

## THE THREE MINDS

You came here to listen and I am here to speak to you. However, it is necessary that between you and me there exists a communion of souls, to have the intension to investigate in ourselves, to search, to inquire, to know listen with the evident objective of attaining an orientation is the path of the Inner Self-Realization of the Being.

To know listen is something very difficult, to know speak is much easier. It happens that when one is listening, is necessary to be open to the new, with an spontaneous mind, with a mind without concepts, prejudgments, etc. However, it happens that the Ego, the "I," the myself does not know listen and translate, interpret everything based in its own prejudgments and what has stored in the Formative Center. What is the Formative Center? The memory. Why is called Formative Center? Because on it is processed the intellectual formation of concepts. Having understood this, then it becomes urgent to learn to listen with a new mind and not repeating what is already stored in the memory.

After this introduction, we are going to agree upon concepts, ideas, etc. First of all, is indispensable to know if the intellect by itself can lead to the experience of the real. There exist bright intellects, we cannot deny that, but they have never experimented that which is the truth.

Let us think a bit about the Sensual Mind that we utilize daily; I would say that elaborate its concepts with the data brought by the five senses and with this concepts form its reasoning. Observing the things from this perspective, it is obvious that the Subjective or Sensual Reason has as foundations the external sensorial perceptions and because its function is based exclusively in the data brought by the five senses, undoubtedly that mind will not have access to what escapes to the vicious circle of the external sensorial perceptions, that is obvious. That mind is unable to know about the real, about the Mysteries of Life and Death, about the Truth, about God, etc. because from where could it get that information if the only source of nourishment are the data brought by the senses? Obviously, it could not know what comes from the heights.

In this moments comes to our memory something very interesting. In the time of the egyptian splendour there was a congress in Babylon. It came people from Assyria, Egypt, Phoenicia, etc.; it is clear that the theme was interesting: they wanted to know based in mere analytical discussions if the human being had or had not soul. Obviously, to that time, the five senses were already degenerated, only in this form we can explain us why that people selected that theme as reason of their congress. In other times, that congress could have been ridiculous; the Lemurians never could have had the idea of celebrating that kind of congress; for the people of the Continent Mu was enough to get out of their body in order to know if they had or did not have Soul, and this was done very easily because their physical senses were not so degenerated. So, the idea for a theme like that only could have come from an involutive and degenerated humanity.

It happened that there were many discussions in pro and con. Finally, a great Assyrian wise ascended to the tribune of the eloquence (that man had been educated in Egypt, he had entered in the Mysteries) and in a very aloud voice he said: "The reason cannot know anything about the Truth, about the Real, about the immortal Soul; the reason can be useful to defend an spiritualist or materialist theory, the reason could elaborate an spiritualist thesis with a formidable logic and also can create by opposition a materialist logic with a similar logic. So, the subjective and sensual reason nourished with the data brought by the five senses can create spiritualists or materialists thesis; therefore, it is not something in what we could rely. There exists a different sense, this is the one of the Instinctive Perception of the Cosmic Truth; is a faculty of the Being. But the subjective reason cannot truly give us information about the Real; the sensual reason cannot know about the Mysteries of the Life and death."

In that form spoke that man and explained to the proud: "You cannot know with your reasoning nothing about the Truth, about the Soul or the Spirit; the rational mind cannot know about that." Well, that man spoke with a great eloquence and after that he apart himself from any scolasticism, he preferred to leave the subjective rationalism and to develop in himself the aforementioned faculty that is known under the name of Instinctive Perception of the Cosmic Truths, a faculty that humanity used to have but that became atrophied according the psychological "I," the myself, the oneself unfolded.

It is said that that great Assyrian wise, graduated in Egypt, detached himself from every school and went to cultivate the land and to trust exclusively in the prodigious faculty of the Being known by the name of Instinctive Perception of the Cosmic Truths.

However, let us go a bit further, there is a mind that differs from the Sensual Mind, I am talking emphatically about the Middle Mind; in the Middle Mind we find the religious beliefs. Obviously, the data brought by religions have a place in the Middle Mind.

Finally, there exists the Inner Mind. The Inner Mind by itself and in itself works exclusively with the data brought by the Superlative Consciousness of the Being; the Inner Mind could never work without the information that is brought by the Inner Consciousness of the Being. Those are the three minds.

In the gospel, the Sensual Mind with its theories and other elements is known as the "Leaven of the Sadducees." Jesus the Christ advise us saying: "Take heed and beware of the leaven of the Sadducees," that is to say, of the materialist and atheist doctrines like the Marxist Dialectic. That kind of doctrines match exactly with the "leaven of the Sadducee;" however, the Lord of Perfection also advise us about the "Leaven of the Pharisees." The leaven of the Pharisees is related with the Middle Mind. Who are the Pharisees? Are those that go to their temples, schools, religions and sects, etc. so everybody can see them. They listen the word but do not do it in themselves, are like the man that watch himself in a mirror and then leaves; they just assist to their rituals so they can see them but they never work on themselves and that is really serious. They are happy with the mere beliefs and do not feel interest for the inner transformation; so they lost their time miserably and fail!

