellectual center in order to think. Therefore, to identify ourselves with this or that negative and harmful thought (believing it to be our particular property) is absurd.

We Need to Become Independent from the Mind by Dominating it

It is clear that we need to become independent from the mind. If we want to become independent of it, then we need to learn how to dominate the mind (not others’ minds, but our own). In order to do so, it is indispensable to learn to see the mind as something that we should dominate, as something that we need to tame. Let us remember the Divine Master Jesus entering Jerusalem on his donkey on Palm Sunday; that donkey is the mind which we need to subdue. We should ride the donkey, and not have the donkey ride us. Unfortunately, people are victims of the mind since they do not know how to ride it. On the following page, there are some techniques that can be used to dominate the mind:
A) Understanding the Mechanics of the Mind (The Battle of Opposites & Comparing) – The foundation of the "I" is the dualism of the mind. The "I" is sustained by the battle of the opposites. All thinking is based on the battle of the opposites. If we say: "So and so is tall"; then they are not short. If we say: "We are entering"; then we are not exiting. If we say: "We are happy"; then we are not sad, etc. The problems of life are nothing but mental forms with two poles: one positive and the other negative. Happiness and sadness; pleasure and pain; good and evil; victory and defeat, constitute the battle of the opposites upon which the "I" is founded. The entire life that we live goes from one opposite to another: victory, defeat; like, dislike; pleasure, pain; failure, success; this, that; etc. We need to free ourselves from the tyranny of the opposites. This is only possible by learning to live from instant to instant without abstractions of any type, without dreams, without fantasies. The dominion of the mind goes beyond the struggle of the opposites. Comprehend that we are talking to you about the path of action which is free of the painful battle of the opposites. Action free of mental dualism produces the awakening of the consciousness.

B) Finding the Synthesis (Affirmation, Negation, Discussion, Solution) – Knowing how to always find the synthesis is beneficial because from the thesis one has to pass on to the antithesis, but the truth is not found in the antithesis nor is it found in the thesis. In the thesis and in the antithesis there is discussion and that is what is really wanted: affirmation, negation, discussion and solution. Affirmation of a bad thought, negation of that thought (through comprehension of the opposite), discussion: one has to discuss what is real from one and the other until one arrives at wisdom and then the mind becomes quiet and in silence (solution).

C) Paying Attention to the Inattentive in Us – We need to become conscious of what is inattentive in us. Upon becoming conscious, we can see that the inattentive has many factors: one of the most prominent is doubt, there are many doubts which exist in the human mind. When we observe what is inattentive in us, we also see the struggle of the antitheses or opposites in the mind.

D) Dissecting Doubts – Every doubt is an obstacle or impediment for meditation. But it is not by rejecting doubts that we are going to eliminate them, rather it is by dissecting them to see what they hide, what is real within them. So, we need to analyze the doubt and reduce it to dust: not by fighting it, but by opening it up with the scalpel of self-criticism, by carrying out a rigorous dissection of it. It is only in this manner that we will discover what was important in the doubt, what was real and what was unreal within it.

E) Commanding the Mind (The Second Jewel of the Yellow Dragon) – There are times that we need to talk with the mind, because (often) when we want the mind to be still and in silence: it persists in its stubbornness, with its useless chattering, in the struggle of the opposites. Therefore it is necessary to interrogate the mind, to say to it: “Well mind, what is it that you want? Well, answer me!” If the meditation is profound, a representation can emerge within us; in that representation, in that figure, in that image, is the answer. But, if we notice that illumination does not emerge, that the incoherent confusion with its struggle and incessant chattering still persists within us, then, we have to call the mind to order once again. When the mind overwhelms us with representations of hatred, fear, anger, cravings, covetousness, lust, etc., let us talk to it in this manner: “Mind, remove these things from me, I do not accept them from you; I am your master, I am your lord; you should obey me because you are my slave until the end of time!” It is urgent to dominate the mind, to strike it with the whip of willpower and to make it obey.

When it is said that we should dominate the mind, the one who has to dominate the mind is the Essence, the Consciousness. By awakening Consciousness we have more power over the mind and, thereby, we become conscious of what is unconscious in us. Consciousness is the light which the unconscious does not perceive. We need to open ourselves up to the light of the consciousness in order to penetrate into the terrible darkness of the myself. The elements which constitute the subconscious should neither be accepted nor rejected, but one has to simply make oneself conscious of what there is of inattentive; and in this manner what is inattentive becomes attentive. One has to make a continuous meditation out of our daily life. Meditation is not only that action of quieting the mind when we are at home or in the sanctuary, but it also encompasses the thread of daily living so that life immediately becomes a constant meditation. **The mind in itself is the Ego.** Ignorance is what there is in the mind. **Why?** Because we only see part of a thing with the mind, we do not see it as it is in itself, we only see our concept of it...
Practice with the Elemental with the Rose

“There is not a tree without a soul... Every plant is a physical body of an elemental creature of nature... Every plant has a soul, and the souls of the plants enclose all the powers of the Mother Goddess of the World... The souls of the plants are the elementals of Nature.

