

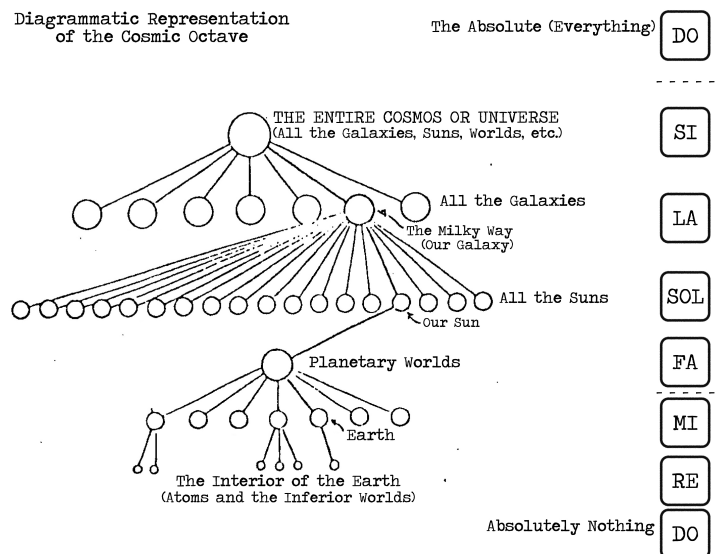
Gnostic Psychology – Notes 06

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

The Real and Imaginary Human Being

Authentic Psychology must begin with a division between the real and the imaginary in a person. It is impossible to study the human being as a whole, since he is divided into two parts: one part which is real, and the other part which is imaginary. In the majority of ordinary people these two parts are inter-mixed, and cannot be easily distinguished; although they are both there, and both have their own particular purpose and effect. In the system we are studying, these two parts are called Essence and personality. Essence is what is born in the human being and personality is what is acquired by the human being.

What makes every newborn child beautiful and adorable is its Essence; the Essence, in itself, constitutes our true reality... The Essence that each one of us carries within our Interior comes from above, from Heaven, from the stars... The marvelous Essence emanates from the note “LA” (The Milky Way, the Galaxy we live in). The precious Essence passes through the note “SOL” (the Sun) and then passes through the note “FA” (the Planetary Zone) entering into this world and penetrating into our own interior. Our parents created the appropriate body for the reception of this Essence that emanates from the stars... The Essence is the basis of a person's physical, emotional and mental makeup.



A small child has no personality yet. He is what he really is: he is essence. His affinities, tastes, likes, dislikes, express his being such as it is. But as soon as so-called ‘education’ begins, then personality begins to grow. Personality is created partly by the intentional influences of other people (that is, by ‘education’) and partly by involuntary imitation of them by the child itself. In the creation of personality a great part is also played by ‘resistance’ to people around him and by attempts to conceal from them something that is ‘his own’ or real.

The Essence in the human being is what is *his own* and the personality is what is *not his own*. By ‘not his own’ we mean what has come from outside, from what he has learned (or what he reflects), it is all traces of exterior impressions left in the memory and in the sensations, all words and movements that have been learned, all feelings created by imitation, etc. All this is ‘not his own’, all this is personality.

The Balance Between Personality and Essence

Personality is all that is learned in one way or another, whether we realize we are “learning it” or not. In most cases it is learned by imitation, which plays a very important part in the building of personality. Even in instinctive functions (which naturally should be free from personality) there are usually many so-called “acquired tastes”, that is, all sorts of artificial likes and dislikes, all of which are acquired by imitation and mechanical imagination. These artificial likes and dislikes play a very important and a “very disastrous” part in a human being’s life. By nature, a human being should like what is good for him and dislike what is bad for him. But this is so only as long as essence dominates personality, as it should (that is, when a human being is healthy and normal).

When personality begins to dominate essence and when a human being becomes less healthy, he begins to like what is bad for him and to dislike what is good for him. This is connected with the chief thing that can be wrong in the mutual relations of essence and personality. Normally, essence must dominate personality and then personality can be quite useful. But if personality dominates essence, this produces wrong results of many kinds.

Let's understand that the personality is necessary for the human being, but it must stand in its right place. This is hardly possible because personality is full of wrong ideas about itself. It does not wish to stand in its right place and it does not wish to know the truth about itself (since to know the truth would mean abandoning its falsely dominant position). The wrong relative positions of essence and personality determine the present disharmonious state of the human being. **The only way to get out of this imbalanced state is through self-knowledge**, and this knowledge must be acquired through self-study and self-observation. "To know oneself" is the first principle and the first demand of the ancient mystery schools. We still remember these words, but have lost their meaning...

Self Observation and the Mechanics of the Personality

We must understand the technical side of observation: we must know that it is necessary to observe different functions and distinguish between them, remembering, at the same time, about different states of consciousness, about our psychological sleep, and about the many "I's" in us. Such observations will very soon give results. First of all a person will notice that he cannot observe everything he finds in himself impartially. Some things may please him, other things will annoy him, irritate him, even horrify him. This means that very soon after starting to self-observe, a person will begin to distinguish useful features and harmful features in themselves (that is, useful or harmful from the point of view of their possible self-knowledge, awakening, and development).

In observing oneself, one must always remember that self-study is the first step towards one's possible development. Now we must see these harmful features that we find in ourselves and that they are, in general, all mechanical manifestations.

The first is lying. From the psychological perspective, lying not only includes outright lying, but specifically means speaking about things one does not know and even cannot know, as though one knows and can know. People do not realize what a big place in their lives is occupied by lying, even if only by *the suppression of the truth*. People are unable to be sincere either with themselves or with others (they are insincere).

The second is his mechanical imagination or fantasy. The chief obstacle to observation is his imagination or fantasy. A person wishes to observe something, but instead of that, imagination starts on the same subject, and he forgets about observation. It always carries him away from his more conscious decisions in a direction in which he had no intention of going.

Third is the expression of negative emotions. This refers mainly to all emotions of violence or depression: self-pity, anger, suspicion, fear, annoyance, boredom, mistrust, jealousy, and so on. Ordinarily, one accepts this expression of negative emotions as quite natural and even necessary. Very often people call it "sincerity", of course it has nothing to do with sincerity; it is simply a sign of weakness in a person, a sign of a bad temper and of the inability to keep one's grievances to oneself.

Fourth is unnecessary talking. There is no harm in talking by itself. But with some people (especially with those who notice it least) it really becomes a vice. They talk all the time, everywhere they happen to be, while working, while traveling, even while sleeping. They never stop talking to someone if there is someone to talk to, and if there is no one, they talk to themselves.