INTRODUCTION

Revolutionary Psychology, as taught by the Gnostic Movement, is radically different to anything previously known as Psychology. Never in the past had Psychology sunk so low as it has nowadays.

Modern Psychology has regrettably lost its raison d’être and any direct contact with its true origin and meaning, to the extent that, nowadays, it is not only impossible to clearly define the word 'psychology' but, in addition, scholars are really ignorant of the fundamental subjects it studies. And this is so in spite of the fact that never in the course of history has been there so many psychological theories and writings.

Those who suppose that Psychology is a contemporaneous science are really mistaken because Psychology is a very ancient science, one that has been regrettably forgotten, and its origin lies in the old Schools of Archaic Mysteries.
How can Psychology be defined?

It is difficult to define it because, except in these modern times, Psychology was never known by its own name. For some reasons or other, Psychology was always considered suspicious of subversive tendencies of a political or religious nature, and that is why it had to disguise itself in many 'clothes'.

Since ancient times, in the different stages of the theatre of life, Psychology always played its role intelligently disguised in the 'clothes' of Philosophy.

On the banks of the Ganges, in the Sacred India of the Vedas, there are forms of Yoga that are actually high-flying, pure experimental Psychology. The seven branches of Yoga have always been described as philosophical methods or systems.

In the Arab world, the sacred teachings of the Sufis, partly metaphysical, partly religious, are really completely psychological in nature.

In the old Europe, rotten to the core with so many wars and racial, religious, and political prejudices, Psychology, still up to the end of the 19th century, disguised itself in the clothes of philosophy so that it could go unnoticed.

In spite of all its divisions and subdivisions, such as Logic, Theory of Knowledge, Ethics, Aesthetics, etc, Philosophy is, in itself, beyond any doubt, evident self-reflection, mystical cognition of the Being, cognitive functioning of the awakened consciousness.

The mistake of many philosophical schools consists in having regarded Psychology as
something inferior to Philosophy, as something solely related to the lowest and even trivial aspects of the human nature.

A comparative study of religions allows us to reach the logical conclusion that the Science of Psychology was always very intimately associated with all religious principles. In the most orthodox sacred literature of different countries and times there are marvellous treasures of psychological science.

A thorough research in the field of Gnosticism allows us to find that marvellous compilation of various Gnostic authors that comes from the early times of Christianity, known as Philokalia (Love of Wisdom), and which is still used in our days in the Eastern Church, especially for the instruction of monks. Beyond any doubt, and without the slightest fear of falling into any delusion, we can emphatically state that Philokalia is essentially pure experimental Psychology.

In the ancient Schools of Mysteries of Greece, Egypt, Rome, India, Persia, Mexico, Peru, Assyria, Chaldea, etc., Psychology was always linked to Philosophy, Objective Art, Science and Religion. In ancient times, Psychology was intelligently concealed amidst the gracious forms of sacred dancers, or amidst the enigma of strange hieroglyphics, beautiful sculptures, in poetry, in tragedy, or in myths, and even amidst the delightful music of temples.

Before Science, Philosophy, Art and Religion separated from each other to fare independently, Psychology reigned supreme in all the very ancient Schools of Mysteries.
When the Initiatory Colleges closed, because of the *Kali Yuga* or Black Age, in which we still are, Psychology survived in the symbolism of many diverse esoteric and pseudo-esoteric schools of the modern world and very especially in Gnostic Esoterism.

As a conclusion, we will say that profound analyses and investigations allow us to clearly understand that the different psychological systems and doctrines that existed in the past and that exist in the present can be divided into *two categories*:

**First**: Doctrines that study man as *they find him*, or as they *suppose* or *imagine* him to be. Modern scientific Psychology actually belongs to this category.

**Second**: Doctrines that study man, not from the point of view of *what he is supposed to be*, or *what he seems to be* but, from the point of view of *what he can become*, that is, from the point of view of the *Revolution of Consciousness*.

These last doctrines are indeed the *original* ones, the most ancient ones, and only they allow us to understand the living origins of Psychology and its profound *meaning*.

