

Intermediate Gnostic Psychology – Notes 7

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The Mind and the Struggle of the Opposites

A great master said: "Seek enlightenment for all else will be added on to you." Enlightenment's worst enemy is the "I" or Ego. **It is necessary to know that the "I" or Ego is a knot in the flow of existence, a fatal obstruction in the flow of life free in its movement.**

The foundation of the "I" is the dualism of the mind. The "I" is sustained by 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. Problems are sustained by the mind and are created by the mind. **When we stop thinking about a problem, it inevitably ends.**

We must differentiate between problems and facts. Facts are facts and they may or may not be changed, but problems come from the mind. The mind creates many problems for us that do not actually exist. Before all else, **we should not become identified with the mind.** It is urgent for us to learn to dominate the mind, so that we do not become a victim of its useless chatter. The mind must become passive, receptive, and the Ego should not be allowed to use it to distract us.

Our life often feels like it 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 kind, without dreams, without fantasies.

By awakening Consciousness we have more power over the mind. Have you observed how the stones of the road are pale and pure after a torrential rain? One can only murmur an "Oh!" of admiration. We should comprehend that "Oh!" of things without deforming that divine exclamation with the battle of the opposites.

They asked the master Bokujo: "Do we have to dress and eat daily? How could we escape from this?" The master replied: "We eat, we get dressed." "I do not comprehend," said the disciple. "Then get dressed and eat," said the master. This is precisely action free of the opposites: Do we eat, do we get dressed? Why make a problem of that? **Why think of other things while we are eating and getting dressed?** If you are eating, eat; if you are getting dressed, get dressed; and if you are walk on the street, then walk; but do not think of something else. Do only what you are doing. Do not run away from facts, do not fill them with so many meanings, symbols, sermons and warnings. Live them without allegories, live them with a receptive mind from instant to instant.

The Essence needs to Dominate the Mind

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 like a wild animal**, 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. Below, we have some techniques that can be used to assist us in dominating the mind:



- A) **Understanding the Mechanics of the Mind (The Battle of Opposites & Comparing)** – All thinking is based on the battle of the opposites. The mind always compares. Happiness & sadness, pleasure & pain, good & evil, victory & defeat, constitute the battle of the opposites upon which the "I" is founded. The dominion of the mind goes beyond the struggle of the opposites. We need to free ourselves from the tyranny of the opposites. We must comprehend the path of action which is free from mental dualism, because this is what produces the awakening of the consciousness. Do only what you are doing, do not think of something else.
- 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 in the thesis. In the thesis and in the antithesis there is discussion and this 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. 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 within ourselves. When we observe what is inattentive in us, we also see the struggle of the antitheses or opposites in the mind (see A & B above). 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. We must dissect the doubts we discover in the mind, so that they do not distract us anymore (see D below).
- 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 then 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 the thing as it is in itself, we only see our concept of it...