...Each plant and tree is a physical body of an elemental of nature who is preparing itself to one day enter into the animal kingdom and later into the human kingdom. When we tear part of a tree or a plant, the elemental feels the same pain that we feel when one of our limbs is torn from our body. **Before taking a plant, a circle must be traced around it, and it must be blessed.** We must then beg the elemental creature for the desired service. A triangle must be traced around creeping plants. They must first be blessed, and then taken...”

- from *Igneous Rose*  
  (Introduction and Ch. 15)  
  by Samael Aun Weor

“Those poor souls that have some very deep emotional pain¹, may be cured with the magic of the roses. The rose is the queen of the flowers. The rose is influenced by Venus, the star of love, the star of the morning.

**In Order to be Healed from Emotional Pain**  
**Magic formula of the Rose**

Place three crystal glasses filled with pure water upon a table, and one rose in each glass. These glasses must be arranged so that they will form a triangle, one to the North, another to the East and another to the West.

Each glass must be blessed by the person performing this rite, who will drink the three glasses of rose water daily in the following sequence:

- Before breakfast, the glass in the East;
- before lunch, the glass in the North;
- and before dinner, the glass in the West.

This treatment must be accompanied by a sincere supplication to the INTIMUS [our Inner Being] and to the WHITE FRATERNITY, in order that they may help the person become free from the emotional pain in which they find themselves. Any "emotional pain", as serious as it might be, will be cured with this formula, which is **repeated for several days.**

- from *Occult Medicine and Practical Magic*  
  (Part 4, Section entitled 'Magic of the Roses')  
  by Samael Aun Weor

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¹ The Spanish term ‘pena moral’ means “morale sadness/sorrow; grief”, or what we might call "emotional pain" in English.
The Struggle against Habits and the Results of Recording that Struggle

Every grown-up person consists of habits, although they are often unaware of it and may even deny having any habits at all (but this can never be the case). All 3 Brains are filled with habits and a person can never know themselves until they have studied all their habits. As long as a person is governed by a particular habit, they are not observing it, but at the very first attempt to struggle against it: they feel it and notice it. Therefore in order to observe and study habits one must try to struggle against them. **The purpose of struggling against habits is to show or expose what is there in the particular center.** This opens up a practical method of self-observation.

It is very difficult for a person to observe and 'record' anything if they do not try to struggle with themselves, that is, with their habits. **Without a struggle a person cannot see what they consist of...** To study the habits of the moving center is to struggle against and to observe: our normal way of walking, or standing, or sitting, how we hold our pen or pencil; we could try to use the left hand to do what we normally do with the right hand, etc. These types of changes will enable a person to observe themselves and to study the habits & associations of the moving center.

In the sphere of the emotions it is very useful to try to struggle with the habit of giving immediate expression to all one’s unpleasant emotions. Many people find it very difficult to refrain from expressing their feelings about what they perceive to be bad weather. It is still more difficult for people not to express unpleasant emotions when they feel that something or someone is violating what they may conceive to be order or justice. Besides being a very good method for self-observation, the struggle against expressing unpleasant emotions has another important significance: It is one of the few directions in which a person can change themselves or their habits without creating other undesirable habits. Therefore self-observation and self-study must, from the beginning, be accompanied by the struggle against the expression of unpleasant emotions.

If a person observes this struggle within themselves, they will clearly record the fact that their thoughts, feelings, actions, and words are the result of reacting to external influences and that nothing comes from themselves. They will understand and see that they are simply acting under the influences of external stimuli, that everything 'happens' to them, and that they cannot 'do' anything on their own. They are a machine controlled by accidental shocks from the outside. Each shock calls to the surface one of their "I's". A new external shock, the previous "I" disappears, and then a different "I" takes its place. Another small change in the environment and again there is a new "I".

By observing this for themselves, a person will begin to understand that (in their present state) they have little or no control over themselves whatsoever, that they do not know what they may say or do in the next moment and, thus, they will begin to understand that they cannot answer for themselves (even for the shortest length of time). **When a person has realized this through their own personal experience, then they will have the necessary internal shock to begin to dedicate themselves to the work of awakening the consciousness.**

There are a variety of external influences that come to us from many different sources, including those coming from other people; from technology; from minerals, plants or animals (which can include the place we live or work, the food we eat, etc.); and from the cosmos. There are very subtle influences that come from planets and stars that affect us in ways most people are completely unaware of. But in reality, for some people, all their movements and actions are the result of planetary influences, and the moon plays a big part in this. The influence of the moon upon everything living manifests itself in all that happens on the earth. **If we really want to be successful in the Work, we need to counteract the mechanicity of Lunar materialism.** The Moon tends towards materialism and this is a serious problem for us since our whole terrestrial mechanism is influenced by it.
The Wrong Working of the Centers and Economizing our Energy

In the course of every 24 hours our organism produces a definite amount of energy for its existence. There is much more of this energy than should be needed for normal expenditure in that period, but since our life is so wrong: we spend the greater part of this energy unproductively. Every movement, every tension (whether big or small) is possible for a person only by spending their energy. We cannot get more energy: the machine will remain such as it is created. The amount of energy produced is constant and even if the machine is put right, this amount will increase very little.

