

THE ORGANIZATION OF THE PSYCHE

Lecture by Samael Aun Weor

Let us start our discussion that we could denominate “Intuition.” First of all, we must begin from the foundation: the human being. Where did we come from? Where are we going? What is the reason for our existence? What do we exist for? Why do we exist? Behold, we have here a lot of questions that we must clarify and resolve.

A child is born, and as a fact he receives a physical body in a gratuitous form; this is obvious. This physical body is marvelous. It has about 15,000 x a million neurons that are in the service of the child, and it cost him nothing.

While the child is growing, his sensual mind is opening little by little. This sensual mind in itself and by itself gives the child information through external sensorial perceptions and it is precisely with the information granted through such perceptions that the sensual mind always elaborates the contents of its concepts; because of this, our present mind can never know anything about reality. Its reasoning processes are subjective; they move within a vicious circle: the circle of external sensorial perceptions; this is obvious.

Now you will comprehend for yourselves, maybe a little more clearly, what subjective reasoning is in itself, but a complete differentiation between subjective reasoning and objective reasoning must be made.

It is obvious that the child has to go through all the educational processes: kindergarten, elementary, high school, and university. The subjective reasoning is nourished with all the data that these distinct scholastic institutions grant unto it. But truly no educational institute can give to a child, youth, or teenager existing data about that which is not of time, about that which is Reality.

Truly, the speculations of subjective reasoning always arrive at intellectualism, at the absurd field of utopianism or, in the best cases, towards simple opinions of a subjective type, but never to the experience of the truth, never to experience that which is not from time.

On the other hand, objective reasoning, that disgracefully does not receive any instruction because there is no school that teaches it, remains abandoned. Undoubtedly, objective reasoning processes obviously conduct us towards exact and perfect postulates.

The child is always subjectively educated from place to place; for him, no form of superior instruction exists. All data, all scholastic matters, all family matters, etc. that the

senses grant to the subjective mind of the teenager, are merely empirical and subjective, and this is pitiful.

Towards the beginning, the child has still not lost the capacity of astonishment. Obviously the child looks in wonder on any phenomena: a beautiful toy awakens in him this astonishment, and with this toy the child plays. This capacity of wonder disappears as the child grows, as his sensual mind receives data from school and collage. Finally, the instant in which the child becomes a youth arrives and complete loss of this capacity of astonishment.

Unfortunately, the data that one receives in collages, schools, and educational centers only serves to nourish the sensual mind, and nothing else. In this way, with these educational systems of schools, academies, and universities, the only thing that we can really achieve is to make for ourselves an artificial personality.

To give an account of this, in reality, truly, the knowledge that is studied in Humanities will never serve to form the Psychological Human Being. In the name of truth, we have to say clearly that the topics that are currently studied in educational institutes do not have any real relationship with the distinct parts of our Being. Therefore, these topics serve only to:

First: Falsify the knowledge of the five cylinders of the organic machine.

Second: Take the capacity of astonishment away from us.

Third: Develop the sensual mind.

Fourth: Form a false personality within us.

Therefore, it should be clearly understood that the sensual mind cannot produce any radical transformation in any way within ourselves. It is very convenient to understand that the sensual mind can never take us from the autonomism and mechanicity, in which we find the people of all the world, even if they appear to be people of a very cultured mind.

It is one thing to be an animalistic human being, an intellectual animal, while it is certainly quite another thing to be a true Psychological Man. Naturally, when I use the word "Man," I also mean Woman. But this must be clearly understood.

We were born with a marvelous physical body, but really we truly need to make something more. To form a physical body is not difficult, because we inherit it, but to form a Psychological Man is very difficult. We do not need to work upon ourselves in

order to form a physical body, but it is very obvious that we need to work upon ourselves in order to form a Psychological Man.

As a matter of fact, in order to create a Psychological Man, who is a true Man in the most complete sense of the word, we need to organize the psyche which is disorganized.

The Master Gurdjieff said that the organic machine does not have a psychology. I have to strongly disagree with him on this matter. A psychology really exists within any organic machine that we mistakenly call “man.” The fact is that this machine is very disorganized. If it is true that we want to create the true Man, who is the Psychological Man, then it is urgent, unpostponable, and undeferable that we organize this psychology within the intellectual animal.

