## ASPECT #1.2 - Dividing attention

1.1.4-1.1.6

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Drawing parallels with the initial aspect, inquire about the name of the aspect and maintain a critical approach towards the information presented throughout the course. The more detailed and precise your understanding and perception of the material become, the greater the benefits you will derive.

What does attention entail? How is divided attention defined? What other aspects do we share, and how does this process unfold? What aspects do we hold in common within ourselves? How might this aspect be connected to the preceding one? If there is division, is there also a unification of attention?

Subsequently, explore potential topics for both theoretical and practical work related to this aspect.

**Theory:**

False personalities and the true self.

Illusions: recognizing and addressing them.

Living in a dream: a reevaluation of outdated values.

**Practice:**

Develop the ability to perceive yourself without relying on labels.

Distinguish between essential aspects and personal desires in your self-perception.

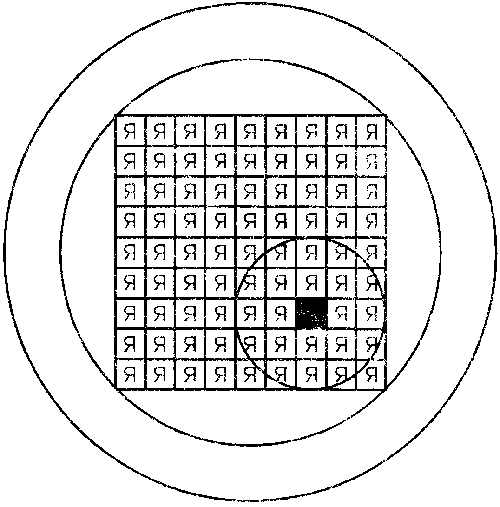
**Theory:**

The second aspect of the initial module commences with the following question, or rather, thesis:

#### False personalities and the true self.

Seek a "group of individuals" interested in self-improvement and striving for perfection.

This question is accompanied by a diagram:



This theme builds upon the foundation laid by the first aspect, which revolves around self-observation and understanding our roles. Its purpose is to assist in shedding false personalities that drain energy, consume time, and hinder the realization of our true level of being.

The exploration of the "Division of Attention" aspect delves into the expanse of the human psyche, where individuals identify themselves. Here, we recognize the existence of various personalities that don't authentically reflect a person's essence but rather act as masks, roles, automatic programs, and external manifestations that have developed inadvertently or mechanically.

It is crucial to decipher the essence of these individuals. Essentially, they are amalgamations of mechanisms, structures, and programs governing the functionality of the body, emotions, intelligence, memory, and other facets of our collective existence.

Gurdjieff asserted that, without a developed "I" or magnetic center, a person becomes different with each passing moment. External and internal factors can alter a person's personality. For instance, a change in mood may lead to different behavior, negative thoughts, anger, and worry, consequently pursuing new goals distinct from those achieved before the mood shift. While this example might seem exaggerated, a thorough examination reveals its validity.

To unravel the internal algorithms and delve deeper into the nature of a person's internal structure, a practice is introduced, extending the work on attention from the previous aspect. This practice facilitates a deeper exploration of our overall presence, uncovering subtle algorithms that interconnect our personalities into a cohesive whole. These algorithms or mechanisms shape and ensure the integrity of the life picture, stitching together frames of film into a single narrative. However, multiple life scenarios coexist simultaneously, and by pursuing different goals or experiencing various states, we activate distinct scenarios. Consequently, our life's film is often a mosaic of shots from different scenarios, leading to unfulfilled desires and a loss of meaning.

Until we cultivate a clear and stable understanding of ourselves and our "I," until we focus our attention on this true "I," we cannot realize our highest purpose or achieve our spiritual goals. Intellectual acknowledgment of this fact marks the initial step toward acquiring a holistic "I." The subsequent step involves identifying the group of individuals aligned with the true "I"—manifestations and emanations striving for self-improvement and a spiritual quest.

In practice, tools will be provided to scrutinize internal processes in detail and observe how desires are activated and switched. The objective is to differentiate between essential and personal desires, further categorizing them into genuine and false. Genuine desires stem from the true "I," while false ones arise from inert, mechanistically formed personalities. Consequently, our collective presence comprises diverse elements, and the task of dividing it, akin to dividing attention, becomes crucial. This work is aimed at discerning what is genuinely significant, what will nourish us and lead to positive outcomes, and what will drain energy and steer us in the wrong direction.

#### Illuminate the stage, putting the spotlight on the vibrant personalities taking their place. The True Self takes command of this radiant spotlight.

Envision your attention as a source, a spotlight illuminating the stage. When this spotlight shines on a personality or any behavioral program, it comes to life, stepping into the limelight. How does this unfold? What is the mechanism behind the spotlight, and who holds the reins of control?

In the ordinary course of life, amid everyday human activities, attention tends to roam freely. The spotlight shifts chaotically among personalities, swayed by external stimuli or memories.