A great deal of energy is spent on work which is completely unnecessary and harmful in every respect, such as on the activity of unpleasant emotions, on the expression of unpleasant sensations, on worry, on restlessness, on haste, and on a whole series of automatic actions which are completely useless. The only method and possibility of changing our present situation is to economize the energy produced by our organism, not to waste this energy on unnecessary functions, and to save it for that activity which will gradually connect the inferior centers with the superior ones. Therefore if we wish to have a lot of energy when we need it, then we must learn to practice economy wherever we can. But one thing is definitely known: one of the chief leakages of energy is due to our involuntary tension.

For a person to move to the next stage of their spiritual development, the complete and harmonious working of all centers is required. This implies, or is the expression of, having more and more control over their internal working. What is necessary to understand is the idea of the complete materiality of all the psychic, intellectual, emotional, volitional, and other inner processes (including the most exalted poetic inspirations, religious ecstasies, and mystical revelations). The materiality of processes means their dependence upon the quality of the substance or fuel used by them.

One process demands the expenditure or use of a certain type of fuel (for example 'hydrogen 48'), and another process cannot be obtained with this same fuel. Instead it requires a more refined type of fuel (or a more combustible substance, for example 'hydrogen 24'). For a third process an even finer type of fuel is necessary (for example 'hydrogen 24' is too weak, instead it requires 'hydrogen 12'). Thus we see that our organism has the different kinds of fuel necessary for the different centers. The centers can be compared to machines working with fuels of different qualities. One machine can work with oil residue or crude oil. Another requires kerosene; a third will not work with kerosene but requires gasoline, etc. The fine substances of our organism can be characterized as substances of different flashpoints, while the organism itself can be compared to a laboratory or factory in which the combustibles of different strengths (required for the different centers) are prepared from various kinds of raw material. Unfortunately, however, there is something wrong with the laboratory...

Understanding the Wrong Working of the Centers and Change (the Work)

The forces controlling the distribution of combustibles among the different centers often make mistakes and the centers often receive fuel that is either too weak or too volatile. Moreover, a great quantity of all the combustibles produced is spent quite uselessly: it simply runs out or is lost. Additionally, explosions often take place in the laboratory which at one stroke destroy all the fuel prepared for the next day and possibly for even a longer period, and are able to cause irreparable damage to the whole factory. Remember that the organism usually produces in one day (24 hours) all the substances necessary for the following day. And it very often happens that all these substances are spent or consumed by some unnecessary and, as a rule, unpleasant emotion.

Bad moods, worry, the expectation of something unpleasant, doubt, fear, a feeling of injury, irritation, each of these emotions (in reaching a certain degree of intensity) may, in half an hour, or even half a minute, consume all the substances prepared for the next day. While a single flash of anger, or some other violent emotion, can at once explode all the substances prepared in the laboratory and leave a person quite empty inwardly for a long time or even forever. Remember: all psychic processes are material. There is not a single process that does not require the expenditure of a certain substance corresponding to it. If this substance is present, then the process goes on. When the substance is exhausted, then the process comes to a stop.
Intermediate Gnostic Psychology – Notes 9

http://www.GnosticStudies.org/Psychology

The Role of Sex in Everyday Life

Sex plays a tremendous role in maintaining the mechanicity or mechanicalness of life. Everything that people do is connected with sex: politics, religion, art, music, the theater, [modern television, movies, and videos] etc. Do you think people go to the theater to see some new play, or go to church to pray? That is only for the sake of appearances. The principal thing (in the theater as well as in church) is that there will be a lot of women or a lot of men there. This is the center of gravity of all gatherings.

What do you think brings people to cafés, to restaurants, to various festivals? Only one thing: sex. Sex is the principal motive force of all mechanicalness. All dreaming, all day-dreaming, depends upon it. Mechanicalness is especially dangerous when people try to explain it by something else and not by what it really is. When sex is clearly conscious of itself and does not cover itself up by anything else, then it is not mechanical. On the contrary sex which exists by itself, and is not dependent on anything else, it is already a great achievement. But the evil lies in the constant self-deception!

What is this self-deception? It is when we do not realize how much of a slave we are of the sexual energy and we justify this slavery to ourselves. But we can change our own position in relation to it and we can escape from this power of sex over people. Within the sexual center are many different possibilities. It includes the chief form of slavery, as well as the chief possibility of liberation.

