

THE PSYCHOLOGICAL "I"

Different pseudo esoteric schools stress the preposterous idea of a duple "I". The first they qualify as the Superior "I", the second is denominated the Inferior "I". We say that superior and inferior are two parts of the same thing. Much has been said about the Alter Ego even praising and deifying it, considering it to be divine. In the name of Truth it has become indispensable to say that the superior and inferior are two aspects of the same Ego, and therefore the praise of the first and the underestimation of the second, result without doubt, in something incongruous.

We make an accurate differentiation between that which is the "I", and that which is the Being. One may protest to us that such a differentiation is nothing more than another concept emitted by the intellect. We base ourselves in our own direct experiences. We know very well the diverse forms of intellectualisation that exist, and that you have your justifications, the desire to project all that which has the flavour of the Ego. It is clear that the Ego does not wish to die, and that it wishes to continue in some exquisitely subtle form, if not in its dense and gross forms. Nobody is going to want to see their beloved Ego, "I", reduced to cosmic dust, just like that, because some bloke in a lecture room said so.

It is quite normal that the Ego does not want to die, and that it seeks comforting philosophies which promise it a little corner in heaven, a place at the altars, or an afterlife full of infinite blissfulness.

It is necessary that we comprehend that all in this world in which we live passes, the ideas pass, the people and the things pass. The only stable and permanent thing is the Being.

** Master, of what substance are the psychic aggregates made?

*** The intellectual animal wrongly called man does not yet possess an individual mind, has not created it, has not formed it. The Mind (Manas, mental substance) is lacking in individuality, having various forms, which are constituted in the form of psychic aggregates, which are not unknown to Esoteric Buddhism.

All these many quarrelsome and loud mouthed "I's" which together form the myself, consist of more or less condensed mental substance. It is this which is the reason for us continually changing our minds. (Eg: Real estate agents.)

The "I" which pledges eternal love to a woman, is tomorrow displaced by another which has nothing to do with the pledge, and then he with-draws, leaving the woman disappointed. You can see that there are infinite forms in the Mind, and the manner by which they control the principal centres of the brain and how they play with the human machine.

** Master, on this planet the "I's" make life tolerable; if we dissolve them, wouldn't our life become very tedious?

*** Authentic happiness is based on the Revaluation of the Being. It is unquestionable that each time the Being passes through an Intimate Revaluation, he experiences authentic happiness. Unfortunately, we confuse pleasure with happiness, and enjoy ourselves bestially with alcohol, drugs, adultery, games, etc.

The limit of pleasure is pain, and all forms of enjoyment change into pain. Obviously, the elimination of the Ego revalues the Being, resulting in authentic happiness.

** Master, is the formation of a Mental body urgent in order to not have so many thoughts?

*** Certainly, the intellectual animal does not possess individual mind. Instead, a mind has many thoughts. Creating the Mental body and dissolving the Ego is urgent when one wants the authentic revaluation of the Being.

** Master, would it be possible that a person who gives money to the church, who reads the bible, who does charitable work and other virtuous things, could have "I's"?

*** The "I" disguises itself as the saint, the martyr, the penitent, the good husband, etc. Many virtuous people have psychic aggregates. Remember that there is much virtue in the wicked, and much evil in the virtuous.

In the midst of the cadence and the perfumes of the temple lurks the misdeed; the most abject criminals assume pious postures, semblances of martyrdom, etc. In the abyss there are many mystics and anchorites who believe that they are doing very well.

** Master, what happens to the spiritual value of the good intentions of a sincere person who lives wrongly?

*** Remember that the path which leads to the abyss is paved with good intentions. "Many are called and few are chosen." The evil of all epochs have had very good intentions: Hitler, full of good intentions, oppressed many countries, and because of him, millions of people died. The executioner who carries out an unjust order full of magnificent intentions assassinates his fellow man. We must not forget the Holy Inquisition; then, inquisitors with magnificent intentions, condemned many poor wretches to the stake, rack, etc. Important are the good works, and not the good intentions. The results are what speak; good intentions do not help if the facts are disastrous.

** What is the procedure to free oneself of defects?

*** It is urgent and unpostponable to analyze and annihilate the Ego in a voluntary and conscious manner. In relations with people, the hidden defects bloom spontaneously, and

if we find ourselves in a state of alert perception, alert novelty, then we see ourselves just as we are. The discovered defect may be submitted to analysis, in meditation, with the purpose of being comprehended. It is not sufficient to comprehend the defect, it is necessary to arrive at its profound meaning; any glimmer of consciousness may illuminate us and in thousandths of a second capture the profound meaning of the defect.

Elimination is different; somebody may have comprehended a defect and even have penetrated its profound meaning, and not have eliminated it. This is indispensable to remain free of the defects.

