

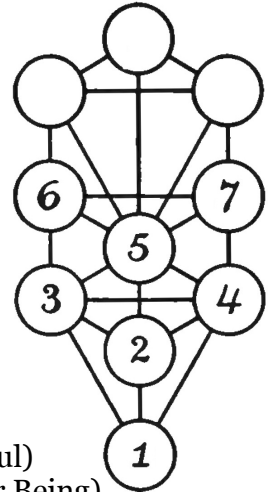
Intermediate Gnostic Psychology – Notes 6

<http://www.GnosticStudies.org/Psychology>

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.

Self-Observation and the Light of the Consciousness

Light and consciousness are two phenomena of the same thing. Consciousness is the light which the unconscious does not perceive. A blind person cannot perceive physical solar light, nonetheless, physical solar light does exist even if it is not seen. We need to open ourselves up to the light of the consciousness in order to penetrate into the terrible darkness of the myself, of oneself. Now we will understand better the meaning of John's words, when he said in the Gospel:

"The light shines in the darkness, but the darkness understandeth it not".

It would be impossible, however, for the light of the consciousness to penetrate within the darkness of the self, if we do not use the marvelous sense of psychological self-observation. We need to make way for the light to illuminate the tenebrous depths of the "I" of Psychology. However, we would never observe ourselves if we did not have an interest in changing, and such interest is possible only when we truly love the esoteric teachings.

An awakened consciousness allows us to experience reality directly: to experience the reality of any phenomenon in itself and by itself (we are talking about reality as opposed to the mental conception of it). When, observing this or that natural phenomenon, normally we try to infer concepts and, in doing so, we stop perceiving the reality of the phenomenon and we only see in it the reflection of theories and stale concepts (which have nothing at all to do with the observed fact).

If intellectual hallucination fascinates us then we want all natural phenomena to coincide with our subjective concepts and understanding (to coincide with our subjective logic). The path of the consciousness is based on lived experiences and not on mere subjective rationalism. **The language of the consciousness is symbolic, intimate, profoundly significant and only those who are awake can understand it.** Whosoever wants to awaken the consciousness, must eliminate all the undesirable elements which constitute the Ego, the "I", the Myself, from within; because the Essence, the Consciousness, is bottled therein.

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.

On Not Identifying with Thoughts

We remind you, again, that people take this thing called *myself*, *oneself*, for granted. They also take it not only as *one* thing, but allow it to say "I" to everything it does or thinks or feels. When you are first taught about self-observation, you are told to try to observe the work of the different centers so as to see the three 'people' in you (corresponding to the Three Brains).

Let us note that *opinions* and *thoughts* belong to the Intellectual Center. A person usually identifies themselves completely with their opinions (which are borrowed from others, from news, from movies, from the television, from podcasts, from the internet, etc). And this brings us to the subject of identifying with our thoughts. Our thoughts are not *visible* to other people, nor to ourselves. But they are quite definite things, composed of definite substances.

We can be more, or less, conscious of our thoughts. **Note that when you observe a thought, you are not identified with it.** What does this mean? It means that unless you observe the Intellectual Center and what is going on in it, you tend to take its activities for granted. You will *believe your thoughts* or take them for granted. You identify with them. You give them the quality of truth and either say: "*I* think ..." or, more internally, you take the thoughts as *you*, as yourself. Then they have power over you and exert their influence upon you.

An unpleasant thought, a dreary, heavy thought, a suspicious thought, a pessimistic thought, an evil thought, and so on—all these thoughts *become you*: and so you *are* them, through identifying with them. But *you are not your thoughts*. Any thought can enter the mind. All sorts of hopeless, bad, useless, stupid, formless and imbecile thoughts can enter the mind. And if you say "I" to them all, then where will you be? You will say 'yes' to them all. You will consent to them. You will, in short, be identified with them, because all the time you will be saying "I" to them and believing that "I" is thinking them and that they are your thoughts.

But any thoughts can enter the mind, just as any people can come into your house. Very few of our thoughts are worth following and in order to begin to think rightly, nearly all the thoughts that casually come into the mind have to be rejected as useless or worse.

A man may indeed have very dangerous thoughts, especially when he accepts them as if they were his own. He is so naïve as to believe that all thoughts coming into his mind are his own and that he himself thought them. And so he says "I" to them, not knowing any better. But if he begins to understand that he must observe his thoughts, then he will soon have quite a different viewpoint.

A New Way of Thinking and of Understanding Thoughts

Many authors on religious want to discuss doctrine and the letter of the law; they indulge in all sorts of hair-splitting arguments. But sometimes, in some Christian books, a writer says very insightful things like "people must remember that the devil sends many thoughts into our minds and that we must never think that they are our own thoughts". Explaining the idea at some length and one author often emphasized the phrase: "Our thoughts are not our own". This same writer said that we are not responsible for our thoughts but responsible for our thinking.

Note that you can think a thought, or not. A thought enters the mind and seeks to attract you. If it does, then you begin to "think it"—that is, to think from it. You begin to enlarge this thought (by paying attention to it and thinking from it) until it grows in all directions, and forms something like a little tree of thought in you, that 'bears fruit', and seeds other similar thoughts. This is quite clear in the case of suspicious thoughts.

