

# Technique To Dissolve The I

*by Samael Aun Weor*

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Every human being carries within himself a divine spark 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, like the one I am teaching you. That Essence or soul is trapped in all our evils, defects or psychological I-s — which esoterically are called the "Ego" — that do not let it manifest with liberty, because they take the voice and command of the person. With the work of disintegrating the defects, it goes on growing and strengthening, manifesting itself with more clarity, with more force. It is converted into soul.

Let me give an example: this tree is standing on its principal roots; they do not nourish it, but rather they sustain it against the winds and the weight of itself, so it does not fall, does not collapse. And its very small roots are the ones that extend through the rest of the earth, and go on absorbing the sap to nourish it.

Just so is the Ego in us or in humanity. The thick roots that sustain the tree symbolize the capital defects, such as lust, vengeance, anger, pride, and others. The small roots symbolize the details, those very small manifestations that pertain to this or that defect — that we do not believe to be defects, but that are its nourishment. The Ego is nourished by all those minute details that we have in great quantity.

One must begin to self-observe ourselves to see the thousands and thousands of negative details we have, that are the ones that nourish the trunk. Thus it falls to all who wish to save themselves from the disaster that is coming: to begin to take away nourishment from that tree, which is the minute roots. Negative details such as bad thoughts, hatred, the envy one feels against other persons, ambition, taking coins and insignificant things, telling lies, saying words full of pride, greed — in short, all those things that are negative in the depth, one must begin seriously to disintegrate.

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 internal Divine Mother: "My Mother, take this defect out of me, or disintegrate it for me with your lance." She will do so, because that is her mission — to help us in this form so we may go on liberating ourselves. Thus the tree no longer grows, but rather it goes on under-nourishing itself, it goes on drying up.

What I teach here is to be brought to practice, to facts: wherever you go, working or whatever you are doing, you must pay attention to mind, heart, and sex. They are the three centers through which every defect manifests itself; and when it is manifesting itself, whether through any of these three centers, immediately comes the petition to the Divine Mother that She proceed to disintegrate it.

With this work that I am pointing out — the Death of the Ego — scientific chastity is acquired, and one learns to love humanity. He who does not work with the disintegration of the defects can never arrive at chastity, nor can he come to feel love for others, because he does not love himself.

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

## Example

A young woman is invited to dance at a discotheque; she asks her mother's permission, and the mother refuses. Let us imagine the interior reaction:

- She feels frustrated.
- Anger comes upon her.
- Self-love reacts.
- She compares herself with her companions.
- She does not want to obey.
- An I tells her to insult her.
- Another I wants to argue.
- Another I weeps.
- Another I shouts and answers with rage.
- Another I wants to hit her.
- Another wants to fight, to argue.
- Another wants to push her.
- Another I has fear of what the boyfriend may do.
- Another worries because someone may take him away from her.
- Another worries about what the friends will say.
- Another imagines how well they would have had it.

- Another worries about what they will think.
- Another I wants to drink.
- "I should not have said anything to this old woman," says another.
- More rage comes upon her.
- Another I wants to dance.
- Another I feels bored.
- Another wants to smoke.
- Another feels closed in.
- Another I wants to commit suicide.
- Another says, "What a boring life!"
- "Why was I born into this family?"
- Another I feels resentment toward the mother.
- Another I would like to caress the boyfriend.
- The I of lust protests.
- The I of lust suffers.
- The I of hatred feels much rancor toward the mother.
- One says, "I hope this old woman dies quickly."
- Another: "Someday I shall take revenge."
- And another: "I will not forgive her."
- "Maybe my father will let me go."

- Another proposes, "Better, let us 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 her mother caused her; she still wants to take revenge; she does not tire of telling people how bad her mother is, etc.

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