Transmutation of the Sexual Energy

Cosmic forces have created this state of affairs and cosmic forces control this state of affairs... The ‘new birth’, that Jesus spoken spoke about, depends as much upon sexual energy as do physical birth and the propagation of species. In Gnostic Chemistry, the sexual energy is referred to as 'Hydrogen' SI-12, which is the substance, material, or “fuel” that represents the final product of the transformation of food and air in the human organism. This is the matter with which sex works and which sex manufactures. It is 'seed' and 'fruit'.

The union of male and female Hydrogen SI-12, and all that accompanies it, constitutes the 'shock' of the first kind and the new octave begun with its help develops independently as a new organism or a new life (a physical child). This is the normal and natural way the sexual energy is used. But in the same organism there is a further possibility, the possibility of creating a new life within the organism itself, without the union of the two matters themselves, but through the polarization of the energies of their organism. A new octave then develops within the organism, not outside it. This is the birth of the Solar Astral body and the same process is used in order to give birth to the Solar Mental and Solar Causal bodies. These Solar bodies constitute our Soul (the golden child of alchemy).

The transition of Hydrogen SI-12 into emanations, and the gradual saturation of the whole organism by it, is what alchemy calls 'transmutation' or transformation. This transformation of the physical substance into the astral substance is what alchemy calls the transformation of the 'coarse' into the 'fine' or the transformation of base metals into gold. However, completed transmutation is possible only in a healthy, normally functioning organism. In a sick, or a perverted, or a crippled organism, transmutation is increasingly difficult. This is because modern education and modern life create an enormous number of sexual psychopaths who have no chance at all in the work. You must recognize where the chief evil lies and what makes for slavery. It is not in sex itself but in the ‘abuse of sex’, which must be understood. People usually take this to mean either excess or perversion. But to really understand this term, it is necessary to know the human machine very well. At this point you may be able to grasp that it is just as difficult to explain to a person who has not yet begun to work on themselves and does not know the structure of the human machine what the ‘abuse of sex’ means, as it is to tell them what must be done to avoid these abuses.
The Wrong Working of the Centers and the ‘Abuse of Sex’

One of the things that many people do not realize or forget is that their Personality is the active force or driver in their life. As we have said before, the Personality is the vehicle of the Ego or Pluralized "I", and part of the work upon ourselves is to make the Personality passive and the Essence active. A deeper study of Personality will show us, further, that (in our present situation) Personality is the result of the wrong work of centers. The wrong work of the centers is possible in us only through the ‘abuse of sex’, which happens in a few different ways: 1) by other centers using the energy of the sex center, and 2) by the sex center using the energy of other centers. Let’s understand this clearly.

The sex center is stronger and quicker than all other centers and it should work with the type of “fuel”, energy or substance called Hydrogen SI-12 when it is functioning normally... But the fact is that it very rarely works with its proper substance. The only thing in ordinary circumstances (that is, when a person has neither consciousness nor willpower) that holds the sex center in submission is 'buffers'. 'Buffers' stop the sex center’s normal manifestation, but they cannot destroy its energy. The energy remains and is passed over to other centers, finding expression through them. This means that the other centers rob the sex center of the energy it does not use, and this is one aspect of the ‘abuse of sex’.

When there is the ‘abuse of sex’, then the intellect, emotional, movement, instinctive centers have a certain special “taste” or “flavor”, a certain unmistakable tint, a certain passion, a certain vehemence that leaves no room for doubt. When the thinking center writes books, by making use of the energy of sex, then it does not simply occupy itself with philosophy, science, or politics: instead, it is always fighting something, disputing, criticizing, creating new subjective theories, etc. When the emotional center steals the sexual energy, then there is preaching related with fear, working oneself up into justifying violence, as well as stupid sentimentalities, jealousy, cruelty, etc. When the moving center incorrectly works with the Hydrogen SI-12, then the abusers of the center of the movement appear: such as the football players, the acrobats of the circus, cyclists of the great races, etc. When the center of instinct steals the sex energy then there is a wastage in instinctive, passionate, violent acts, etc., and unpleasant sensations may begin to be associated with sexual stimulation.

Wherever there is a waste of diabolic intellect, violent emotions, passionate movements, intense sport competitions, etc., then it is clear that there is the ‘abuse of sex’. The wrong working of the centers is a theme that has to be studied during the entire life through the observation of oneself and the rigorous examination of dreams. It is not possible to comprehend the centers and their correct or incorrect functioning in just a moment; we need infinite patience. One’s entire life unfolds in the functioning of the centers and is controlled by them. Our thoughts, feelings, hopes, fears, loves, hatreds, actions, sensations, frustrations, etc., are in the centers...

