

## « ALL THINGS ARE UNITED IN LOVE »

*Manifestations of the Ego and Manifestations of Love*

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(\*) Danny Javier Lopez Soliz

**W**ith keen interest I have read the recent publication of the community **LA ERMITA**, which presents, in a clear language, dynamic and with profound spiritual content, a series of homilies that invite sincere meditation and reflection on how to manifest true love and affection between us in this earthly experience and our beloved Father, Sofia and Jesus Christ.

Someone once suggested that we are not physical beings having spiritual experiences, but on the contrary, we are spiritual beings having physical experiences. It is from this that I wish to share with this beautiful community, some concerns that I hope may present *thinking tools* to continue in that inner path of meditation and communion with the Divine.

Analyzing the First Chakra, **ALL THINGS ARE UNITED IN LOVE** marks a point from which it seems important to begin: "*Then the ego tells our conscious self that there is nothing to worry about, because the ego can solve the problem. It presents to us the wonderful feeling of "pride" (...)*".

When text continues with the content of the Second Chakra, it is expressed in similar way: "*When this happens, the ego comes to the person's defense saying, "Ah, I have the solution to calm that fear. All we have to do is start possessing things."*

Thus, the expose of the Third Chakra says: "*Each person signs an agreement and swears an oath that they both will share with the other person what they have. Granted, there is true love present here, but it is covered with the ego's fear of losing something, and therefore its need of a contract.*"

To what extent do the *manifestations of the ego* affect our spiritual growth? To what extent do they interfere with the development of our *manifestations of love*? How can we fight them? An exploratory analysis of these statements constitutes the *quid* of these few lines.

To immerse ourselves in these statements, let us refer to a graphic concept that some thinkers have called the "**MARVELOUS STAIRCASE**". This Marvelous Staircase is made up of two lines, one *horizontal* and one *vertical* that interlace from moment to moment in our psychological interior and form what symbolically Christians have called the "**CROSS**". In each of us there is a magical point that does not meet in the past nor in the future, that does not have time or space, in which both poles – the *vertical* and the *horizontal* - perfectly intersect.

It is easy to see that the *horizontal* pole unites us, is the measurement by which we all are homogenized, standardized. This pole represents humanity and its aspects, but with intrinsic limitations of growth. On the other hand, the spiritual balance is provided by the *vertical* pole, which is different, which is a ladder, which is the path of intelligent rebels, revolutionaries of love, alchemists.

Only when one contemplates in an honest exercise of introspective examination, when he begins to work on himself, when he begins to des-identify himself from all problems, sorrows and miseries of life, only then does he begin to distance himself for the material attachments with which the ego seduces us. It is then supposed, in fact, that he has begun to walk through the *vertical* path.

"**ALL THINGS ARE UNITED IN LOVE**" invites us not only to deepen our meditations, but provides us with concrete tools. Indeed, when it begins the commentary on the Seventh Chakra it says, "*To arrive at this*

*unity we must die to our ego, ourselves. And this is where the sacrament of Extreme Unction is needed, the grace, the energy that gives us the strength to let go of what is keeping us tied to the physical world in such a way that excludes our real inner spiritual world (... ). We have die to the unfinished business that keeps us tied to the material world, our hurts, our anger, our revenge, our pride, our possessions, our fame, the unfinished business of not disconnecting from all our negative sinful actions of life."*

For this - to complement the text - **CAROLYN MYSS** offers a beautiful prayer to be said at the time of such anointing, either before one's physical death or before some inner death of the ego.

This path of prayer as a way to approach the death of the ego is so old and acknowledged that many Sages of ancient times, religions and spiritual paths have recommended and practiced it.

Although the names of the ego vary (some know it as the "**PSYCHOLOGICAL 'I'**") the important thing is finding the discipline and how to *disintegrate* its undesirable elements. This challenge is thus urgent, non-deferrable and unpostponable. Here lies the meaning of working on one's self.

Suppose someone or ourselves, possesses an ego that is permanent and unchangeable, such as an abuse towards others and to one's self; one who only believes in one's self, who does not awaken to this awareness, such a one will never be able to separate from his own undesirable elements. He will consider every thought, understanding, desire, emotion, passion, affection only as different functionalisms, unchangeable, pertaining to his own nature, and even to the point of justifying himself to others saying that such and such personal defects are hereditary or socially conditioned.

The truth is that no one can begin to change radically as long he is not able to say: "This desire is an animal *ego* that I must remove" "This egoistic thought is another *ego* that torments me and I need to disintegrate it." "This feeling that hurts my heart as an *ego* intruder I need to reduce to cosmic dust."

2

It's those moments of desolation, temptation and gloom in which it is advisable to resort to the intimate remembrance of oneself.

Within the inner depth of each of us there is a feminine divine presence. The vast cultures of humanity have sensed it, and because of it have had a true experience of Love. That presence is the Aztec Tonantzin, the Stella Maris, the Egyptian Isis, Cybele, Rhea, Adonis, Insoberta, **Sophia and the Virgin Mary**, a presence that protects us with the sweetness of a mother who soothes our aching heart and helps us eliminate those egoistical manifestations and turns them into cosmic dust. She is the vehicle; the tools are *meditation* and *contemplative prayer*.

Taking advantage of these critical moments, the most unpleasant situations, the harshest moments. If we are alert, we will discover our outstanding defects, the *Egos* that we must urgently disintegrate.

It is necessary to note, to observe, our daily psychological states, if we truly aspire to a definite change. For this it is recommended that before going to bed, one should examine the events of the day, the embarrassing situations, the thunderous laughter of **ARISTOPHANES** and the subtle smile of **SOCRATES**. It may be that we have hurt someone with a laugh, we may have offended someone with a smile, a misplaced anger or unconscious response.

Having observed and deeply understood this or that "*psychological defect*" "(this or that *Ego*), we must beg our particular **COSMIC MOTHER**, because each of us has his own, to disintegrate, and reduce to cosmic dust this or that default, that *Ego* desire of our inner work.

A constant meditation exercise, as suggested by **ALL THINGS ARE UNITED IN LOVE**, or observation as outlined here, coupled with contemplative prayer, invocation, supplication, will generate the movement that will cause these psychological defects to lose their volume and slowly be pulverized. Only then can we climb in that vertical path and truly die to the ego in order to achieve an experience of Love.

Prayer is talking to God. We must appeal to our Divine Mother in the privacy of our heart if we truly want to disintegrate the *Egos*. Whoever does not love his mother, an ungrateful child, will fail to work on himself.

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We have no knowledge about the Spiritual Kingdom. We do not even have perfect knowledge concerning the Material Kingdom, in which there are many things unknown. The body, instead of being full of bliss, is full of suffering. All the suffering we experience in the material world, has its origin in the body full of *egos*.

Observation, judgment and action are the three basic factors of dissolution. First, observe, second, prosecuted, and third act. When we radically die, when all the undesirable elements have been removed after much conscious work and voluntary suffering, we will merge with our Father Mother, and only then will our divine experience of love transcend beyond all good and evil.

Let us become introverted, let us look at ourselves interiorly. Let us direct our prayer inward looking within ourselves to the Divine Lady, and with sincere prayers let us talk to Her. Let us pray to Her, disintegrating those *Egos* we have previously observed and judged.

Peace be with you, my Brothers and Sisters of La *Ermita*.

3

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