Our personal Ego is a sum of "I's". The intellectual animal is a machine controlled by "I's"; These are the "Red Demons" mentioned in the "Book of the Dead" of ancient Egypt. It is indispensable to know that the only thing worthy of leading us within is the Essence; unfortunately, this in itself is dispersed here, there, and everywhere, bottled in each one of the different "I's".

In trying to fundamentally comprehend any defect of a psychological type, we must be sincere with ourselves; unfortunately the mind always seeks excuses to justify the errors. It is necessary for us to self explore in order to know ourselves profoundly.

Any error is polyfaced and functions in the 49 regions of the Mind. The psychological gymnasium is indispensable, and this is life; in human interrelation, in co existence with our fellowman, there exist infinite possibilities for self discovery; however, it is obvious that self vigilance must proceed in us from moment to moment.

The dissolution of the Ego is precipitated if we know how to utilise to the maximum the worst circumstances, those which offer us the best opportunities.

The control of intimate defects is superficial, and is condemned to failure. The elimination of our defects is necessary, with that we establish in our consciousness appropriate foundations for correct action. Comprehension is the first, elimination is the second.

That which make every child beautiful and adorable is their essence; this in itself constitutes their true reality. The normal development of the essence takes place in the first five years; in order to continue this growth, something very special must happen, which is the work on oneself. The unfolding of the essence is only possible based on conscious works and voluntary sufferings.

We must know that we have within us that which is called Ego, "I", etc. and that within it we find entrapped the Essence, and this is lamentable. Dissolving the "I" is indispensable; this is the real meaning of work on oneself, then no one could liberate the Essence without previously disintegrating the psychological "I". As the psychic aggregates are being disintegrated, the essence is emancipated and grows harmoniously.

It is unquestionable that when the psychological "I" dies, the Essence shines, conferring on us beauty, true happiness, and the powers which she possesses.

The intellectual mammal does not have a definite individuality; this lack of individuality is the cause of all bitterness. Our physical body is a complete unity and works as an organic whole, unless it is sick; but the interior life of the humanoid is in no manner a psychological unity; we lack psychological organisation in our intimate interior. The humanoid does not have a permanent "I", rather a multitude of different absurd and infra-human "I's". The poor intellectual animal is similar to a house in disorder, where, instead of a master there exist many servants who want always to rule and do whatever they desire.

The major error of pseudo esotericism is to suppose that one possess an immutable and permanent "I" with neither beginning nor end. If those who think thus awaken consciousness for an instant, they would be able to see their own multiplicity. Thinking that a person called Luis is always the same person is absurd; no person is always the same since constantly they are falling into contradictions and changes.

When the "I" wants to continue here and in the after life, it deceives itself with the false concept of a divine and immortal "I". None of us has a permanent "I", and neither do we possess legitimate individuality. If we think of each "I" as a different person, we must emphatically affirm the following: "Inside each person living in the world there exist many people." Each one of these persons struggles for supremacy, wants to be exclusive, and believes he is the all, despite being only a small part. We can never know ourselves without self observation. While ever a person persists in thinking himself to be one, it is clear that any internal change is more than impossible.

Reflecting a little on the diverse circumstances of life, it is worth the trouble to comprehend seriously the bases on which we rest. One person may base himself on social position, another on money, etc. The most curious is, whether rich or poor, we need all people, and live for all, regardless of our being inflated with pride. In all of this we believe ourselves to be very strong, and are frightfully weak.

It is urgent to self observe from moment to moment with the intention of knowing clearly the fundamentals on which we base ourselves; when one discovers that which is most offensive in a given instant, then he discovers the bases on which he rests psychologically.

People are shocked by the spectacle of a conflagration; and so, they desperately seize hold of the most implausible things; they are people attached to those things which do not have the least importance, this equates to being in a state of absolute unconsciousness.

The most grave aspect of our tragedy is that we think that we are thinking, feel that we are feeling, when in reality it is another who in a given moment thinks with our martyred brain and feels with our aching heart. How many times do we believe that we are in love,

and what happens is that another "I" within the "myself", full of lust, utilises the heart centre.

As we work on ourselves, we come to comprehend each time more and more the necessity to radically eliminate from our interior nature all that which makes us so abominable.

It is the worst circumstances of life, the most critical situations, the most difficult facts, which are most propitious for intimate self discovery. If one, instead of losing ones head, identifying, becoming fascinated with the things of life, remembers himself, he will discover with astonishment certain "I's" of which he never had the least idea or suspicion.

The sense of intimate self observation is found atrophied in all human beings; self observing from moment to moment, this sense unfolds in a progressive manner, and as the sense of self observation continues to unfold due to continuous use, we come each time to develop more capacity to perceive directly those "I's" about whose existence we have never had any information, and we discover that each one of them has unmistakable psychological characteristics by means of which we pin down, take in intuitively, their intimate nature.