Please understand that a *thought* and *thinking* are not the same. Let us suppose that the thought enters your mind that Mr. X is lying. This is only a thought. You probably say to yourself: "I must think about that." But if you believe the thought then, at once, you identify with it. Your thought has now transformed Mr. X into a liar.

What thoughts we identify with change things very much. For instance, some people habitually identify with a gloomy, tortuous, mistrustful class of thoughts. They like thoughts of this shape and color. So they accept such thoughts and reject others. These thoughts alter things for them, like dark glasses do one's vision. Now they are identified with these thoughts in such a way that they cannot see them. They *are* these thoughts, so they cannot observe them and see they are certain kinds of thoughts and that all sorts of other thoughts exist, with different shapes and colors.

A person can have any kind of thoughts. Any thoughts can come into a person. In the Gospels it is pointed out that it is not what comes into a man that defiles him but what comes *out of a man*. Any sort of thought can enter the mind, but whether you identify with it and act from it—or rather, react—is another question. If you identify with a thought then you say "I" to it and you believe it. So you will *think* from it or *act* from it.

How you think and how you act is what comes out of you. The thought that enters the mind is what goes *into a person*. What a person thinks and does from this thought is what comes *out of that person*. A thought that is a lie, a wrong thought, wrongly joined together, a false thought, a depressing thought, a thought that takes hold of one thing and ignores everything else, or that kind of thought that can only deny and contradict, etc. —if a person identifies with such thoughts, then they will think and act from them. That person's mind will be a mess.

The ideas of this Work are to build the mind up in the right order so that everything can be related properly. In the center of the mind stands the Ray of Creation —that is, the *Scale of Being*. From the highest to the lowest, all things fall into their places. But, unless the mind is changed by the Work, it continues to think that all its thoughts are real and true. The mind is then like a tent lying in a heap on the ground without a central upright pole. All its parts are touching each other wrongly. They are not stretched out. By means of the training of the Work and learning to think from what it teaches, a person begins to be able to distinguish between right and wrong thinking. One begins to learn how to think in the right scale, and how not to mix scales, and so on. All this helps a person not to identify with all their thoughts. It gives a center of gravity to their thinking.

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Learning a New Way of Thinking

This Work is to make a person think properly. That is **why it is so important to try to take in what this Work teaches**. If you are learning, Chemistry, or a foreign language, you know that it is very important to listen to what you are taught, and to arrange it in your mind, and to think about what you are being taught. Yet, many people never think of what they are being taught. But in the Work, it is necessary.

Why is it necessary? Because it builds up a new system of thought and of thinking in your minds. Actually, it makes your mind begin to work in the right way —so that it can really begin to think. Now let us emphasize that a *thought*, and *thinking* a thought, are not the same.

A thought may enter your mind, but you may or may not *think* it. And even if you *think* it, you need not necessarily *identify* with it. But there are many different kinds of thoughts, higher and lower, big and little, that enter the mind, and this belongs to later teaching.

What it is necessary to realize (at present) is that thoughts are of every possible kind and that they are not yours, but that you make them yours by identifying with them. And if you do so, then they can pull you in any direction. There is a science of thought.

This Work, with all its ideas and teaching, and instructions, has to do with a right *science of thought and thinking*. For that reason all of you who have heard the Work for some years should know what it means to *find fault with your thoughts and with your thinking*, and should be able to see wrong thoughts and inadequate and unrelated thinking, poor thoughts, negative thoughts, useless thoughts, lying thoughts, and so on.

The first change demanded in this Work, as in the Gospels, is *change of mind* (called *metanoia* in Greek and is often translated as “repentance”). But for “*change of mind*” to take place, you must *begin to think from this Work* and what it teaches. Then later, perhaps, you can begin to *act from the Work*. But first of all a new way of thinking is necessary.

Understanding the Work Teaching on Thinking

The Work says that any thought or thoughts can enter your minds, and they are not your thoughts. It says you can think them or not. And it says you can identify with them or not.

When you hear this, as a part of the teaching of the Work, and apply it by observing yourself in the Intellectual Center, then you will see that it is quite true. When you realize this, you will be *thinking in a new way* about yourself.

If you can realize practically —that is, by experience— that you can be passive to your thoughts by not identifying with them, then you have already reached a definite stage of work on the Intellectual Center. But if you take yourself as *one*, then you will never get to this point. You will remain stuck in the illusion that all your thoughts, feelings and moods are *you* or rather “I myself”. You will have no insight into the enormous inner world of height and depth containing thousands of inhabitants, good and bad, that you take for granted as one person, which you regard as *yourself*, and in the customary state of sleep say “I” to at every moment.

Everything that takes place in yourself you will call “I”. So you will never move from the position you are in, because you take *yourself* as *one*, and so you will never understand what it means to become *passive* to *yourself*.

We are talking about practical work that leads to becoming passive to *thoughts*. This belongs to intimate work on the *Intellectual Center*. This subject is about long practical work on non-identifying with thoughts.