Let us then see the difference between the intellectual animal, mistakenly called Man, and the true and authentic Psychological Man. If we want to create such a Man within, then we need to work upon ourselves. Nonetheless, there is a struggle within us because the sensual mind is the clear enemy of the superior mind.

The sensual mind is identified with any circumstance; for example, if suddenly we find ourselves at a sumptuous banquet and we identify ourselves a great deal with the food, we will convert ourselves into gluttons; or if we get identified with the wine, we end up drunk. If we see a person of the opposite sex in front of us who is fascinating and interesting, we will become very identified with that person and end up fornicating, or simply, we are changed into adulterers. To create the Psychological Man in these circumstances, in this way, is not possible.

If in some way we have to start the work of creating the Psychological Man, this will come from real, true work on ourselves, without ever getting identified with any circumstance, while observing ourselves from instant to instant, from moment to moment.

There are some people who are mistaken about the path. There are societies, schools, orders, lodges, religions, sects, which pretend to organize the human psyche by means of certain golden maxims. Some communities pretend to achieve something that they call “purifications” or “sanctity” by means of such maxims. It is urgent that we analyze all of this.

It is obvious that any type of ethical or religious maxim can never serve as a pattern for the distinct events of life. For example, a maxim that is structured with superior logic, like the logic of Ouspensky, will never truly create a new cosmos, neither a new nature. To strictly subordinate ourselves to a maxim with the purpose of organizing our psyche would be absurd. Obviously this would signify the conversion of ourselves into slaves.

Therefore, it is convenient that we should reflect upon many ethical catalogs and moral codes that are held as golden maxims.

Moreover, there is a lot that needs to be analyzed before entering into the work of the organization of the psyche. For example, a demonstrative annunciation, even if very wise and perfect, could still be unquestionably false, or even worse, intentionally false.

Accordingly, in order to anticipate a transformation within ourselves, we have to become a little more individualistic. I am not saying to become selfish: this must be understood. We must learn to think better, in a more independent and perfect way, other than through many sacred sayings, through many golden maxims, and as already mentioned, through aphorisms that all the world considers perfect. These maxims will never serve as patterns of measurement in order to achieve the authentic transformation and in order to achieve the organization of the psyche within ourselves.

The fact of the matter is to organize the interior psyche, and we have to leave behind all subjective rationalism in order to get to the root of the matter. To confront our own errors as they are without justifying them does not mean that we must flee from them. Do not intend to excuse them. There is a need to become more serious in the analysis. We must be more judicious, more comprehensive.

If we truly do not search for evasiveness, then we can work on ourselves in order to achieve the organization of the Psychological Man and stop being intellectual animals, as we are at this very moment.

Psychological Self-observation is basic. Truly, to observe ourselves from instant to instant, from second to second, is necessary.

What is the purpose of Self-observation? The discovery of our different types of psychological defects. But, they must be discovered in the field of action, by directly and judiciously observing them, without evasion, without justification, without any type of escape.

Once a defect has been discovered, then, and only then, can we comprehend it, and when we attempt to comprehend it, we must, I repeat, be severe with ourselves. Many, when they attempt to comprehend an error, they justify it or evade it, or try to hide it from themselves. This is absurd.

There are some little Gnostic brothers and sisters who, when discovering this or that defect in themselves, begin with their mind, as we will say, their theoretical mind, to make up speculations. This is very grave because - as I already said and I repeat again in this moment - speculations of the merely subjective mind forcibly dump themselves into the field of utopianism; this is obvious.

Therefore, if an error is what we want to understand, then mere subjective speculations must be eliminated, and in order for them to be eliminated, it is necessary to have been directly observing the error. Only like this, through the means of correct observation, is it possible to correct the tendency towards speculation.

Once we have integrally comprehended any psychological defect in all of the levels of the mind, then one can have the luxury of breaking and disintegrating it, reducing it to ashes, to cosmic dust. Nevertheless, we must never forget that the mind by itself cannot radically alter any defect at all. The mind by itself can label any defect with different names, pass defects from one level to the other, to hide them from itself or to hide them from other defects, but it can never disintegrate a defect.

