Conference 27 from Phase A.

CONF. 27

TECHNIQUE FOR DISSOLVING THE EGO. THE DETAILS

This chapter is esoterically entitled “Death”, because whoever begins to disintegrate his defects begins to come out of the circle in which all humanity is caught. Then, when they are going to invite him to commit some misdeed, the others say: “he is no good for anything; that one is a dead man”, because he does not follow the road of the rest of humanity.

Every human being carries within himself a divine spark that is called Soul, Buddhata or Essence. In short, it has different names, but in reality it is a divine spark that impels us and gives us strength to undertake a spiritual work such as the one I am teaching you. That Essence or soul is trapped in all our wickedness, defects or psychological egos, which esoterically are called “Ego”, and which are the ones that do not let it manifest freely, because they take over as spokesmen and take command of the person. Then, with the work of the disintegration of the defects, it goes on growing and becoming stronger; it goes on manifesting with more clarity, with more strength. It goes on becoming soul.

I am going to give an example: this tree stands on its main roots, they do not feed it, but rather hold it up against the winds and its own weight so as not to fall, not to collapse. And its very tiny roots are the ones that spread through the rest of the earth, and go on absorbing the sap to feed it.

Likewise is the Ego of ourselves or of humanity. The thick roots that hold up the tree symbolize the capital defects, such as lust, revenge, anger, pride and others. The small roots symbolize the details, those very tiny manifestations that belong to this or that defect, which we do not believe to be defects but which are its nourishment. The Ego is nourished by all those minute details that we have in great quantity.

We have to begin to self-observe in order to see the thousands and thousands of negative details that we have, which are the ones that nourish the trunk. So it falls to everyone who wants to be saved from the disaster that is coming: to set about taking the nourishment away from that tree, which are the minute roots. Negative details such as bad thoughts, hatred, the envy that one feels toward other people, ambition, helping oneself to coins and insignificant things, telling lies, saying words full of pride, greed; in short, all those things that are negative at bottom, one must begin to disintegrate them seriously.

There is another divine spark called the Divine Mother, whose mission is to disintegrate the defects with a lance that she possesses. However minute the detail may be, one must ask the inner Divine Mother: “My Mother, remove this defect from me or disintegrate it for me with

your lance." She will do so because that is her mission, to help us in that way so as to gradually liberate us. Thus the tree no longer grows, but rather goes on starving, goes on drying up.

What I teach here is to be put into practice, into deeds: wherever one goes, whether one is working or whatever one is doing, one must pay attention to the mind, heart and sex. They are the three centers through which every defect manifests, and when it is manifesting, be it through any of those three centers, the request to the Divine Mother comes immediately so that She may proceed to disintegrate it.

With this work of the Death of the Ego that I am pointing out, scientific chastity is acquired and one learns to love humanity. Whoever does not work with the disintegration of the defects can never attain chastity, nor can they come to feel love for others, because they do not love themselves.

The disintegration of the defects and astral projection are the only formulas for the rescue.

Example: A girl is invited to go dancing at a discotheque; she asks her mother's permission, and the mother denies it to her. Let us imagine the inner reaction:

- She feels frustrated.
- She becomes angry.
- Self-love reacts.
- She compares herself with her friends.
- She does not want to obey.
- An ego tells her to insult her.
- Another ego wants to argue.
- Another ego weeps.
- Another ego shouts and answers with rage.
- Another ego wants to hit her.
- Another wants to fight, to argue.
- Another wants to push her.
- Another ego is afraid of what the boyfriend might do.
- Another worries because he could be taken from her.
- Another worries about what her friends will say.
- Another imagines what a good time they will have.

- Another worries about what they will think.
- Another ego wants to drink.
- “I should not have said anything to this old woman”, says another.
- She becomes angrier.
- Another ego wants to dance.
- Another ego feels bored.
- Another wants to smoke.
- Another feels shut in.
- Another ego wants to commit suicide.
- Another says: “what a boring life”.
- “Why was I ever born into this family?”.
- Another ego feels resentment toward the mother.
- Another ego would like to caress the boyfriend.
- The ego of lust protests.
- The ego of lust suffers.
- The ego of hatred feels great rancor toward the mother.
- One says: “I hope this old woman dies soon”.
- Another: “Some day I will take revenge”.
- And another: “I will not forgive her for it”.
- “Maybe my father will let me”.
- Another proposes: “Better let's run away from home”.
- And another says: “I am afraid to do it”

Some time passes and the young woman continues remembering all the suffering that her mother caused her; she still wants to take revenge; she never tires of telling people how bad her mother is, etc.

End of Conference 27.