Gnostic Psychology – Notes 05

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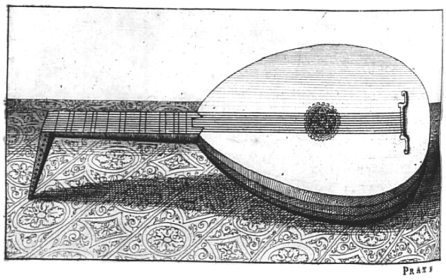
Our Own Particular Psychology

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 <u>he is not one: he is many</u>.** 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.