Many times I have taught here that we need a power superior to the mind, a power that can truly reduce to ashes any defect of a psychological type. Fortunately, this power exists in the depth of our psyche. I am clearly referring to Stella Maris, the Virgin of the Sea, a variation of our own Being. She is a derivative of our Being. If we concentrate ourselves on this variant force that exists within our psyche, that force that some civilizations denominated as Isis, others Tonantzin, others Diana, etc., then we will be assisted and the defect in question can be reduced to cosmic dust.

Once any psychological aggregate, the vivid personification of this or that error, has been disintegrated, something is liberated: this is what is called Essence. It is clear that within any of those bottles which are known as “psychic aggregates,” some Essence or animated consciousness exists, bottled up. So when breaking this or that error, the percentage of Essence which has been placed or embottled there is liberated.

Each time a percentage of Buddhic Essence is liberated, the percentage of Consciousness increases as a fact. Likewise, while we are breaking these psychic aggregates, the percentage of awakened consciousness will multiply, and when the totality of the psychic aggregates is reduced to ashes, likewise the consciousness will awaken in its totality.

If we just break fifty percent of the inhuman undesirable elements, then obviously we will possess fifty percent of objective, awakened consciousness. But if we attain the destruction of a hundred percent of our undesirable elements, we will attain -as a fact and for our own right - one hundred percent Objective consciousness. Thus, based on incessant multiplications, our consciousness will shine each time more and more; this is obvious.

To attain absolute awakening is what we want, and this is possible if we march on the correct path. If we do the contrary, then to attain this will be impossible. This is clear.

In any case, in the same way that we are diminishing the undesirable psychic elements that we carry in our interior, distinct siddhis or luminous faculties will bloom within our psyche, and when the Buddhist Annihilation has been achieved, truly then we will achieve the most absolute Illumination.

This word “Buddhist Annihilation” bothers very much other determined organizations of a pseudo-esoteric, pseudo-occult type. For us, instead of this word sickening us, it really pleases us, because to attain one hundred percent consciousness is what we long for.

There are many that would like to achieve illumination; there are many that feel themselves to be bitter, who suffer within darkness, who suffer through the bitter circumstances of life.

Illumination is something that we long for, but illumination has to have a reason to be; the reason for illumination to be is the Dharmadatu. This word of Sanskrit origin sounds very strange to the ears of the people present here. Dharmadatu comes from the root word “Dharma.”

Someone can disintegrate the undesirable psychic elements that we carry in our interior, but nevertheless, based on this alone, one cannot achieve radical illumination, because something else enters into the game here: the Third Factor for the revolution of the consciousness: sacrifice for humanity.

If we do not sacrifice ourselves for humanity, to attain absolute illumination will not be possible, because I repeat, the reason for illumination is the Dharmadatu.

It is obvious that if we disintegrate the ego we will receive our payment. It is true, really true, that if we create the superior, existential bodies of the Being, we will be paid. We cannot deny that if we sacrifice ourselves for our fellow men we will be paid. All of this is undoubtable.

Therefore in order to achieve absolute illumination, we need to work with the three factors for the revolution of the consciousness:

TO BE BORN; meaning the creation of the existential, superior vehicles of the Being;

TO DIE; meaning the disintegration of the ego in its entirety;

and the SACRIFICE FOR HUMANITY.

Behold the three factors for the revolution of the consciousness.

Anyway, as I was telling you, we need to know how to work upon ourselves. We need to organize the Psychological Man within each one of us. First of all, before we achieve the absolute illumination, the Psychological Man must be born in us, and he is born in us when the psyche is organized. There is a need to organize the psyche within ourselves here and now.

If we work correctly, we will organize the psyche. For example, if we do not waste the energies of the emotional center, if we do not waste the energies of the mind, or the energies of the motor/instinctive/sexual brain, then it is obvious that we will create or we will build, give form, to the second psychological body with the savings of such energies in ourselves: this is the body of emotions, denominated Eidolon [Solar Astral Body].

Undoubtedly, if we liberate ourselves from the sensual mind, then in reality we will achieve the savings of the intellectual energies. With such energies we can nourish the third psychological body or individual mind [Solar Mental Body].