When we all have integrally understood the importance of the study of man from the point of view of the *Revolution of Consciousness*, we will then understand the first definition of Psychology:

> *Psychology is the study of the principles, laws and facts that are intimately related to the radical and permanent transformation of the individual*. (That is to say, as the possible inner development or conscious evolution of man).
What is the meaning of this possible conscious evolution?

First of all, we must understand that the modern opinions about the origin of man and his past evolution cannot be accepted; they cannot resist a deep critical study.

In spite of all the theories of Darwin, nowadays accepted as an article of blind faith, modern scientists do not know anything about the origin of man. They do not know anything for a fact. They have experienced nothing directly, and they do not have any exact, concrete and specific piece of evidence in support of Human Evolution.

On the other hand, if we take historical humanity into consideration, that is, that of the last ten thousand years, we find unmistakable signs of a superior type of man, which modern people cannot understand, and whose presence can be proved by many ancient monuments (pyramids, exotic monoliths, etc.), which present-day men would be incapable of repeating or imitating.

About the ‘prehistoric man’, about those estrange and mysterious creatures, whose look is so similar to man, and yet so different to him, and whose bones were sometimes buried in archaic sites of the glacial or pre-glacial period, modern scientists do not know anything in a precise way, and we could even accept the very plausible idea that those bones belonged to a being who was very different to man and who disappeared long time ago.
Here we must stress the important idea that in denying man’s past evolution, we also have to deny any possibility of future mechanical evolution, that is, an evolution that would take place by itself, in accordance with the laws of heredity and selection, without conscious efforts on the part of man, and without him even understanding the possibility of such an evolution.

Gnostic Science teaches that man, as we know him, is not a complete being; he still is not a man in the complete meaning of the term. In our studies, and in order to distinguish them, we call ordinary man intellectual animal or rational mammal, and we call the true Man, the one who has developed in himself all the possibilities and potentialities that are latent in the intellectual animal, Man in capital letters.

The intellectual animal is not a complete being. Nature develops him to a certain extent and then abandons him, leaving him in complete freedom to either continue his development by his own efforts or to live and die as he was born, or even to lose all his possibilities and degenerate.
We must understand that the Laws of *Evolution* and *Involution* are the *mechanical axis* of the whole of nature, and they have nothing to do with the *Inner Self-Realization of the Being*. Within the intellectual animal there are tremendous possibilities that can either develop or be lost. However, the development of them is not a Law. *Evolutionary mechanics* cannot develop them. The passing of time cannot develop them either.

Man’s inner growth means the development of certain inner qualities and possibilities which usually remain in an *embryonic* state and *which cannot be developed by themselves*.

The development of such latent possibilities is only possible in well defined *conditions*, which demand tremendous, very special *super-efforts* on the part of man himself, plus an *efficient help* from those who have already done that work in the past.

Therefore, we must start from the idea that there is no inner revolution *without effort*, and likewise inner revolution is impossible *without help*.

We must also understand that not all intellectual animals can develop and *become different*, that is, become true Men.

Whoever wants to develop all his latent possibilities to become a Man must enter into the *Path of the Revolution of Consciousness*.

The intellectual animal is the grain, the seed. The true Man can be born of that seed. As we have said earlier, it is not a *Law* that this grain, that this special seed, can develop. What is normal and natural for this seed is to go to waste.

*If the grain does not die, the seed cannot germinate*. It is then necessary that ‘*something*’ dies in the intellectual animal so that the Man can be born.
To emphasize this, we can state that the Revolution of Consciousness is not only unusual in this world, but the fact is that it is becoming more and more unusual.

The Revolution of Consciousness has three perfectly defined factors:

First, To Die
Second, To be Born
Third, Sacrifice for Humanity

To Die is a question of revolutionary ethics and dissolution of the psychological I. To be Born is a question of sexual transmutation. This subject corresponds to transcendental sexology (a subject that will be dealt with in detail during this course). Sacrifice for Humanity is conscious universal charity.

If we do not want the Revolution of Consciousness, if we do not make great super-efforts to develop those latent possibilities that can lead us to Inner Self-Realization, it is clear that those possibilities will never develop.

