

Intermediate Gnostic Psychology – Notes 4

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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" or ego) 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 Absolute
(Absolutely Everything)

The Cosmos or Universe
(All Galaxies, Worlds, etc.)

The Milky Way
(Our Galaxy)

The Sun
(Solar System)

Planetary Worlds

The Earth

The Interior of the Earth
(Inferior Worlds or the Abyss)

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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" or ego 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.