Let us get away from the "leaven of the Sadducees and Pharisees," and think in to open our Inner Mind. How can we open it? Knowing to think psychologically, in that form is opened the Inner Mind. The Inner Mind works with the data brought by the Superlative Consciousness of the Being; then thanks to this one experiment the truth of the different phenomena of nature. With the Inner Mind opened, we can speak about the Law of Karma not based in what is said but for direct experience. With an Inner Mind opened we are prepared enough to speak about Reincarnation or about the Law of the Eternal return of everything or about the Law of Souls' Transmigration, etc., but not based in what we have read or in what we have listened from some authors but in what we have experimented in real; and direct form; that is obvious!

Why the money has become so important in our lives? Is it perhaps that we depend exclusively from it for our own psychological happiness? All the human beings need bread, protection and refuge and this is already known. But, this that is so natural and simple for the births of the sky, has become so important and taken a frightfully signification? The money has taken an exaggerated and disproportionate value because we depend psychologically from it for our own well-being. The money nourish our personal vanity, confer social prestige and give us the means to reach power. The money has been used by the mind with totally different purposes than to cover our immediate physical necessities. The money is been utilized with psychological purposes; that is the cause of why the money has taken an exaggerated and disproportioned importance.

We need money in order to have bread, protection and refuge; that is obvious. But when the money becomes a psychological necessity, when we use it with other purposes, when we depend of it in order to attain fame, prestige, social position, etc, then the money assume in the mind an exaggerated and disproportioned importance and from it is originated the fight and the conflict in order to posses it.

It is logical that we have necessity to get money in order to satisfy our physical necessities, in order to have bread and refuge but if we depend exclusively of the money for our own happiness and personal satisfaction, then we are the most unfortunate being on the Earth. When we comprehend profoundly that the money only has as objective to bring us bread, protection and refuge then we put towards it an spontaneous limitation and the result of it is that money does not assume before us the so exaggerated importance that it has when becomes a psychological necessity.

We need comprehend profoundly the true nature of the sensation and satisfaction. The mind that wants comprehend the truth has to be free from those obstacles.

If in truth we want to liberate the thought from the obstacles of sensation and satisfaction, we have to start by those sensation that are more familiar and to establish on them the adequate foundation for the comprehension. The sensations have their adequate place and we understand them profoundly in all the levels of the mind, they do not take the stupid deformation that have already. Many people believe if everything could walk according the political party to which they belong and fight, then we would have a world happy, full of abundance peace and perfection. That is a false concept because in reality nothing can exists if before we have not comprehended individually the true meaning of the things. The human being is too poor internally and for this reason needs the money and the

things for his personal satisfaction. When somebody is poor internally looks for the money and the things in order complete himself and to find satisfaction. For this reason, the money and the material things have taken a disproportioned value and the human being is ready to steal, exploit and lie at every moment. That is the cause of the fight between the capital and the work, between the boss and labourers, between exploiters and exploited.

All the political changes are useless if we have not comprehended our internal poverty. The political system can change again and again, the social systems can be altered again and again but if we have not comprehended profoundly the inner nature of our internal poverty, the individual will always create new means and ways to attain the personal satisfaction at the expense of others' peace.

Immanuel Kant the philosopher in his book "Critique of Practical Reason" and "Critique of Pure Reason;" there is not doubt that the Subjective and Rational Reason could never bring something that does not belong to the world of the five senses. The intellect by itself is rationalist and subjective, always demands demonstrations when listen about reincarnation or Karma, but the truths that can only be perceived by the Inner Mind could not be demonstrated to the sensual people. To demand facts about something in the external and sensorial world is like to demand to a bacteriologist to study the microbes with a telescope or like to demand an astronomer to study astronomy with a microscope. They demand. Yes. However the facts cannot be given to the Subjective Reason because this reason does not have any relation with what does not belong to the world of the five senses. The themes like Reincarnation, Karma, the life post-mortem, etc., are exclusive for the Inner Mind never for the Sensual Mind. It is possible to do demonstrations to the Inner Mind but first of all, the candidate has to have opened his Inner Mind, otherwise how could we do a demonstration to that person? Impossible! Is not it?

We need money in order to cover our mediate physical necessities, unfortunately the necessity is transformed in greed. The psychological "I," perceiving its own emptiness and misery normally gives to the money and things a value exaggerated and absurd that is different than the value that they really have. So, the "I" wants to become externally reach because internally is poor and miserable. The "I" wants to dazzle the others with the things and the money. In this moment, our relation with the money is based in the greed. We always justify our greed with the necessity. The greed is the secret cause of the hatred and the world's brutalities and the aforementioned aspects many times assume the form of legal actions. The greed is the cause of the war and miseries of the world. If we want to finish with the greed of the world, we have to comprehend profoundly that such world is within ourselves. We are the world and the greed of the other people is within ourselves. In reality, everybody lives within our own Consciousness. The greed of the world is within the individual and only finishing with the greed that we carry within will be possible to end the greed of the world. Only understanding the complex process of the greed in the entire levels of the mind we will be able to experiment the great reality.