Very few people become Self-Realized, and there is no injustice in it. Someone could point out to us the following: Why can all human beings not develop and become Men? Why does such an injustice exist?

And the answer is very simple: Because they do not want to. Why should man have what he does not want to?

Here, the essential idea is that, in order to become a different being, the intellectual animal must want it deeply and for a long time. A passing or vague desire, which has perhaps arisen from an instance of dissatisfaction in relation to the external conditions of life, will not create a sufficient impulse.

Man’s inner creation depends on his understanding of what he can acquire and of what he has to give in order to achieve it.

If the intellectual animal does not want it, or he does not want it with enough intensity, and he does not carry out the necessary efforts, he will never develop. Why should man have what he does not want? If he were forced to become a different being when he is satisfied with the way he is and his situation in life, then there would be indeed an injustice in it.
In order to become a true Man, what is needed is a total and permanent *psychological transformation*, but not all human beings want that change. They do not wish that change. They do not know of it. And if they are explained, they do not understand it, or they are not interested in it. Why should they be given by force what they do not want?
Inner Change

In the path of psychological development, man must become a different being, and we must study and conceive how and in what direction man must become a different being; in other words, what the meaning of a different being is all about.

If we take into consideration all the information that we can gather about this matter, we will find everywhere the assertion that when man becomes a different being, he acquires many new qualities and powers which he did not possess before. This assertion is common to all the doctrines that admit the idea of an inner growth in man.

But, in spite of all the information given by those doctrines, years go by and the students do not obtain those qualities and powers and, as a result, the bitter sensation that something is missing remains in them. And in reality a link is missing in all those doctrines. They have forgotten something very important, which the Revolutionary Psychology of the Gnostic Movement tries to elucidate, and it is the following:

The truth is that before the individual can acquire new faculties or new powers which he does not even remotely know and which he still does not possess, he must acquire faculties and powers which he does not possess either and which he mistakenly believes that he has, but in reality he has not. That is to say, the human being ascribes faculties to himself which he believes that he knows and which he claims to use, but in reality he neither knows them nor possesses them.

This is the missing link, and this is the most important point.
In the path of the Revolution of Consciousness, (a path based on one’s own efforts and on help), the student must acquire qualities which he believes that he already possesses, but about which he deludes himself.

It is necessary for man to know that as long as he believes that he possesses qualities which he does not possess, he will not make the right efforts to acquire them.

**What are those qualities? What are the faculties which man imagines and believes that he possesses?**

In order to know them, we must start from the general knowledge that man has of himself. And we will immediately discover a very important fact: Man does not know himself. Man does not know either his limits or his possibilities. Man does not even know to what extent he does not know himself.

And here we have arrived at a second definition of Psychology: Psychology means, in reality, the study of oneself. (It is the science of Self-Knowledge). Nosce te ipsum. Man, know yourself.

This is an ancient golden maxim which was written on the unconquerable walls of the temple at Delphi in ancient Greece.

Man does not know himself, and because of that he believes that he possesses a series of faculties that he does not possess, and which he must acquire if he wants to become a true Man.

Man does not possess Will. Man has no ability to Do; everything happens to him. Man does not possess Individuality, in the sense of inner unity. He does not have a permanent and changeless I.

These qualities may belong to man, but this does not mean that they actually belong to him already, or that they may belong to anyone. (A detailed study of each one of these qualities we will be made in coming Units).
But the most important and most *deceptive* quality which man believes that he possesses and actually does not have is *consciousness*.

*Inner transformation* in man begins with a change in the way he understands the *meaning* of consciousness, and continues with the gradual acquisition of the *control* of consciousness.

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What is Consciousness?

People confuse consciousness with intelligence (in the sense of mental or intellectual activity), and any very intelligent or very intellectual person is usually described as very conscious.

We state that consciousness in man is, beyond any doubt and without any fear of deluding ourselves, a very particular kind of apprehension of inner knowledge, independent of any mental activity.

Consciousness is a particular form of realizing in man: realizing himself, realizing who he is, what he feels or thinks, where he is...