When I pronounce myself against the sensual mind, I want the brothers and sisters to clearly understand that I am not putting aside my recognition of the usefulness of the sensual mind; we need to live in perfect equilibrium whilst knowing how to drive the superior mind and knowing how to drive the sensual mind.

If one does not know how to drive the sensual mind, then one forgets that there is a need to pay the rent, there exists a need to eat in order to exist, one forgets there is a need to get dressed and not wander on the streets completely negligent, not accomplishing his duties in life. Therefore, the sensual mind is necessary, but there is a need to know how to intelligently drive it with equilibrium, meaning: the superior mind and the sensual mind must be equilibrated in life.

Some people only preoccupy themselves with the sensual mind. For example, certain hermits that live in the caverns of the Himalayas forget that they have a sensual mind. To simply disregard this mind just like that is absurd. There is a need for the sensual mind to function in a equilibrated form in order for one to accomplish his duties of life.

The struggle between the superior mind and the sensual mind is frightful. Let us remember the Christ when he was fasting in the wilderness. A demon was presented in front of him and told him, “All of the kingdoms of the world will be granted unto thee, if thou kneel and worship before me.” In other words, it is the sensual mind tempting him.

The superior mind answers, saying, “Satan, Satan, it is written you must obey and worship the Lord your God.”

Jesus never let the sensual mind dominate him, but the meaning of this is not that the sensual mind is useless, it just happens that there is a need to have it under control. It must march in perfect equilibrium with the superior mind.

When striving for the organization of the Psychological Man, obviously a frightful struggle will happen between the two minds, between the superior, which is the psychological one, and the sensual one. The sensual mind does not want to be involved in anything related with the superior mind. The sensual mind enjoys when it is identified with a scene of lust or when it is identified with a painful event of the street, or when it is identified with a glass of wine, etc. and the psychological mind is violently against it. I am going to illustrate this with an example

I was traveling in a car; someone else was driving that car. We were driving in the left lane of the street, and in the right lane a lady was driving another vehicle; suddenly she changed direction intent on going to a supermarket which was on the left side of the street. It is obvious that driving in the right lane she should have turned in a more correct way in order to go to the supermarket. If the supermarket was on the right side, then she would have turned right with no problem. Absolutely not caring a bit about this situation, this lady then turned left: this of course ended up with her crashing into the car that we were riding in.

The damages for her car were not so grave, they were minimal. But here comes the interesting part of the story: the car in which my insignificant person was riding was being driven by someone who recognized that this was not his fault, and truly it was not his fault, he was not guilty of crashing into this other vehicle that suddenly appeared in front of him. Naturally, he presented his allegation to the lady in question. But this lady was insisting that she was right. Of course this was manifestly absurd; any traffic officer would have disqualified her claims immediately.

Nevertheless, she insisted on calling the insurance company in order to arrange the problem. After a couple of hours, the insurance company did not arrive, and this lady insisted that she should receive payment of 300 pesos (pesos are the currency of Mexico), that was more or less the cost for the repair of her vehicle that she herself destroyed.

The occupants of the car that I was in and the driver were definitely angry in a very big way, and even if any of them could have paid her, they were not in any position to do it. Such was the anger that they were having. I decided, on my part, not to identify with this circumstance, because our psychological discipline, our psychological judo, teaches us that in such cases one must not identify. It is obvious that I remained serene in accordance with our psychological judo.

However, time was passing by, two hours, and possibly many more. We waited because the insurance agent was not showing up. At the end, this lady - very respectably -

approached me, because she saw that I was the only one that was serene: the rest of the occupants were all very vociferous. She said, “Sir, if you would give me at least 300 pesos then we could be finished with this discussion, since I am wasting my time - actually, all of us are wasting our time.”

“But if you observe the positions of the two cars, you will see that you were coming from the right lane and if you wanted to turn left, you should have been in the left lane; however, you intended to enter the supermarket from the right lane when the left was already occupied. It is not possible to try to enter in this way. Any traffic officer would disqualify you.”

“But sir, what are we doing by wasting our time, since the insurance agent is not coming.”

“O.K., take your 300 pesos and leave in holy peace, there is no problem anymore. Go on your way.”

