

THE FALSE PERSONALITY

Certainly, there exists in us, a prejudicial element that is an obstacle to reach the authentic happiness. I want to point emphatically, the False Personality. Undoubtedly, if the personality would disappear, in our hearts only would exist the blessedness.

Unfortunately, the False Personality is formed by some prejudicial elements. Obviously I am talking about the Vanity and Presumption. There is no doubt that if these two elements would disappear from the face of the earth, the life of the human being would change radically.

With the presumption and the vanity many causes and mistaken effects are processed. The vain man wants to ascend to the top of the ladder, to stand out, to trample honours, dignities, hearts, feelings, not worrying about the other's pain. However, the vain man, obviously, feels hurt when somebody hurts him.

Because of his vanity he sacrifices the others, just in order to have what most he dazzles: the new car, the luxury residence, the elegant clothes, etc., it does not matter if he has to take advantage of many people, if through that way or through different ways, will get the necessary money that could let him to show his fatuity.

So, my dear brothers the presumption and the vanity are really serious. There are also the Jealousy and the Preoccupations. The preoccupations are, we would say, like the mosquitoes: thousands of "I's" of preoccupations flutter in our mind, waiting something, to create problems.

As the mosquitoes lay in everything, on the dirt and on the food, in that form are the swarm of "I's-Preoccupations."

They wait for something in what to lay in order to create preoccupations: a concept, a word, an idea, a theory, anything, does not matter what. The "I's" of the preoccupations only wait the instant in which they could create problems. They float in the mind and are perceptible to those that have the Divine Clairvoyance. It is terrible to think, that those "I's" are related with the False Personality.

So, observe how harmful is the False Personality. And about the jealousy, what could we say? The jealous person "makes from a flea a horse," makes problems everywhere. If the beloved smiles, that is reason enough to feel jealousy; after, he calumniates, hurts and makes damage.

But, not only exists the passionate jealousy, there also exists other class of jealousies: the religious jealousy, the political jealousy, etc. There are jealousies that are related with the friendship; nobody can deny it. There are multiple kinds of jealousy and they generate a big deal of pain. All those jealousies, all those "I's" of the preoccupations, of the presumption that undoubtedly is really bad, all that vanity that makes so much ostentation, all of that belongs to the False Personality.

The human beings could be happy if they would not have the False Personality; unfortunately everybody have it. In absence of the False Personality we would live the ecstasy. How happy we would feel! Unfortunately everybody have the False Personality, and that is very grave.

It is necessary to take the determination to eliminate the False Personality. That is possible if we dissect the jealousy, the vanity, the "I's" of the preoccupations, the pride, etc.

When one understand that the presumption is one of the most dense factors of the False Personality, takes the determination to dissect that element and to eliminate it radically.

Let us think in the happiness of the Being and what the False Personality is. The Being, in itself, is happy, infinitely happy. When one eliminates the False Personality, stays in the plenitude of the Being, one enjoys then the blessedness.

Unfortunately, are very few those that care for this class of studies, rare are those that really intent to self-explore themselves profoundly.

Obviously, my dear brothers, we need to provoke a change in us. If a magician, by action of his art, would dissolve the vanity and the presumption, the people would find themselves totally transformed, but they would not know what to do, they would be disoriented, the life to them would not have sense, they would kill themselves, would die. However, it is necessary to eliminate those two elements: the presumption and the vanity.

But the process of change, of the dissolution, has to be methodic, didactic and even dialectic. Otherwise we would die, we would find ourselves disoriented. When one understand this, takes the decision to work in oneself.

We need to become conscious, auto-conscious of our own thoughts, of our own feelings and about the effects that the other human beings produce in us.

When one comprehend the necessity to become auto-conscious, begins to dissolve the factors of the presumption and vanity, also the jealousy and preoccupations. Then a transformation is processed, that obviously, will bring to us the Awakening. To awake is fundamental, is radical.

The "I's" of the presumption and vanity, that belongs to the False Personality, make one to live identify with the things of this world, with the material things, with the events, with the different recurrent events of the time.

One has to learn to produce the separation of the onese;f, the separation of everything. Do not identify oneself with the events, with the situations, with the things, etc. because this identification absorbs the Consciousness and submerges it in the profound asleep. So, we need to awake our Consciousness, and this is possible if we make a separation between us and the things, between un and the events.