Consciousness allows us the knowledge of ourselves. It gives us an integral knowledge of what we are, of where we are, of what we really know, of what we certainly do not know.

Revolutionary Psychology teaches that only man himself can get to know himself. It tells us that only one can know of one’s own consciousness oneself, and whether the latter exists at a given moment or not.

Man himself, and none but him, can realize for an instant that before that instant he was not conscious, that his consciousness was absent. Afterwards he either will forget that experience or will preserve it as a memory: as the memory of an intense experience, and even if he remembers it, this will not be consciousness, but a process of mental activity.

The presence or absence of consciousness in man cannot be seen by the observation of his external acts or states. Only man himself can know about his consciousness.

For example, a person can have an accident and lose his consciousness. To people, he has lost his consciousness, but it may so happen that that person remains conscious of himself and of everything going on around him, in spite of having lost his consciousness and not being able to communicate with others. This type of experiences, which many people have gone through, proves that consciousness is independent of mental activity.
The presence or absence of consciousness in man proves to us a very important thing: that consciousness in man is not something continuous, permanent. It is either present or it is not. The highest moments of consciousness create memory. Man simply forgets the other moments.

The reality of the matter is that consciousness is normally absent in man. His consciousness is deeply asleep.

Rare, very rare are the moments in which consciousness is awake. Man works, drives cars, gets married, dies, etc. with his consciousness completely asleep, and only in very exceptional moments he has flashes of awakening.

The life of the human being is a life of dreaming, but he believes that he is awake, and would never admit that he is dreaming, that his consciousness is asleep.

If someone awakened, he would be frightfully ashamed of himself. He would immediately understand his clownery, his ridiculousness. This life is frightfully ridiculous, horribly tragic and seldom sublime.

When a human being admits that his consciousness is asleep, you can be sure that that person is beginning to awaken.

Some reactionary schools of psychology deny the existence of consciousness, and go as far as to state that such a term is useless. With it, the members of those schools clearly reveal the state of deep sleep in which they are.

On the other hand, those who confuse consciousness with psychological functions (thoughts, feelings, motor impulses, sensations, etc.), are really very unconscious; they are deeply asleep.

And those who admit the existence of consciousness but deny its different degrees, believing that consciousness always remains in the same state; they reveal lack of experience.
Any person who has ever awakened momentarily knows very well, by direct personal experience, that there are different degrees of consciousness which can be observed in oneself.

First: *duration* of consciousness
*How long has one remained conscious for?*

Second: *frequency of appearance* of consciousness
*How many times has one become conscious?*

Third: *amplitude* and *penetration* of consciousness
*What has one been conscious of?* Since this can vary a great deal according to man's inner growth.

If we only take the two first aspects (duration and frequency), we can understand the idea of a possible growth or development of consciousness.

This idea is linked to an essential fact, which has been perfectly recognized by Gnostic Psychology and by the ancient psychological schools, such as the school of Philokalia, but which has been completely ignored by the philosophy and psychology of the latest centuries: *The fact that, through great special efforts, consciousness can be awakened and make it continuous and controllable.*

You can make an experiment which will allow you to study your own consciousness. Take a watch and look at the minute hand while trying to keep the perception of yourself and to concentrate on the thought: 'I am so-and-so', 'now I am here'. Try to think of nothing but this. Simply follow the movements of the minute hand while remaining conscious of yourself, of your presence here and now, of your existence and of the place in which you are.

It is not an exaggeration to state that, through a great effort, the intellectual animal can be conscious of himself only for a couple of minutes.

That is to say, he can be conscious of himself during two minutes at most. Such is the limit of his consciousness. And if he tries to repeat the experiment immediately afterwards, he will find it more difficult than the first time, and the time that he will be able to remain conscious will be less than two minutes. And if he wishes to repeat it several times, a moment will come when he will no longer be able to do it, but after a
few hours have passed and once he has recovered from the effort of trying to be conscious of himself. Without energy, there is no possible effort.

This experiment proves that a man, in his *ordinary state*, can, through a great effort, be conscious of one thing (himself) during two minutes at most.