It is obvious that there was a general protest from the others; they were very indignant not only against this lady, but also against me. Such was the state in which they were, and they could not do anything but protest. They were absolutely identified with the event and of course they judged me as a fool, etc., etc, etc. and other sorts of names. Of course, one of the occupants directly approached the ladies with the purpose of insulting them because there were many, the one that was driving and her acquaintances. I approached and said to this lady “Go ahead, leave in holy peace and do not pay attention to their insults.”

Well, this woman left very happy and from afar gave me a last salutation, and then the car was lost on the streets of the city. We could have kept waiting for three, four, six hours, even the whole afternoon, and quite possibly until that night we could have waited until the insurance agent finally arrived in order to get to some foolish arrangement.

Really, there was not a grave problem. The damages of her car were minimal; although the occupants of the other car had money, they were in no way prepared to pay her. They were so identified with the scene that obviously they didn’t have any desire, as is said, to twist their arm. I certainly saved them from a great deal of problems and obnoxious details. Possibly I even saved them from going to court; I averted for them fifty thousand foolish deeds, bitter deeds, and arguments. But they were so identified with this event that they didn’t realize the good that I did for them. This is how people are.

Therefore, my dear friends, in reality, truly, you must understand that to identify oneself with circumstances always brings problems. It is absurd to identify oneself with circumstances, completely absurd, because the energies are wasted. With which energies will we organize the Astral Body if we allow ourselves to be driven by explosions of

anger, explosions of frightful rage, and those irritations that do not have a reason for being? And all of this because we identify with circumstances.

With which forces can one give oneself the luxury of creating an individual mind, if truly one squanders the intellectual energies wasting them on foolishness, like the event that I have been talking about?

The creation of the second body invites us to save the emotional energies, and the creation of a third body (which can be called the intellectual body or individual mind) makes us comprehend the necessity to save our mental energy.

Now then, if we truly do not learn to leave aside the mechanical antipathies, if we are always full of evil will towards our fellow man, with which energies will we create the fourth psychological body, the Body of Conscious Will (Causal Body)?

There is a need to create all of these superior vehicles if we truly want to create the Psychological Man within ourselves, or to give form to it or to build it within ourselves.

We know well that someone who possesses the physical body, a second body of an emotional/psychological type, a third body of an individual mental type, and finally a fourth body of a conscious volitive type, can give himself the luxury of receiving the animated principles in order to convert oneself into a Man; this is undoubtable. But truly, if one squanders his motor, vital, emotional, mental, and volitive energies by identifying himself with all the circumstances of life, then it is obvious that he will never organize the psychological bodies. They are indispensable in order for the Man to appear within each one of them.

Therefore, when I am speaking of the organization of the psyche, it must be understood that we must know how to handle and utilize these energies. We should not to identify ourselves, nor forget ourselves, in order not to waste our energies foolishly. When one forgets the self, then one identifies oneself, and when one is identified, then one cannot give form to the psyche: one cannot make the psyche become intelligently structured within itself because one squanders the energies foolishly. To understand this is urgent, my dear brothers and sisters.

Therefore, a true Man or Woman is one that has saved his energies and that has built the superior existential bodies of the Being by means of the same energies. A true Man is one that has received his animated and spiritual principles; a perfect Man is one that has disintegrated all of the psychic inhuman elements. A real Man is the one who has formed the interior Man inside himself instead of those undesirable elements (ego).

Therefore, what counts is the interior Man. This interior Man receives his payment; the Great Law pays him, because this interior Man is awakened and because he has

disintegrated the ego. This is the real, true Man who sacrifices himself for his fellowmen. Obviously, this is how he attains illumination.

So to create the Man is a beginning; it is what is fundamental, and it is achieved by organizing the psyche. But many preoccupy themselves exclusively with the development of powers or inferior siddhis instead of dedicating themselves towards organizing their own intimate psyche, and this is really absurd. Where are we going to start? With the organization of the psyche? Or the development of inferior powers? What is it that we want? We have to be judicious in the analysis, judicious in our longings. If it is powers that we looking for, we are just wasting our time miserably. I believe that what is fundamental is the organization of our inferior psyche, this is basic.

