

The Process of Mental Individualization

Submitted by admin on Thu, 03/15/2012 - 19:54

Lecture Nbr: 30

Author: Samael Aun Weor

Unquestionably, the Intimate Self-Realization, the revaluations of the Being cause profound joy. Certainly, such Revaluations are fundamental and review transcendental characteristics of Eternity.

Obviously, we have to distinguish between what is the BEING and what is the NOT BEING of philosophy. Unquestionably, the psychological “I” is not the Being, but the people confuse the “I,” the “Myself,” with the Being.

It is necessary to know, that the psychological “I” has a beginning and an end (obviously, everything that has a beginning has an end). So, therefore, the “I” is not eternal.

We should be interested, before everything, in what is eternal (what is the Being). Moreover we must ELIMINATE WHAT IS NOT ETERNAL: We must disintegrate the Ego.

Obviously, this Ego, is not more than the result of all our errors, of all our aberrations, vices and passions. The Ego, indubitably, is a handful, shall we say, of defects: anger, greed, lust, envy, pride, laziness, gluttony, etc., etc., etc.

“Even if I had a thousand tongues to speak with and a palate of iron, we would not achieve to enumerate in detail, all of the psychological defects which we poses...” Altogether, all of them are the “myself.”

Obviously, the ego cannot give us authentic happiness, being that he himself is the result of error. If it weren't for errors, the “I” would not exist. Not only are we committing errors in the present, we also committed them in the past; and it is clear, that the errors of the past tend to project themselves toward the future through the alley street of the present.

In past lives, each one of us committed lamentable mistakes, lamentable errors, and this has not disappeared, we carry them in the depths of the subconscious. And the worst, I repeat, is that they want to actualize themselves in the present now, in order to project themselves towards the future.

All of us are conditioned, lamentably, by our own errors; we have not learned, yet, to open up to the NEW: When something is presented to us, when some truth comes out and encounters us on the side of the Road, we do not know how to receive it like something new, instead, immediately we appeal to what we have accumulated in the Mind, with the purpose, it's clear, of interpreting that that has presented itself to us.

That is to say, we are not capable of seeing that, such as it is, in itself, but instead we have to interpret it in our own way, in accordance with our psychological undertones, in accordance with our prejudices, pre-concepts and conditionings. We are not, in any way, capable of opening up to the new with a pure mind, integral, spontaneous and perfect.

We are conditioned by error, disgracefully; we are conditioned by our own defects, lamentably; each one of us has a special characteristic, plainly specified by some defect of the psychological type. Each one of us is blinded, we should say, by some criterion (judgment) of a type that is very mistaken.

In no such way have we acquired the capacity of seeing things in a new way. Unfortunately, we carry within ourselves old errors and these condition us dis-favorably.

There is the necessity, my dear brothers, of having a Mind that is more elastic, more ductile; a Mind that opens itself up always to new truths, an apprehensive mind, comprehensive, integral.

Its urgent, before everything, that we LIBERATE THE MIND (it's that it is, disgracefully, stuck within the mold of so many and many yesterdays). We need to liberate it from those molds, from those formulas of the past, we need to convert the Mind into a marvelous instrument, that can receive the great truths.

Today, my dear Brothers, all of us are formed by error, we are the product of many mistakes; and what's most grave is that we do not want to see our own errors, that we do not want to see our own mistakes. Each one of us slips in error, lives in error, and dies in error...

If we comprehended all of this, if we were capable of eliminating, then, the undesirable elements that we carry in our own interior, life would be very different. But we do not want to see our own errors; we always find justifications, for whichever bad action, disgracefully.

We are like Pilate: We live washing our hands incessantly and saying: "No, it's not my fault..." Never do we want to recognize our own errors, it is never our fault.

It is convenient, my dear brothers, that as we end this year we become more reflective, that we acquire more individuality in our own Mind.

Today, disgracefully, we act and react incessantly like animals: If they hit us, we hit, if they curse us, we curse; if they hate us, we hate; even more, we are accustomed to identifying ourselves with happenings and things that befall to our side, in a mechanical form. We identify with others' mistaken actions, and we react where we do not need to be sticking our noses, and that is very grave. And, disgracefully, we have not understood the necessity of individualizing a little more our own mind.

We are always concerned with others' things (none of our business), we are always going from here to there, identified with scenes that have nothing to do with our life, with

events that aren't ours; we have an opinion where we don't have to opionate; we speak, when we shouldn't speak anything; and we even react to others' acts that have nothing to do with us.

Let's see the people in the streets, in the public supermarket: It happens (many times), some error, someone attacks someone... there is disorder... Immediately we take sides; we pronounce ourselves against someone that appeared unjust to us and we even react in a violent form when with us they are not concerned.

Our mind has converted itself, then, into a type of resonance box for others' actions; moreover it has not converted itself, truly, in a ductile instrument, elastic and individual, for our own self-reflections.

People do with us what they want, because we do not have mental individuality. Everyone plays with us: they can take us from pleasure to pain and from pain to pleasure at their whim; they can make us commit the greatest nonsense, they can, inclusively, make us react in a violent form and even converting us into murderers; and because of many we can go to jail.

We do not have a mind that adjusts itself to practical individuality, we do not have individual mind, disgracefully.

Let's look at the multitudes, let's see them in a public manifestation of hate: Many that in their lives would never have been capable of throwing a rock to the house of their neighbor, once they find themselves within the multitude, not only throw rocks, but insult and even kill in the name of many slogans and many things which appear just.

And many, that alone are incapable of committing a crime, now there, in relation with the multitudes, in a public manifestation...

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