

Ego Personality And Essence

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There exist three types of Acts:

- 1. **Acts of the Ego** or recurrences (from not being in vigil). They happen again with their consequences.
- 2. **Accidents** (from being asleep). They provoke new recurrences.
- 3. **Conscious Acts** (for which we must be awake).

What is the Ego?

Distinct Names that the Ego Receives

- I-s.

- Psychological Aggregates.
- Defects.
- Errors.
- Desires.
- Temptations.
- Instincts.
- Ways of being of the me-myself.
- Sins.
- Red demons of Seth.
- Devils — interior Darkness.
- Injustice.
- Ignorance.
- Suffering.
- Pain.
- Memory.
- Trapped Consciousness.
- Error.
- Mechanical memory.
- Concepts.

Some Things About the Psychological I

The psychological I-s are born of the impressions not transformed in any of our existences. They go on strengthening themselves through the passing of the centuries; they manifest themselves through the lack of self-observation or vigil. The psychological I has a molecular nature. It belongs, therefore, to the fifth dimension, but can take possession of our personality and, through it, of our physical body. Each I has its own personality.

The New or Recently Created I-s

In these last existences we have created very many I-s that previously we did not have. Examples: I of the telephone, of the cell phone, television viewer, driver, reader, moviegoer, citizen, pornography, DVD, etc.

There are Very Old Psychological I-s

For example: the I of laziness, which is the father of all. Let us see some details of Laziness: I of idleness, I of partying, I-amuse-myself, I-am-bored, I-degenerate-myself, I-disobedient, I-have-antipathy, etc.

The I Evolves

There exist the lustful I-s. It is a very extensive family. Let us see some: I-fornicate, I-adulterate, I-go-to-the-brothel, I-conquer, I-masturbate, I of anal sex, I-passive-homosexual, I-ac-

tive-homosexual, I-auto-homosexual, I-zoophile, I-lesbian, I of incest, I-celibate, I-practice-oral-sex, I-cunnilingus-performer, etc. These I-s in each existence increase their molecular weight and make their force of manifestation become greater, if there is no work upon them.

All the I-s Can Be Eliminated

To eliminate a psychological I, it is necessary to be in vigil in order to be able to discover it; then to observe what it does, why it does it, when it does it, etc. Then to comprehend it, and finally to kill it by asking the Divine Mother to eliminate it. This procedure is called psychological death.

If we do NOT work upon ourselves, the I-s will die in Involution.

The psychological I takes possession of the physical body and makes us do what it likes. The I makes us commit many errors, exhausts our energies, and prevents any advance toward our Being.

The I Originates Recurrence

Each I brings with it the accounts to collect and to pay; if we do not work upon it in order to comprehend it, we will go on repeating the lesson until we apprehend all that there is to apprehend.

The I is Desire

All our I-s manifest themselves as desires: I-desire-to-drink, I-desire-to-dance, I-desire-to-copulate, I-desire-to-eat, I-desire-to-speak, I-desire-to-amuse-myself, etc., etc., etc.

Consciousness trapped in the defect = Wisdom of Evil.

Consciousness liberated after the death of the defect
= Light — Wisdom — Fire — Love (capacity to do).

What is the Personality?

The personality is an energetic vehicle. It is formed in the first seven years of life and is strengthened in the rest of the existence. It is born in time; it dies in time. There exists no future for the personality. It is formed in each existence so that the I-s may manifest themselves in the physical body.

With each physical body its own personality is formed.

The personality is formed of many fractions; each I has its own.

The personality is formed from imitation.

The personality fascinates us with the world.

The personality keeps us hypnotized.

Some Elements that Form the Personality

- Name.
- Surname.
- Sex.
- Age.
- Education.
- Economic position.
- Place — Language.
- Concepts.
- Habits.
- Fashions.
- Customs.
- Norms.
- Fears.
- Laws of the Country.
- Trade.
- Profession.
- Titles.

Types of Personality

There exist two types of personality:

- 1. The **passive Personality**, at the service of the Being. It is receptive.
- 2. The **active Personality**, at the service of the I. It keeps us identified.

What is the Essence?

The Essence is what is true, real, immortal of each one of us; it is the only thing that is truly worthwhile.

One hundred percent of our Essence is immortal, but it is found divided in two parts:

- One that is free and auto-conscious, with 3% of awake and free Consciousness.
- The remaining 97% of Essence is innocent and trappable, with the purpose that we liberate it and make our own creation, in order to be able to extract the wisdom of evil.

The 3% of Essence manifests itself in the first years of existence, but on arriving at seven years — when we possess the use of reason — it finishes falling asleep; and only in a few cases will the voice of the Consciousness be heard again.

Let us see an example of action:

A young woman goes to the cinema with her boyfriend. Her mother tells her to be careful, not to go and make a mistake. The girl returns home and tells her mother that she was right — that the boyfriend proposed sex to her, but that she acted "consciously." That when he proposed it, she "consciously" said no.

But let us see what really happened:

The I of lust told her to accept.

The personality is distinct — it thinks she could become pregnant, that this would ruin her life, that she has no guarantees, etc., etc.; it was the personality that rejected the proposal, and not the Consciousness, as she supposes.

The Consciousness did not intervene at any moment. The Consciousness would have told her: "This is not my match, this is a stranger who only wishes to amuse himself. The woman of this one is so-and-so, etc., etc."

If we reflect upon any of our acts, we shall realize who the actors are — what was in excess, what was lacking. This topic presides over self-observation; for this reason we must become reflective and know how to differentiate in each act the actor.

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