In the beginning, the esotericist, not knowing where to start, senses the necessity to work on himself, but finds himself completely disoriented. Exploiting the most difficult moments, the most adverse instants we discover our most conspicuous defects, which we must urgently disintegrate. Before going to sleep it is convenient that we examine the things which occurred during the day. We remember that in esotericism, good is all that which is in its place, bad is all that which is out of place. What would you think of a meek and tolerant man who blesses the band of assailants that mean to rape his wife and daughters? What is your opinion of an obliging man who in a given moment lends a dagger to an assassin.

The crime disguises itself in saintliness, uses the greatest virtues, presents itself as a martyr. Within the perfume of prayer the crime conceals itself.

Seeing such creations, observing those monstrosities of the inferno, within which we find bottled our very own consciousness, is made possible by the progressive unfolding of the sense of self observation.

The sense of self observation permits us very clearly to see the "I" that we are dissolving and the clear and definite results of our interior work. It is interesting to observe these beasts becoming smaller and finally disintegrating, liberating the essence which was bottled in that defect. All of this implies naturally, successive works over time, always continuous, then, no "I" may ever be disintegrated instantaneously.

Without having brought about the psychological disintegration of all those abominations, ambitions, envies, etc., although we become honest, honourable, sincere, charitable people, beautiful inside, etc., obviously we are nothing more than whitened sepulchres,

externally beautiful, but inside we are full of nauseating putrefaction. Many are the people who suppose, that by virtue of good intentions it is possible to reach sanctification. Obviously, while psychological aggregates exist in our interior, our pious expression and our venerable face, will not be able to reach sanctification.

In revolutionary psychology one must make clear to oneself the necessity for radical transformation, and this is only possible by declaring on ourselves a war to the death, merciless and cruel. Without the existence of a genuine individuality in ourselves, it is impossible to have continuity of purpose. That which a particular "I" affirms in one instant may not have any seriousness owing to the concrete fact that some other "I" may affirm exactly the contrary in another moment; The most grave is that there are people who assert emphatically that they are always the same. The individual in himself is no more than a machine that just as quickly serves as a vehicle for one "I" as for another.

Obviously, if one does not fight against life, one is devoured by it, and rare are the aspirants of truth who do not allow themselves to be swallowed by life; if we do not work on ourselves, we involute and degenerate, thus it is not possible for a Real Man to arise by virtue of the mechanical evolutive Law, since this Law has its counterpart which is involution. One evolves perfectly until a certain point and after begins the involutive process; for each ascent there follows a descent, and vice versa.

Within the intellectual animal exist germs or seeds, which, advantageously unfolded convert us into true men, for this is needed a suitable environment, for it is well known that a seed in a sterile environment does not germinate, it spoils.

If in reality we want the union with the divinity we need urgently a true revolution of Consciousness. The revolution of Consciousness has the following three basic factors: To Die, To Be Born, To Sacrifice for humanity. Let us study that which must die in us, that which must be born, and why we must sacrifice ourselves for humanity, for others.

It is urgent to know that the "I" is a group of entities that enjoy certain self independence. These "I's" quarrel amongst themselves, and the mind is the battlefield. Each one of them projects itself in the different levels of the Mind, trying to satisfy their animal instincts, nourishing themselves on our vital principles. The "I" which today declares eternal love to a woman tomorrow hates her.

Within the man there constantly arise contradictions, which is the reason why man is nonetheless not a man, but rather an intellectual animal. The intellectual animal does not have a Soul, his soul is divided. When the "I" dies, the soul is liberated, and it is then that man can have real continuity of purpose, a real, permanent centre of consciousness. Only in a man with soul does there not exist internal contradictions. Only where there do not exist internal contradictions is there genuine internal peace.

The psychological "I" vilely consumes the psychic material in explosions of anger, greed, envy, lust, etc. To eliminate the "I" is a difficult task. The "I" is dissolved by means of rigorous comprehension. Coexistence with our fellowman, our dealings with people, is the mirror in which we may see ourselves in our entirety. In our dealings with people our

defects flourish, and if we are vigilant then we see them. Every defect must be first analyzed and after comprehended with the heart. When a defect is comprehended in all the levels of the mind, its corresponding elements disintegrate, that is to say, a small "I" dies. Each time a defect dies, something new is born in its place, a virtue, a power of the soul, a truth, etc. etc.

It is urgent to pass through the mystic death, it is necessary to fabricate Soul, it is indispensable to sacrifice ourselves for humanity, we have to give our life for our fellowmen. The perfect marriage had a beginning, and because of this it also has an end.

Pain is the result of our own errors; when one commits an error, the fruit is pain. We commit errors because we are imperfect; we are imperfect because we have the "I" within. When the "I" disappears, authentic and real happiness comes to us.

INVERENCIAL PEACE

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