The most important deduction that can be extracted from this experiment, if correctly carried out, is that *man is not conscious of himself*. The illusion of being conscious in a *continuous* way arises from memory and from all the processes of thought.

For instance: a man goes to the theatre. If he is used to doing it, he is not especially conscious that he is in the theatre while he is there. And yet he can watch and observe the show; he can be interested in it or be bored; he can remember it; he can remember the people he met, and so on.

When he is back home, he *remembers* that he has been to the theatre and, naturally, he thinks that he has been conscious while he was there. So, to him, his consciousness offers no doubt at all, and he does not realize that his consciousness was completely *absent*, even if he still acts in a reasonable way, thinks and observes, but this does not mean to *be conscious*.

The man who practises a retrospective exercise in order to remember all his life, can really *know* how many times he got married, how many children he had, who his parents were, who his school teachers were, where he lived, where he travelled, etc., but this *does not mean to be conscious*. This is simply to remember mechanical acts, and that is all.

People are not conscious of what they have done or what really happened to them in the past; they only *know* that it happened. We would be amazed if we discovered how little we actually remember. And this so happens because we *only vividly memorize the moments in which we are conscious of ourselves*.

If you go back mentally as much as you possibly can to your early childhood, or in any case, to an event that happened long time ago, then you will realize how little you really remember of it, and very often of the little you remember you simply *know* that it happened, or that you were told *what had happened*. 
The sensation of *knowing* where we had been and what we have done in that place creates the *illusion* of consciousness, when in reality it is a mental process that has nothing to do with real consciousness.
The Four States of Consciousness

In order for us to better understand why people do not know what consciousness is, or why they confuse it with mental processes, we must know that, in a general way, man can know four states of consciousness. These are:

- SLEEPING STATE
- WAKING STATE
- STATE OF SELF-CONSCIOUSNESS (or consciousness of oneself)
- STATE OF OBJECTIVE CONSCIOUSNESS

The poor intellectual animal mistakenly called man only lives in two of those states. One part of his life takes place in ordinary night sleep and the other in the wrongly called waking state, which is also sleep, since it differs very little from ordinary sleep.

The man who is asleep and is dreaming, thinks that he awakens just because he returns to the waking state, but in reality he continues dreaming during this waking state. This is similar to daybreak: the stars hide because of the light of the sun but they continue existing even if our physical eyes cannot perceive them.

In ordinary normal life, the human being knows nothing about self-consciousness, and still less about objective consciousness.

Nevertheless, people are proud, and everyone thinks that they are self-conscious. Man firmly believes that he is conscious of himself, and he would not accept in any way that he was told that he is a sleeping being and that he is unconscious of himself. He ascribes this state to him, he thinks that he possesses it, even though in reality he is not conscious of himself but for sporadic flashes—incidentally, some very rare ones—and even in those moments, it is very unlikely that he can recognize that state, since he does not know what the implications would be if he really possessed it.

There are exceptional moments in which man awakens (acquires self-consciousness), but those moments are very rare. They can appear in a moment of very serious danger, or during an intense emotion, perhaps caused by the death of a loved one, or in some new circumstance, or in some new unexpected situation, etc. But in his 'normal', ordinary state, man has no control over his moments of self-consciousness.
It is really a tragedy that the poor intellectual animal has no control over those fleeting states of consciousness, that he cannot evoke them, that he cannot make them continuous.

Man has occasional moments of self-consciousness, but he has no control over them. They come and go by themselves, since they are controlled by external circumstances and associations or by occasional emotions. Then the question arises: is it possible to achieve control over those fleeting moments of consciousness, in order to evoke them more often and to keep them longer, or even to make them permanent. In other words, is it possible to become self-conscious?

Revolutionary Psychology states that man can achieve the control of consciousness and acquire self-consciousness.

The Revolutionary Psychology of the Gnostic Movement has methods or systems for awakening consciousness.

If we want to awaken consciousness, we need to begin by examining, studying and then eliminating all the obstacles which we may encounter in the path of awakening.

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In the Unit for the coming week, we will continue going into the subject of the AWAKENING OF CONSCIOUSNESS in some depth...