If you understand this in yourselves and work on yourselves, then you will be able to give form to the psyche, then the real Man, the true Man will be born within you.

You must understand this. Instead of searching for inferior siddhis or inferior powers as we said, it is better to give form to the psyche.

A transcendental power exists that is born within any human being that truly has worked upon himself. I want in an emphatic form to refer to Intuition, and I mention this so that you will stop coveting powers. But what is this faculty? It has been said to us that this faculty is related to the pineal gland; I do not deny this. But what is important is to explain what its functions are.

How are we going to define Intuition? It is a direct perception of the truth without the depressing process of options. Well, this is a good definition, but I've found it very incipient. This definition is used by all of the little pseudo-esoteric and pseudo-occult schools which are around. Analysis invites us to go much deeper in this matter.

What is Intuition? It is the faculty of interpretation. Possibly Hegel with his dialectic tried to define it based on the Chinese philosophy of the yellow race.

A Chinese Empress did not understand this matter of Intuition very well. A wise man explained unto her that it was the faculty of Interpretation. This definition is correct, yet she did not understand. Then the wise man brought her a lit candle and placed it in the center of the hall, and around it he placed ten mirrors as well.

It is clear that the flame of that candle was reflected in one mirror; this flame was in turn projecting a flame onto another mirror, and this other mirror was projecting it onto another, and this one to another. Thus they noticed that these ten mirrors were mutually projecting the light one to another. A marvelous play of lights was formed, a play with interpretation. Then the Empress understood. Behold the faculty of Intuition.

If somebody has achieved the Buddhist Annihilation, if somebody has achieved the construction of the superior existential bodies of the Being, if he is really a true Man in the most transcendental sense of the word, then the faculty of Interpretation will be a fact within him.

Let us take into account that one is contained within the cosmos. I said that one is part of the whole. Much exists within the microcosmic man, nevertheless the totality of oneself is nothing but one part of the whole.

We already know for example, that within the Ayocosmos, meaning the Infinite, the Macrocosmos is contained. Within the Macrocosmos, the Milky Way, the Deuterocosmos, the solar system is contained. Within the Deuterocosmos, the cosmic sun is contained, and within this cosmic sun, the cosmos Earth, the Mesocosmos, is contained. Likewise within the Mesocosmos is the Microcosmos man contained, and within the Microcosmos man is contained the life of the infinitely small, the Tritocosmos.

Within one cosmos, there is another cosmos, and within this cosmos, there is another one, and in totality we have seven cosmos, and these are contained one within another. Therefore, within ourselves there is an inferior cosmos (it is clear that it is the Tritocosmos) and a superior cosmos (and it is now clear that it is the Mesocosmos). We are between a superior cosmos and an inferior cosmos. We are also very related with our parents since they originated us; likewise from ourselves, our children and grandchildren come. All of us are interpreting each other mutually.

Undoubtedly, my dear friends, existence in any way, that is to say, its birth, its development, its death, remains reflecting itself as well within the true Man that has attained the Buddhist Annihilation. Therefore this Man can say, "I know the history of this planet." The whole Mahamanvantara can reflect itself in the fingernail of an authentic Man and it would be reflected with such exactitude that this Buddha would not ignore anything.

Everything that could happen within an entire nation could reflect itself in the psyche of a Man or Woman that has passed through the Buddhist Annihilation: it would reflect itself with such exactitude, with such precision, with such detail, that this one would not ignore even the most insignificant event.

Therefore deduce for yourselves and infer into what I have said about what Intuition is: the faculty of Interpretation.

If we achieve the reflection of the history of this Galaxy within ourselves, can we ignore something related with it? Of course not. The galaxy with all of its processes can be reflected within our psyche so naturally, my dear brothers and sisters, just as the candle in

the example that I gave you, related with the ten mirrors that served to illustrate the story of the Empress.

If all circumstances can be reflected upon within the psyche of a Buddha of Contemplation, because this one no longer has any inhuman psychic aggregates to disintegrate, then this one achieves, as a fact, through the means of Intuition, what we would define as consciousness.

To attain Illumination is possible, but do not forget, my dear friends, that Illumination has its laws. The reason for Illumination is the Dharmadatu, in other words: Dharma.