So, my dear brothers, we have to become self-reflectives, auto-conscious. Obviously, the work on the disintegration of the elements of the false personality sometimes is very hard and we cannot deny it. We would want to disintegrate certain elements and sub-elements of the False Personality with the intention to achieve the happiness, but unfortunately, and this is the problem, sometimes we feel that we are stagnated.

There are "I's," elements and sub-elements or aggregates of the False Personality that are very difficult to disintegrate; then we need to have a lot of patience, if in truth we want to advance. According we go deeper and deeper inside of ourselves, we also discover that there exist some inhuman psychic aggregates, very difficult to disintegrate.

We do not have to be impatient, specially when, in reality, we have not paid the price to the advance. The disintegration of some difficult elements is possible when one pays. It is absurd to want to eliminate certain sub-elements in immediate form, without to have paid the price.

Remember that those inhuman aggregates, personify our errors, and are in truth, intimately related with Mistaken Causes, with the Karma.

So, do not get surprise if some time you find yourselves stagnated in some element. That element is related to a bad cause. Bad causes produce bad effects and that bad causes or I-Causes, are related with the Law of cause and effect, to the Law of Karma. In those cases it is necessary to pay, in order to make possible the disintegration of those difficult elements.

The Karma not only is paid with pain, it can also be paid with good actions and even is possible the forgiveness through the supreme repentance. Then those I-Causes can be dissolved.

The impatience in these studies is prejudicial to the neophytes; if they want to make serious advances, have to become patients. It is not possible to imagine a serious man without patience. The Christ said: "In your patience possess ye your souls."

A good dose of patience is necessary when we are stagnate in a "I." For that reason it is urgent to become more conscious of ourselves in thought, in feeling, in the word.

Let us distinguish between a talk (lecture), and a prattle. The chatter and the loquacious one are the same; for that reason in our studies we never should accept the word chatter or platter to our lecturers. We do not prattle, I am not chattering; I am a serious man and I have not come here to do that, but to talk with you, and that is different.

The chatter belongs to the loquacious and the talk is found in the Dialogues of Plato, in the talks that had Socrates with his disciples. It would be worthy to study "The Republic" of Plato; in that form we could get a clear differentiation between a talk and the chatter of the loquacious.

The chatter, is by nature something mechanical; the loquacious, is the person that does not have Consciousness of what he is saying, speaks mechanically. The talk is something different: talk is the one of Socrates with his disciples, in his academy, the one of Plato in the Eleusinian Mysteries: that is a talk, there exists reflection.

In this case, the one that talks, that gives the teaching, speaks by Evident Reflection of the Being, selects the appropriate words to each idea, express the ideas with the exact words, as an evident result of the Self-Reflection of the Being. The one that talks, that gives the Gnostic Teaching, in no way could do it mechanically.

Observe the reflective men when they speak, they do so evidently concentrated; they select the words that need in order to express the transcendental ideas of the Being.

So, we have to become conscious of the word, of our feelings and thoughts. There is not doubt that there exist the five principal centers of the organic machine: the Intellectual, the Emotional, the Motor, the Instinctive and the Sexual.

The Intellectual is located in the brain; the Motor center in the superior part of the spinal column; the Emotional, undoubtedly, in the heart, Solar Plexus and sympathetic systems; the Instinctive in the inferior part of the spinal column and the Sexual, obviously in the sexual glands.

We have to learn to control our centers if we want to live consciously. A great wise man said that "we should only use the inferior parts of the five centers of the Being." To many, that must sound estrange the fact that Peter Ouspensky advised the use of the inferior parts of the different centers of the organic machine, but it is correct.

These centers connect us with the practical life, with the concrete factors of life. Knowing how to use them, we avoid the unnecessary waste of energy. It would be absurd to utilize the superior parts of the different centers of the machine when the inferiors have to be used or vice versa.

A concrete example: let us suppose that somebody is busy in a trivial work, in something that does not have importance; let us suppose that in that moment that person is terribly concentrated doing a silly work and at the same time is putting in action the best of his mind and will in order to make a triviality. What we have in this situation, is an useless waste of energy. In order to make a triviality it is enough the use of the inferior part of the organic machine centers; in this form one would avoid the useless waste of the energies.