Each center of the human machine must operate with its own energy or “fuel”, but (as we have said) the other centers steal the sex energy, which then results in the sex center not having its own proper energy (the Hydrogen SI-12) with which to work. Unfortunately, people abuse the sexual energy; they are captivated with disorder and with wasting the Hydrogen SI-12. The mechanicity of sex is frightening and people do not want to comprehend this. The Pluralized "I" awkwardly wastes the Essence which is within us for the purpose of creating the Soul. With the transmutation of the Hydrogen SI-12 we can create the Solar Astral, Mental and Causal Bodies. No abuser of sex can create the Superior Existential Bodies of the Being, and for them the unhappiness continues after death with the Lunar Bodies...

Right work on oneself begins when we end the ‘abuse of sex’ and with the creation of a ‘permanent center of gravity’. When we dissolve the Pluralized "I", then the squanderer is finished, and the Essence begins to accumulate itself within, converting into a ‘permanent center of gravity’. The role of the sex center in creating a general equilibrium and a ‘permanent center of gravity’ is very big. When the sex center works with its proper energy, this ends the ‘abuse of sex’, since then each center starts working with the energy or “fuel” that corresponds to it. When we become conscious about sex and its functions, when we work with the transmutation of the sexual energy, then we enter the path of Sexual Regeneration, the mechanicity of sex disappears, the wrong working of the centers comes to an end, and the normal functioning of the human machine is made possible.
Self Observation, Discovering our Defects and the Law of Recurrence

It is urgent to study Gnosis and to utilize the practical ideas which are given in order to work seriously upon ourselves. Nonetheless, we cannot work upon ourselves with the intention of dissolving this or that "I" without having previously observed it. The observation of oneself permits a beam of light to penetrate within our interior. Each "I" manifests itself one way through the head, another way through the heart, and in another way through the sexual center. We need to observe the "I" which we have captured at a given moment; it is urgent to see it in each of these three centers of our organism.

Practical life is a marvelous school. If we are alert and vigilant (like a watchman in times of war) while relating with other people, then we can discover ourselves. Each psychological aggregate is like a person or “actor” inside of us. There is no doubt that those aggregates possess the Three Brains. Each one of the psychological aggregates (that emerge from within ourselves) have determined commitments which are related to our past existences. Behold how beneath our cognitive and reasoning capacity, distinct commitments are realized. This is how the Law of Recurrence works...

Let us suppose that a gentleman quarreled with another person, in a tavern, in his past existence for whatever reason. When the Ego returns, when it takes a new physical body, the moment in which such an "I" will enter into activity will arrive, and it will wait until the time that such an event happened in the previous existence. If such an event happened at the age of 25, then it will enter into activity at that same age. Such an "I" will remain within the depth of his psyche until the moment arrives. Obviously, that "I" will then take over the Centers of the Human Machine in order to repeat the commitment, the “performance”. Thus, we are unfortunately trapped within the mechanism of the Law of Recurrence...

A person is what their life is; and if a person does not work on their own life, then that person is wasting their time miserably. By working on our life, we can liberate ourselves from the Law of Recurrence.

Annihilating Desire by Comprehending Sensations through Meditation

One of the biggest problems we have is that we easily become identified with “the Flesh”, our Material Life and specifically with Sensations. We become intoxicated with what can be called “Desire-Sensation”, and this is what leads us to suffering. The psychological “I”, the Ego, is always lying in wait to devour the one who allows themselves to fall into identification. If we wish to avoid the danger of falling, then it is necessary to annihilate desire. Whosoever wants to annihilate desire must discover its causes, which are found in Sensations. We live in a world of Sensations and we need to comprehend them, there are five types:

1. Visual Sensations (seeing)  
2. Auditory Sensations (hearing)  
3. Olfactory Sensations (smelling)  
4. Gustatory Sensations (tasting)  
5. Tactile Sensations (touching)

The five types of Sensations transform themselves into Desire. **We must not condemn Sensations, nor must we justify them. We need to profoundly COMPREHEND them.** A pornographic image strikes the senses and then passes to the mind, and the outcome of this perception is a Sexual Sensation which is soon transformed into Animal Desire. After passing through the sense of hearing, a vulgar morbid type of song is converted into Sexual Desire. We see a luxurious car (we sense it) and thereafter we desire it. We taste a delicious cup of alcohol, we perceive its odor with our sense of smell and feel its delicious sensations and thereafter we desire to drink more and more until we become inebriated. The sense of touch places itself under the service of all of our desires and then the psychological "I" receives pleasure from the vices and wanders like the Lunatic or Fool of the Tarot from life to life with his bag (within which he carries all of his vices and absurdities) on his shoulders.
Whosoever wants to annihilate Desire, must first intellectually Analyze the Sensations and then profoundly Comprehend them. It is impossible to profoundly comprehend the Contextual Concept within a Sensation with the mere Intellect, since the intellect is just a small fraction of the mind. If we want to profoundly Comprehend all the Substantial Context of a certain sensation (of any kind), then we indispensably need the technique of internal meditation. It is urgent to profoundly Comprehend in all the levels of the mind. The mind has many subconscious and unconscious levels and depths which are normally unknown to people. Really, only by comprehending the sensations in all the wrinkles of the Mind can we annihilate desire and kill the Lunatic or Fool of the Tarot (who hides among all of the wrinkles of the Mind).