Through self-work, including engagement with the SHIN-LAP program, the goal is to cultivate the skill of steering this spotlight. It involves spotlighting only those personalities and expressions that are pertinent to the moment and align with the situation. Importantly, the selection of these personalities and manifestations should be guided by the true goal, which is none other than the true "I."

Understanding oneself thoroughly becomes crucial—comprehending one's depth, recognizing the nature of requests and desires. Learning to sense oneself unlocks latent superpowers, innate qualities at a heightened level of Being. This newfound awareness allows us to acknowledge and wield attention consciously, directing it purposefully. In doing so, we channel only those aspects of ourselves that are beneficial, necessary for our growth, and apt for the situation. However, laying the foundation for this conscious direction requires the establishment of the center of the true Self or the magnetic center.

#### Why is it crucial to manage the spotlight of our attention? Uncontrolled shifting of focus between different aspects of our personalities leads to a state akin to sleep.

The spotlight represents our attention. When we allow it to roam freely, we become mentally lethargic. Our attention becomes subject to automatic behaviors, fleeting desires, and the superficial allure of the world around us. These distractions are often inconsequential to our true selves and can hinder our progress. Consequently, we waste time, expend unnecessary energy, and forfeit the fruits of our prior focused efforts.

Ordinary consciousness resembles a slumbering state. Events unfold without our conscious influence, and we are often unsure of what the future holds. The world appears random, although occasional patterns may emerge. Yet, our attention plays a vital role in this state. It allows us to become aware of the present moment, enabling us to uncover hidden patterns buried within our unconscious minds. These patterns keep us captive to circumstances and slaves to our desires. Often, we fail to notice the triggers that activate certain automatic responses, perpetuating a cycle of reactive behavior.

In light of the above, it is important to delve deeper than the surface level of roles we play and external reactions we exhibit. It is essential to observe what lies beneath these manifestations, what prompts specific roles and automatic behaviors. The purpose of this introspective work is twofold: to engage in the process itself and to cultivate a heightened sense of attention. To aid in this endeavor, the following exercises are provided.

Next thesis:

#### The desires and states of our false personalities are mere illusions.

Where do these desires originate? Typically, they are influenced by our past experiences. We observe or recollect something and develop a longing to relive the associated experience. Unconsciously, we project our expectations based on previous outcomes. We anticipate the effect.

Drawing from our own experiences, we daydream, imagine, and supplement our knowledge with insights from books and films. In this manner, we shape the world around us, manifesting our dreams and desires. However, are these aspirations truly aligned with our authentic selves? Do they genuinely belong to us, or are they borrowed from others? The answer is disconcerting: we yearn for and desire something that is false.

This stems from our lack of a center, an individual "I." Instead, we constantly follow the influence of the external world and our fabricated personalities. Each of these personas possesses its own goals, whims, and dreams. As we switch between them, we unreasonably pursue new objectives, often neglecting or forgetting the previous ones. Consequently, we remain stagnant, achieving nothing, because our various personalities harbor conflicting aims, pulling us in divergent directions. Unable to attain any of these goals, due to our lack of constancy, we become ensnared in illusion and futile fantasies of what we truly do not want and will never attain.

In essence, we have no right to yearn for nonexistent things, as our foremost responsibility lies in attaining self-awareness and the ability to be steadfast. This is our primary task and objective, enabling us to progress and genuinely desire things for ourselves. Everything else becomes an expenditure of time and energy, perpetuating personal and collective illusions as a consequence of our actions.

Hence, it is of utmost importance to diligently work with our attention and undergo personal transformation.

#### What is attention? Engage in an exercise involving cards and circles: draw, listen, watch, remember, and feel simultaneously.

This proposition highlights the importance of completing the exercise, which aims to deepen our understanding of attention's function, both in terms of sensory perception and intellectual comprehension.

Attention is a form of untapped energy that can be directed towards a specific focus, thereby transforming or studying it. It encompasses our willpower and the allocation of our time. However, attention is not solely synonymous with willpower, nor is it confined to time alone. Through attention, we can achieve focus and concentration. These actions allow us to channel the energy of attention into something more profound, whether it be the creation of artwork, storytelling, calculations, dance, or work. Clearly, attention is a form of unrestricted energy that we can accumulate.

Less obvious, perhaps, is the notion that attention can possess various qualities. It can be superficial or delve into profound depths. Deep attention involves immersing oneself in the intricate details of the object or subject of focus. This new dimension of attention suggests a heightened connection with its target.

To develop the concept of attention through the exercise, you will require cards—ordinary playing cards or Monada Dominion Time Cards will suffice. Additionally, you will need a sheet of paper, a pen or pencil, and potentially another person.

One person will present the cards and verbally state their contents, whether it's the suit, rank, color, or figure. Meanwhile, you will observe the cards, read their contents, listen to the person's descriptions, and simultaneously draw circles on the sheet of paper.