He that wants to eliminate, we would say, the prejudicial factors of the False Personality, has to learn to utilize the five organic centers.

It is also necessary to know to use the energies that flow inside of the human organism. We have an example of the incorrect use of the energies in the excited thought. An excited mind works incorrectly. Obviously, when the Intellectual Center and the

Emotional are working in coordinate and harmonious form, then they become productive and make splendid, marvellous actions; work very well.

But, what about if the mind is excited, for example, for the sexual energy or by the energy of the Instinctive center or by the energy of the Motor center? In this case, the mind is excited, is working incorrectly. What do we have to do? To submerge ourselves in the Mental center, to go deep into it and to put order inside of the mind, to take the mind out from that state of excitation and to think with entire serenity and logic. I am not talking about the Formal logic, but the Tertium Organum, the Superior Logic.

So, a mind that is excited, is a mind that is working incorrectly. We have to learn to utilize correctly the centers of the machine, if in truth we want to eliminate the undesirable elements of the false personality. There are many mechanical and useless "I's" in the five centers, "I's" of many silliness that have to be eliminated.

The presumption, the vanity, inside of the False Personality, originate from its depths certain reactions that are absolutely mistaken and harmful. Observe how necessary is the self-exploration of ourselves.

According with the process of disintegration of what has to be disintegrated (the elements of the False personality), it will be produced a didactic, and dialectic transformation, and finally the result of that transformation will be the lucid, Awaken Consciousness.

When one, in truth, establishes this teaching in his mind and heart, comprehends the necessity to Sacrifice many things, the necessity to fight for many causes. It is necessary to Sacrifice a lot, in order to achieve the transformation of the forces; to sacrifice the most pleasant in the life of the human being. That, in truth, is indispensable when we want to achieve the transformation.

What do we understand for transformation? To become a different creature, a creature that is related with the Solar Period: that is transformation. But we would not reach the transformation if we do not have patience. I repeat what I said at the beginning: "In your patience possess ye your souls."

The impatience remains stagnated and fails for ever. I don't say that you will not pass through processes of stagnancy; obviously there will be those processes, but if you are patient, will get out of those states.

We need to become more profound in the thought. What the superficial people looks like? The superficial people is like the ponds that are formed in the roads. In the ponds the waters get corrupt and only last the mud. And, what do the people of profound thought looks like? To the profound lakes: there, the live palpitate, there the fish live. We need to become very profound to discover many and many things that the False Personality has. The most grave is, that if one lives identify with the False Personality, if lives in it, then fails and in the long run will have to involutate in the time, inside of the Infernal worlds.

If we reflect profoundly, my dear brothers and sisters, we discover inside of ourselves some errors that help, as foundation to determinate psychic aggregates, really difficult to disintegrate; to understand this is vital. But, how we could brake the mistaken causes, those causes that make us to remain stagnated in a point, from where we cannot get out even if we yearn it?

It is necessary, it is an obligation, the analytic dissection of the error that make us to be stagnated, it is necessary the profound study, related with that psychic aggregate, and also the supreme repentance, and the supreme pain.

There is something here that I have always repeated to you: the disintegration of a any error it is not something just intellectual: it is necessary to pass through Great Emotional Crises, it is necessary to reach the point to even cry tears of blood when in truth, the transformation is wanted.

Then, it is possible to provoke the disintegration of the error or difficult aggregate. Commonly, I repeat, those difficult aggregates have very grave Causes: those causes or I's-Causes, are related directly with the Law, with the Karma. It is possible to get the forgiveness of certain debts when the repentance is sincere.

In certain occasion I was talking with my Divine Mother Kundalini: She, the Sacred Serpent of the Great Mysteries, was coiled in a column, having human face, I supplicated her forgiveness, because obviously I was fighting for the revalorization of certain ethic principles in myself, for the revalorization of certain mystical values, for the regeneration of the Spiritual Gold.

Her answer was definitive: "You are forgiven, my son, I forgive you. Three times I have forgiven you." Certainly in the ancient Earth-Moon, during the Mahamanvantara of Padma or Golden Lotus, I had been forgiven; in the Mu continent, located among the furious waves of the Pacific, I had been forgiven, and now, for third time I needed to be forgiven.