Learning to Experience Life without Translating/Judging

It is necessary for the Gnostic Student learn how to see and hear without TRANSLATING. When a man perceives the beautiful figure of a woman and commits the error of translating that perception into the language of his sexual desires, then the outcome is Sexual Desire. This type of desire, even when it is forgotten, continues living internally in other unconscious levels of the Mind. This is how the "I" incessantly fornicates in the internal worlds. Therefore, it is important to learn how to see without translating, to see without judging. It is indispensable to see, hear, taste, smell and touch with Creative Comprehension, only in this way, are we able to annihilate the causes of Desire.

Really, the tree of desire has roots that we must study and PROFOUNDLY COMPREHEND. Upright perception and Creative Comprehension annihilate the causes of desire. When the mind escapes from the bottle of desire, it elevates itself to the superior worlds, then the awakening of the Consciousness arrives. Normally, the Mind is found bottled up within the bottle of Desire; this is why it is indispensable to take the mind out of the bottle if what we truly want is the awakening of the consciousness. By liberating the mind, the awakening of the consciousness is produced.

The Lunatic or Fool of the Tarot is the Psychological "I", the "Myself", the Reincarnating Ego. If we want to finish with all the causes of Desire, then we need to live in a state of constant vigilance. It is urgent to live in a state of alert perception, alert novelty. The "I" is a book of many volumes. Only by means of the technique of Internal Meditation will we be able to study that book. When we discover and profoundly comprehend a defect in all of the levels of the mind, then this defect can be disintegrated and each time a defect is disintegrated, something new occupies its place: a password, a Mantram, some Cosmic Initiation, an esoteric degree, a secret power, etc. This is how we fill ourselves, little by little, with true Wisdom. This is how we accomplish our Cosmic Duty.

Fulfilling our Cosmic Duty

What is our Cosmic Duty? Our Cosmic Duty has multiple aspects:

1. First: The intellect. Not to allow intellectual concepts to pass through our minds in a mechanical manner; in other words, to become conscious of all the intellectual data that comes to the mind. How do we become conscious of this data? By means of meditation. When we read a book, we should meditate on it and try to comprehend it.

2. Second: The emotions. We should become conscious of all the activities of the emotional center. It is deplorable how people act under the impulse of emotions, in a completely mechanical manner, without any control whatsoever. We should become conscious of all our emotions.

3. Third: The habits and customs of the motor center. We should become conscious of all activities, of all movements, of all our habits. Do nothing mechanically.

4. Fourth: Instincts. We should take possession of all of our instincts and subdue them. We should comprehend them in depth.

5. Fifth: Transmute the sexual energy. By means of the Sahaja Maithuna and/or Pranyama, we will unceasingly transmute our sexual energies.

Thus, in fulfilling our Cosmic Duty, we live attuned with the Infinite, becoming conscious of ourselves, and not wasting our sexual energies: in this way, it is obvious that our life will develop harmoniously.
Our Own Particular Psychology

People easily accept that they have a physical body that they can touch, but the majority of people do not accept the fact that they have a Particular Psychology, because they can not see it. The Sensual Mind can not see one's Intimate Psychology. But when someone really accepts that they have their own Psychology, then they can begin to observe themselves. As they begin to observe, this gives them hope, and in fact they become different from others.

Someone who is observing themselves, unquestionably, can change if they want to. But until we start to see ourselves, we will continue with the consciousness asleep, in deep Darkness, and this is unfortunate... Practical life is wonderful: we can observe our attitudes. What are they? There is an intimate relationship between attitudes and events. An event, however serious, would be wonderful if we assume an suitable attitude. A circumstance, however magnificent it is, could turn negative and detrimental, if we assume a mistaken attitude. The attitude that we assume at each instant is definitive (it defines the how we handle the situation), but where do our attitudes come from?

The Human Machine and the Capacity to Do

The human being has invented many machines, and he knows that a complicated machine needs sometimes years of careful study before one can use it or control it. But he does not apply this knowledge to himself, although he himself is a very complicated machine. The vast majority of people have all sorts of wrong ideas about themselves. First of all, a person does not realize that they actually are a machine. What does it mean that the human being is a machine? It means that he has no independent movements, inside or outside of himself. He is a machine which is brought into motion by external influences and external impacts.

This is clear if we consider that people react mechanically when faced with the diverse circumstances of life: when flattered, they smile; when humiliated, they suffer; they insult if insulted; they hurt if they are hurt. They are never free: their fellowmen have the power to drive them from happiness to sadness, from hope to despair. Each of these persons is similar to a musical instrument upon which each of their fellowmen can play whatever tune they wish... All their movements, actions, words, ideas, emotions, moods, and thoughts are produced by external influences.