During this endeavor, attempt to discern the sensations that arise within you as you concentrate on multiple activities. What kind of tension manifests? How does it feel? Where does it originate from? With enough effort, you can perceive the workings of your attention. Remember this state—it will facilitate more effective engagement with attention in the future.

#### To discern your essential desires from those that operate mechanically, it is crucial to develop the ability to track their progression from their origin to their manifested actions.

In essence, genuine desires are the aspirations of your true "I" and should be intimately connected to the fulfillment of your life's purpose. These desires can only be realized and actualized through inner work. Self-understanding and self-observation play key roles in this process. By studying ourselves and our inner structure, we gain insight into our authentic selves, which holds the key to understanding our true desires.

The desires of the essence, or the true self, are the genuine desires. On the other hand, personal desires are formed as a result of mechanical living and the development of automatic patterns. To differentiate between essential desires and personal desires, it is essential to grasp the concept of our dual nature, which can be achieved through the practice of divided attention.

Within each of us, there exists a group of personalities or manifestations that gravitate towards higher aspirations, seeking knowledge and posing profound questions. There may be a connection with the true "I" within these manifestations. At the very least, these manifestations and individuals recognize the value of inner work, the significance of effort, exploration, and self-transformation. By cultivating the states of these individuals and aligning ourselves with their aspirations for understanding, we can practically observe how desires evolve and identify their source.

Only through dedicated practice can we learn to recognize when we are in a state of sleep or acting mechanically, and when we are guided by a conscious, free, and purposeful will. Engage in the exercises provided in the practice section, observing yourself closely. Formulate your observations as you did in the previous exercise from Aspect No. 1. This process will enable you to draw conclusions about the nature of desires and gain a deeper understanding of your inner workings.

#### Revaluation of values - to identify those states that are valuable and identify those that are harmful.

The reevaluation of values involves identifying states that are valuable and recognizing those that are harmful. Upon completing this aspect, it is crucial to engage in critical self-reflection and reassess your values and lifestyle. Through observation, you can identify the manifestations that consume your time and energy. These may include small reactions, thoughts, emotions, as well as significant roles that we unconsciously assume in various situations. It is important to let go of these reactions and roles and make a resolute decision to continue moving towards the core of your being.

It's important to acknowledge that these attempts and their descriptions at this stage may appear naive and presumptuous. It is impossible to fully verify the correctness of the chosen path and the algorithm of actions. However, there is no alternative but to follow it and continue the inner work. Reevaluating values is an integral part of this process, which involves revising one's life and elevating the desire for personal growth and self-understanding to the highest level of the value hierarchy. What does this entail? What does it mean? At this point, we may not have clear answers to these questions. However, we can and should explore our own ways of identifying criteria for meaningful work and self-evaluation. This exploration may provide us with an opportunity to gain understanding.

Through your observations, you should have already identified at least one harmful action, program, or behavior in your life. However, in reality, there may be many more. It is important to let go of these harmful patterns and replace them with something better and more perfect. This process of letting go and transformation is essential for personal growth and the pursuit of a more fulfilling life.

### Practice

In this practice, we will focus on perceiving ourselves without relying on labels and categorizations. The goal is to discern between our essential aspects and personal attributes or desires.

Tasks:

1. **Observation:** Take time to observe your manifestations, reactions, and states. Notice how you think, feel, and behave in different situations.
2. **Observational Formulation:** Formulate your observations without using predefined roles or descriptions from previous exercises. Describe your experiences in a fresh and unbiased manner.
3. **Delve into the Essence:** Explore the core of your reactions and states. Identify the trigger mechanisms and understand the nature of your manifestations. Ask yourself questions to gain insight:

* Is this beneficial for me?
* Is this aligned with my true desires?
* Why am I acting or feeling this way in this moment?
* What is the underlying reason behind my thoughts?
* Will these actions and thoughts truly assist my growth?
* Is this a genuine reflection of my true desires?

1. **Recognize Active Personalities:** Based on your observations, form an understanding of the group of states or personalities within you that are eager to work and take control of the spotlight of your awareness.
2. **Objective Assessment:** Objectively assess which manifestations are harmful and unproductive, leading to no real progress or development.
3. **Differentiation:** Ultimately, divide your desires and manifestations into two categories: essential ones, which originate from your internal source and reflect your true desires, and personal ones, which are mechanical reactions to external stimuli, imposed by others, or simply random.

The purpose of this practice is to deepen your attention and gain a profound understanding of yourself. It also aims to develop control over your reactions and states.

In essence, the presence of an observer or awareness in the present moment empowers you to make conscious decisions about how to behave, what to think, and how to feel.

An additional goal is to form a stable understanding of what is truly useful and contributes to your growth, as well as what leads to dead ends. Utilize this understanding to navigate out of negative situations and make choices that align with your personal development.