But the Sacred Serpent also said: "In one of those occasions, the second time that I forgave you (pointing the Mu continent), your Karma was frankly so grave, that even having already forgiven you, I did not dare to enter in the Palace of the Lords of karma, because the lords of the Law would have trample me; however, I forgive you..." "Thank you, my mother," was my answer.

In this form, the sacred serpent of the Ancient Mysteries, the princess kundalini, forgives when one is in the maximum grade of stagnancy, when one does not go nor forwards neither backwards.

When one does not move in any form, then there is not other way but to implore the forgiveness to Devi Kundalini Shakty, so she could disintegrate determinate mistaken causes or I's-Causes. Annihilating this causes, the effects are nullified.

So, it is necessary to have patience in the realization of the work. The important to us is to achieve, in truth, the transformation, and it is possible to get it, when one in truth has patience; the impatience does not advance even an inch in these studies.

Anyways, through the Buddhist Annihilation, through the disintegration of all class of inhuman or sub-human elements, reaches the point in which gets the Essence or consciousness totally liberated, awoken, in absence of the False Personality; bringing to us, something that is called blessedness. The blessedness has to be reached, here and now, through the radical transformation.

Through all of this, is how many brothers and sisters comprehend, and feel the necessity to change. It is unfortunate that many, in reality, do not have continuity of purposes, some persevere for a time and then get tired, leave the Work on themselves and in that form do not get any transformation. To reach the transformation, it is necessary the continuity of purposes.

We need to live in state of continuous self-observation; through the self-observation one discover all the processes of the vanity and presumption; then, having that information one can reduce to dust that vanity and that presumption.

It is difficult that somebody could stay in self-observation day and night, constantly, it is hard to find somebody like that. When one really perseveres, brakes the "I's" and liberates the Consciousness, one turn it refulgent and awakened.

It is necessary to change my dear brothers and sisters; the change is urgent and this would not be possible if remain existing in us the False Personality. I want, with this talk, to make you to the reflect... "In your patience possess ye your souls," with patience you will achieve the Awakening...

We need to become conscious of our own thoughts, to become conscious of our own feelings, to become conscious, in truth, of the effect that the people produce in us: we need to become conscious of the environment in which we live and the relations that we have with this environment; we need to become conscious of the relations that we have with ourselves, because meanwhile we would remain existing as unconscious machines, we are doing nothing.

We need to stop been machines. So, my dear brothers, until here the talk of tonight. Now I am prepared to answer questions related with this theme.

** Venerable Master: what is the reason of the discontinuity of purposes?

*** Well, when does not exists a permanent center of Consciousness, does not exists continuity of purposes; but when a Magnetic Center has been established depth in the Essence, then there is continuity of purposes. Normally, the Magnetic center of our own existence is located in the False Personality.

** Of what the authentic personality is made?

*** Certainly, the personality is pure energy. Nobody born with a personality: she is daughter of her time, born and dies in her time, there is not tomorrow for the Personality of the deceased people. when we return, when we get a new physical body, we have to create a new personality.

She, in herself, is energy, but becomes False, in truth, when certain "I's" penetrate inside of it and unfold in it. For example: The "I" of vanity, the "I" of jealousy, the "I's" of the preoccupations, the "I's" of the intellectualism, and in general the mechanic "I's" that utilize that energy, that come to place themselves to take possession of that personality, making it False.

But if we disintegrate those "I's," then it becomes pure; without those "I's" is not longer false, is an instrument to work, but already is not a False Personality.

** Venerable Master: how could we establish in ourselves a strong personality?

*** The personality has to be in balance with the Essence; when a personality is stronger than the Essence, there is unbalance. We need a perfect equilibrium between the Personality and the Essence.

** When somebody achieves the Self-realization, does he confer eternal character to a determinate personality?

*** Well, we could say yes. For example: a Resurrect Master, that can preserve the physical body, obviously will have an eternal Personality in the physical world, it will have other Astral Personality, related with the Astral body, other eternal Personality in the Mental world, related with the Mental body and another Causal Personality, related with the Causal body.

So, there are four fundamental personalities: the Physical, the Astral, the Mental and the Causal. The Physical is governed by 48 laws, the Astral is governed by 24 laws, the Mental is governed by 12 laws and the Causal is governed by 6 laws.