We must understand that a person can do nothing in this state, but people do not realize this and ascribes to themselves the capacity to do. This is the second wrong thing that the human being ascribes to himself and which must be understood very clearly: the undeveloped human being cannot do. Everything that people think they do, really just happens to them. We say that a person thinks, reads, writes, loves, hates, starts wars, fights, and so on. Actually, all this happens. The human being cannot move, think, or speak of his own accord. He is a marionette pulled here and there by invisible strings. What happens to him yesterday happens to him today, and will happen to him again tomorrow... All things repeat themselves in his life; he says the same things, does the same things and complains about the same things...
Although, if a person understands this, then he can learn more about himself, and possibly then things may begin to change for him. But if he cannot realize and understand his utter mechanicity, or if he does not wish to accept it as a fact, then he can learn nothing more, and things cannot change for him. *The human being is a machine*, but a very peculiar machine.

**The Development of the Human Being: Knowing Ourselves**

The human being is a machine which, under the right circumstances and with the right treatment, *can know that it is a machine*, and (having realized this) can stop being a machine. **First of all, to develop himself, a human being must know that he is not one; he is many.** He does not have a permanent and unchangeable "I" or Ego. He is always different. One moment he is one, another moment he is another, the third moment he is a third, and so on, almost without an end. A multitude of different people live in each of us. This lack of psychological unity is the source of all our difficulties and troubles. Therefore, the human being’s internal state is regarded as a multiplicity and this inner multiplicity is often spoken of in terms of "I's" or Egos in a person.

From a psychological point of view, the human being is continuously changing... This is the general picture of him: **Every thought, every feeling, every sensation, every desire, every like and every dislike is an "I".** It is a great mistake to consider a human being to be one and the same in a continuous way, because many people, many "I's", live inside each one of us. These different "I's" depend on the change in external circumstances and on the change of impressions.

The worst of it is that the human being does not remember nor realize this. In most cases he believes in the last "I" which expressed itself through him, as long as another "I" (sometimes quite unconnected with the preceding one) does not express its opinion or its desire louder than the first. Each of them is like the President or C.E.O. for an hour, doing whatever it likes, and, later on, the others have to pay for it. Imagine a country where everyone can be king for five minutes and that they do whatever they like with the whole kingdom during these five minutes. This is our life.

**The Illusion of “Myself” or “I”**

One of the human being's important mistakes (and one which must be constantly remembered) is his illusion in regard to his "I". This illusion can only be discovered gradually, by personal observation. This system of ideas that we are studying teaches that the human being is not one, but many (that he is not one individual, but many different people) and also that he is not properly conscious but nearly always asleep (in dreams, in mechanical imagination or fantasy, in considering, in negative emotions, and so on). As a result he does not remember himself and therefore wastes and destroys his inner life. This is why we say that the state in which we find ourselves is deep darkness and that we do not possess any will of our own, but that we have many different wills which conflict with one another and act in different directions.

**Every thought, every mood, every desire, every sensation, says "I".** There are hundreds and thousands of separate small "I's", very often entirely unknown to one another, never coming into contact with each other, or even hostile to each other, mutually exclusive and incompatible. *The human being is a plurality*. His name is legion. The alternation of "I's", as well as their continual obvious struggle for supremacy, is controlled by accidental external influences. Warmth, sunshine, fine weather, immediately call up a whole group of "I's". Cold, fog, rain, call up another group of "I's", other associations, other feelings, other actions. There is nothing in the human being that is able to control this change of "I's", mainly **because the human being does not notice**, or know of it; he lives always in the last "I"... But we must self-observe and discover this in our own experience of daily life so that we can realize the mechanical situation in which we find ourselves.
Self-Observation and the Doctrine of the Many

As we have said, in this work: a person's internal state is regarded as a multiplicity and is often spoken of in terms of "I's" or Egos in a person. Thus we need to begin to observe ourselves from the angle that we are not one but many, because this will allow us to work on our being. But if we remain under the conviction that we are one, then we will not be able to separate ourselves from ourselves (that is from the "I's" or Egos in us), since we will take everything in us: every thought, mood, feeling, impulse, desire, emotion, and so on, as ourselves (that is, as a single "I" or Self). Therefore, proper self-observation begins by dividing ourselves into two: an observing side and an observed side (also called the Division of Attention into Observer and Observed).

And unless we divide ourselves in this way (and struggle to make this division more and more distinct), we will never be able to shift from where we are psychologically. This is because we will always be taking everything that happens in us as ourselves: we will say "I" to it all, and so everything will then be "I" in us, and by identifying ourselves with everything that happens in ourselves (and taking it all as "I" or as ourselves), then everything will hide itself behind this illusion of "I" or Self and will continue to live in us. In fact, the whole crowd of people within us (the crowd of separate "I's") will have, as it were, equal rights and be equally protected by us, because we will be quite unable to distinguish them from one another, since we take them all as ourselves.

