

CHAPTER LVI

## The “Ego” and the “Superego”

**T**he final purpose of the soul is to dismantle the Ego within it and to identify with the Superego which is a part of the divine Totality. However, the problem of union with the divine is hereditary.

The person on earth “lives in sin”, enjoys the pleasures of the senses, torments his fellow man, and nature herself, producing a total of sins which, after the “death” of the flesh, his Ego is charged with them and bears them to the beyond, until the absolute coupling with the Superego, which exists forever as its eternal Archetype.

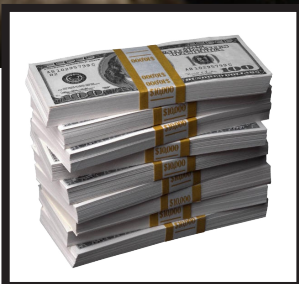


Because sin is a breaking of Symmetry, that is to say, violence of harmonic relations of the laws of Heaven with man himself, when the Ego is encumbered with serious sins, its journey to its Superego is a difficult journey, bitter, and painful, because the codes and numbers of the sinful Ego cannot identify with the divine prototypes of the Codes and Numbers of Heaven.

The Ego in this case will ascend and descend the scales determined by the Laws and the Archetypes of Eternal Life.

The indicator of the moral collapse of the individual Ego determines the manner of life of the future union with its Superego.

If a person loses his moral orientation in the Earthly World and his soul accommodates actions and spirits of demons, he will be charged with a painful experience in the world of the Beyond, with a series of ascending and descending situations where the laws of Cosmic Justice, of Order and of Symmetry, will keep him separated from his Superego until he reaches an end that the Laws and the Archetypes themselves decree.



Sin is a breaking of Symmetry, that is to say, violence of harmonic relations of the laws of Heaven with man himself.

How long can such a painful experience last? And what is the end, the final atonement that concerns the union of the Ego with its Superego?

Spiritual Eternity has other ways and other temporal measures, than those that man perceives on this earth. However, it too has its intermediate stations, rules, and periods.

All these things, to be sure, surpass human perception. However, the law of progressive proportion in the ascending kingdoms of the Heavenly World leaves us margins to understand how, when the ego reaches the highest state of its spiritual fulfillment, without any further cause of return, it will unite with its superego, its divine soul, its Eternal archetype.

The union of the Ego with the superego is the union of its individual soul with the soul of the world. The superego absorbs and assimilates the ego, only when this has rid itself of the sins it committed in the Earthly World.

The person on earth "lives in sin", enjoys the pleasures of the senses, torments his fellow man ...





The superego is in the zone of the membrane that unites the sensory with the Heavenly World.

The superego is in the zone of the membrane that unites the sensory with the Heavenly World. The superego is neither a copy, nor symbol, nor a representation of the man of the senses.



If a person loses his moral orientation in the Earthly World and his soul accommodates actions and spirits of demons, he will be charged with a painful experience in the world of the Beyond.

The superego pure Essence of Spirit and only as fully Spirit does it act in the horizon of the Beyond.

But why is there this duality between the ego and the superego?

Why at the moment of purification of the ego can it not evolve into the superego, since in their mental content both are identical?

Why does the superego wait at the boundaries between the sensory and the spiritual world to unite with its ego, which will come after the physical "death" of the flesh that hosts it?

How long can such a painful experience last? And what is the end, the final atonement that concerns the union of the Ego with its Superego?





The participation between the Physical and the spiritual Intellect is covered by the Ether ...



The superego belongs to the Heavens. It has Entity, with prime material the ethereal light.



The union of the Ego with the superego is the union of its individual soul with the soul of the world.

The superego belongs to the Undivided Essence of Being. The superego is part of the Invincible Essence of the Undivided, which when it fragments in order to order the world, distributes the Ego to the totality of human societies of the past, present and future world.

While man, nature, the Cosmos, the entire universe are made up of mental material, after the membrane-belt there is the absolute separation between the physical world where the laws are expressed and the spiritual world where the laws are constituted.

The participation between the Physical and the spiritual Intellect is covered by the Ether which produces the instantiation of the Laws and the Archetypes.

The superego belongs to the Heavens. It has Entity, with prime material the ethereal light.

Within it, the "I am" and the "I exist" continues to experience the harmonic continuity of the Law of Eternal Life to which it belongs.

The senses that the Ego had in the physical world continue to exist in the Superego. However, they do not have that limited ability of perception of the environment as they did when they functioned in the Earthly World.

Now the senses of the superego identified with it and became supersenses.

And within the conception of the supersensory world, the Superego acts with a conceptual perception that it is difficult for the human mind to grasp.

For the activity of the supersenses to become more intelligible, these supersenses which are within the senses that man has in his Earthly life, we must first understand that none of the five senses operates completely.

Our eyes, for example, see the forms that surround us and not the atomic property of the form, in other words, their molecular schematization and action.

When we touch something we think that we have come to absolute contact with it, while this never happens. There is always a separative field of vacuum, between our fingers and the object with which we come into contact.

Our ear can hear only the sounds of nature and the world and not the ultrasounds. Taste is an illusion.

Our tongue perceives the external activity of the matter that we eat and not the real essence of it, which is useful or useless for us.

We must understand that these very senses when we die continue to possess our ego in a new development of theirs towards the limits of our superego. In short, sees, hears, smells, tastes and touches all the things of the Spiritual world.

Standing opposed to these supersenses, is the Nature of the Spiritual world, which in its turn is the same as in the material world, with one, however, extension of it toward the spiritual which it is impossible for the mind of the human observer to grasp.

In sum, material man and material nature, are within the spiritual person and spiritual nature and all together participate with the Immobile, the eternal, and God himself!

**The senses that the Ego had in the physical world continue to exist in the Superego.**



## The Concept

According to Aristotle: "meaning is called the form of knowledge, which includes the fixed characteristics of any being or phenomenon, or totality of similar types.

Each concept is expressed by a word called its term".

The concept is directly related to purpose and sometimes determines it.

To form a concept of something, the mind should work with the senses, namely the intellectual capacity with the material objectivity.

Kant describes as "empty" a concept that has no perception.

It is clear that the purpose of existence of any form of matter suggests its meaning, which calls upon the perceiving human to discover it through the mind.

To identify each type of concept, pure reason is required, the relation of language and mind. In Plato's "language is vocal thought and thought is silent language.

In classical philosophy, the search for reality is the search for the concept that characterizes something about the purpose for which it exists.