Now, after having seen this clearly, it is convenient to deepen in the field of the faculties. The intellect by itself is one of the most rough faculties in the levels of the Being; if we

want to turn everything just intellect, we will never capture the cosmic truths. Undoubtedly, beyond the intellect there exists another faculty of cognition and I am pointing emphatically the Imagination. So much has been underrated this faculty and some even call it "the crazy of the house" (an unjust title because if this faculty would not exist, the tape recorder, the car, the train, etc., would not exist either). The wise man that want to create an invention, first has to imagine it and then project that image in the paper; the Architect that wants to built a house, first will have to image it and later project it in a plane. Therefore, the imagination was the one that allowed the creation of an invention; so, it is not something despicable.

Are there two kinds of imagination? We cannot deny that. We could call the first one "Mechanical Imagination" and this kind of imagination is the fantasy itself that is formed by the scraps of the memory and it is even prejudicial. However, in truth there exists another type of imagination; it is the Intentional Imagination, that is to say, the Conscious Imagination.

Nature itself possess imagination and tat is obvious; if were not because of the imagination the entire creatures of nature would be blind; however, because this powerful faculty does exists then it exists the perception and the image are formed in the Perceptive Center of the Being or Center for the Perception of the Sensations. The creative imagination of nature has originated the multiple existent forms.

In the time of the Hyperboreans and Lemurians the intellect was not used but the imagination; then the human being was innocent and the marvellous spectacle of the cosmos was reflected like in a crystalline lake over his imagination. That was another kind of humanity; today produce pain to see that people have lost even the very imagination, that is to say, this faculty has degenerated frightfully.

It is possible to develop the imagination and this would bring us much beyond than the Sensual Mind, this would lead us to the Psychological Thought. Only the Psychological Thought can open the doors of the Inner Mind; if one develops the imagination the can learn to think psychologically.

Imagination, Inspiration and Intuition are the three mandatory paths of Initiation; but if we remain bottled up among the sensorial functions of the intellect it would not be possible to ascends the stairs of the Imagination, of the Inspiration and Intuition. I do not want to say that the intellect is useless, I am far from that affirmation, what I am doing is clarifying concepts. Every faculty within its orbit is useful; a planet within its orbit is useful but out of its orbit is useless and catastrophic. The same happens with the faculties of the human being, they have their orbit. It is absurd to take the Reason or Sensual Reason out of its orbit because then one falls in the materialist scepticism. Why many students of the pseudo esotericism and pseudo occultism are always fighting against the doubts? Why so many student live from school to school and finally reach the oldness not having attained anything?

Through the experience I have observed that those that remain bottled up in the intellect, fail; that those that want to verify the truth with the intellect, fail, because they make the mistake (speaking in a symbolic manner) of wanting to study Astronomy with microscopy or wanting study bacteriology with the telescope. If we want each faculty to be in its orbit it is obvious that we have to reject the doctrines that are called the "Leaven of the Sadducees and Pharisees" and to learn to think psychologically; however, this would not be possible if we remain bottled up among the intellect. So, it is worth to start ascending through the marvellous stair of the Imagination and then to ascend to the second step, the Inspiration and finally we will reach the Intuition.

We need the money, that is truth but it is necessary understand profoundly our correct relation with it. Not the ascetic nor the stinter have ever comprehended what is the correct relation with the money. It is not renouncing nor coveting the money the way that we can reach a just relation with it. We need comprehension in order to realize intelligently what are our own material needs without depending disproportionately from the money.

When we understand our correct relation with the money, then finish the pain that produces the generosity and the frightful suffering that generates the competence. We have to learn to differentiate between the mediate physical necessities and the psychological dependence. The psychological dependence generates the exploitation and slavery.

It is urgent understand the inner nature of that myself if in truth we want to become innerly reach. He that is innerly reach is unable to exploit the others, in unable to lie. He that is innerly reach is free from the obstacles that produce the sensation and the personal satisfaction. He that is innerly reach has found the happiness.

The Consciousness knows directly the reality of each natural phenomena and through the Inner Mind can manifest it. This means that only opening the Inner Mind born the authentic faith in the human being. Observing this aspect from another angle, we will say that the materialist scepticism is the peculiar characteristic of the ignorance. There is not doubt that the illustrious ignorant ones are one hundred per cent sceptics.

Unfortunately, there exists the tendency to confuse the belief with the faith. Even if it seems to be paradoxical we will emphasize the following: "He that has true faith does not need to believe." It happens that the authentic faith is living wisdom, exact cognition, direct experience.

It happens that during many centuries the faith has been confused with the belief and now takes a lot of work to make people comprehend that the faith is true wisdom and never vane beliefs.

## INVERENCIAL PEACE

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