Proper Self-Observation and Understanding the Division of Attention

A person cannot begin to change until they are able (as the result of self-observation) to say something like: "This is not Myself" or "This is an Ego". As soon as they can begin to say this internally to something they observe in themselves, then they begin to separate it from themselves. In this way they begin to take the feeling of "I" or Self out of it and the result is that, eventually (and often only after a struggle), what was observed can be comprehended and eliminated. But this is impossible if a person think that what they have observed is themselves, since then it will still be "I" in them and then no separation will be possible: they will remain united with what they have observed, by taking it as Self (that is, as the Subject instead of as the Object), when it should be taken as an "I" or Ego in themselves.

Let us suppose a person notices that he is having negative thoughts about the work or about another person or some event that has happened, etc. If he takes these thoughts as his own (as himself, that is, as "I") and feels some discomfort about them, then he says to himself: "I must really not think in this way". This may have some result or it may not. But the point is that he is making a mistake: the mistake of taking all that happens within him as himself, as Self. If he observes himself properly, then he notices these thoughts not as himself but as coming from an "I" or Ego in him. Now he can recognize that this "I" or Ego is talking in him and communicating its thoughts to him through the intellectual center and trying to also stir up a particular kind of negative emotion in the emotional center, etc. But he does not, for a moment, take this negative "I" or Ego as himself, but sees it as something in him apart from himself. On the other hand, if he goes to sleep in himself (that is, if he stops being conscious of what is going on in him and which "I's" are taking control of his centers), then he falls under the power of that "I" or Ego and (becoming identified with it) he imagines that it is he himself who is thinking or feeling in that way. By doing this he strengthens the power of this "I" or Ego over him, because whatever we identify with has power over us, and the more often we identify with something, the more we are slaves to it.
The Power of Illusion and Sacrificing our False Image of Self

The illusion, therefore, that the human being has about himself (that he is one or that he has oneness of being) refers to a possibility. The human being can attain unity of being. He can reach true individuality. But, in order to realize this possibility, he must have a very strong desire for liberation and be willing to sacrifice everything, to risk everything, for the sake of this liberation.

One of the first and most important sacrifices we must make is the false image we have of ourselves, because it is precisely this illusion that stands in the way of the attainment of inner unity. Since as long as a person imagines he has something, he will not seek for it. Therefore, it is necessary to struggle with our false image of ourselves, not only because it puts us into false experiences, artificial emotions and often ridiculous situations, but because it stops all possibility of inner development.

What we have to understand, from all of this, is that an illusion is something very real and definite in its effects. The imagination is not merely “nothing but imagination” as is said, it is something very powerful indeed... Mechanical imagination or fantasy is an actual force acting universally on mankind and keeping the human being in a state of psychological sleep or collective hypnotism. Until a person begins to know what it is to remember himself (that is, to reach up to the third state of consciousness), the force that manifests itself as imagination or fancy in the two lower states of consciousness acts against him.

The Starting Point of Changing our Being: Changing our Feeling of Self

Every person is, in himself, at a certain stage of himself, and no one can shift from this stage where he is in himself unless he sees very distinctly for himself that he is not one and the same person, but many different people and that to continue to think he is one is an illusion. This realization, this inner perception, changes a person’s feeling of themselves. It changes (or begins to change) their feeling of Self, "I", or "Myself". As long as a person lives in the illusion that he or she is one, that person has a wrong feeling of Self, but he or she does not know this: nor do they know that because of this, not only is their life all wrong, and their interaction with others all wrong, but their own internal development is made impossible through this illusion.

This is why self-observation is so important to acquiring “Knowledge of Self”, since a person cannot change as long as they ascribe to themselves oneness of being and (through this illusion) will be totally blind to the fact that they are not the conscious origin of all that they think, feel, say, do, etc.

Proper self-observation will show us that we have practically no control of our thoughts and that we cannot even stop thinking if we try to do so. In our present state: thoughts of every kind come and go in the mind whether we wish them to be there or not. Of course, it is the same with our feelings, our moods, our words and our actions. But if we cannot confirm this through our own observations, then it will remain hidden from us by the power of our own imagination and the whole sense of Self, "I", or "Myself", and our relationship to our internal states, will be false.

If we believe we are one, then help cannot reach us. But when we see that many different people (and even some very unpleasant ones) exist in us and that we are by no means fully conscious and certainly do not have a single individual will, then (although this goes against our vanity and is painful to our pride) this is the starting-point of changing our being. Therefore, we must remember that whosoever takes all their psychological processes as the functioning of a Unique, Individual and Permanent "I" is identified with all their errors: they have them so tied to themselves that they have lost the capacity to separate them from their Psyche.