** Been the personality the result of the time, could be possible to consider the Personality as an aggregate?

*** No, because differ of the psychic aggregates in that it last the life of the physical body. The Personality is a receptive instrument, the vehicle of action when is not false, when flows originally and lives in pure and pristine form.

** The Personality of a Master, in the Astral and in the Mental, are different?

*** Of course, the manifestation in the physical world, with the physical personality, is different to the manifestation in the Astral with the astral personality. One is the Mental manifestation and another the Causal one.

The real man is the Causal man, but, really, let us think in what the Personality is. If we achieve the liberation from the False Personality, as a fact we will establish ourselves in the Third State of Consciousness. Observe the newborn children: they live in the Third State of Consciousness that is the "self-remembering," in the remembering of the own Being.

Unfortunately, all of us, because of the false education received, the bad examples of our relatives, fell from the third state, to the second state of consciousness, the incorrectly called walking state, it was equivalent to a fall, I would say, from the heaven to the hell, in the hell of the second state of Consciousness, where the "I's" born, where the psychic aggregates express themselves, where all the inhuman perverse elements, that we have, become stronger. The second state of Consciousness, is certainly, an authentic hell.

** There are some authors that talk about "to sacrifice the suffering;" does the suffering has some relation with the False Personality?

*** People would sacrifice everything except the suffering; people is capable to sacrifice their vices, passions, even their life, everything, except their pain; they love so much their sufferings, do not sacrifice them for anything, and it is necessary to sacrifice the sufferings also, it is necessary to learn from them the most useful, to make good use of the adversities, because the adversities bring always the best opportunities to the Self-Realization.

In that form I understand to sacrifice the sufferings... There are terrible pains, profounds, that penetrate in the Consciousness, if we know how to take advantage of them, if we take good advantage of the received lection; then we sacrifice the suffering.

The truths that we are saying here, are terrible. But, I repeat, it is necessary to pass through the annihilation of the mind, of the feeling, of the Personality, the "I." As a result of so many transmutations, of so many works, finally appear in the depths of each one of us, a different creature, terribly divine.

It has said that through the Death begins the transformation, and it is through the transformation how we will be able to reach the Second Birth, to become terribly divine Beings, beyond good and evil.

** Master, how could we develop the Comprehension?

*** The creative comprehension is developed through the Discernment: it cannot exist comprehension if one does not establish a perfect equilibrium between the Being and the Knowledge. When the Being is bigger than the knowledge, it appears, as Gurdjieff said, a

"stupid saint;" when the knowledge is bigger than the Being, appears, I say, a knave of the intellect.

Actually, the world is governed by knaves, that is the origin of the chaotic state in which the humanity is. To establish the equilibrium between the Being and the knowledge is indispensable. One establishes that equilibrium through the Meditation.

If for example, we study a biblical versicle and we only use the Formative center, the center that examine the Intellect; well, obviously we are going very wrong, we are destroying that center, but if we study the biblical versicle and we absorb ourselves in profound meditation, with the intention to become conscious by Illumination, then is formed, we would say, an interchange between the Being and the Knowledge. The knowledge fuses in the Being and the Being fuses in the knowledge, and from that whole fuse appear the alive flame of the comprehension.

** Venerable Master: Could be possible the existence of the subjective repentance?

*** Yes: there are subjective and objective repentances. The subjective repentance, is mechanical, and sometimes is made by compulsion; somebody make us to understand that one has made a mistake, and then one regret that mistake. That is a mechanic repentance.

We do not need mechanic repentances, we need the conscious and objective repentance, reached only through the Dialectic of the Consciousness. Only through the Dialectic of the Consciousness, of the intimate Dialectic of the Being, it is possible to achieve the real, authentic repentance, that obviously will have to let us to reach a profound change in our inwardness. Anyways, my dear brothers and sisters, I am showing the path of the transformation: this path let us achieve the self-awakening, the real Objectivity of the Consciousness, and that is what really counts: the transcendental.

** That mechanic repentance, could be the one of the mystical people, moved by emotive clashes?

*** Well, we could not say that, in that form, to speak against some mystical people. Many times a humble woman that lights a candle in front of a saint, can make prodigies that could never be done by a professor of atomic physics. So we have to be very careful with the words. I am mathematic in the investigation and demanding in the expression; for that reason I demand in you exactness in the words.

INVERENCIAL PEACE

Samael Aun Weor