

∞ 47. Ego-I ∞

The "Son of Man" refers to the "psychological ego" in humans. It was also called the Man of Dust or First Man by St. Paul.

The Son of God refers to the "inner man," the holy spirit, the Christ, the son or reflection of God. (Your true SELF when not identified with the body and brain.)

The Son of God, or inner man, is what one is "born again" into when the psychological ego (first man, man of dust, outer man, etc.) is not identified with. This new life or born again life is called by many names; enlightenment, Satori, Nirvana, union with Tao, heaven, Kingdom of God, Eden, virtue, samadhi, God realization, etc., etc.

We are in training to be nobody special. And it is in that nobody specialness that we can be anybody. The the somebody-ness, the ego or separate mentality. (This condition is the real meaning of disease-dis-ease, ill-at ease.) But we have to start somewhere. It does seem that we have to be somebody before we can become "nobody." If we started out being nobody at the beginning of this incarnation, we probably wouldn't have made it this far. For it's that force of somebody-ness that develops the social and physical survival mechanisms. It is only now having evolved to this point, that we learn to put that somebody-ness, that whole survival kit which is called the ego, into perspective. It's very far out when we begin not to think or the thinking is going by and, "We're not identified with being the thinker." At first we really "think" we've lost something. It's a while before we can appreciate the peace that comes from the simplicity of no-mind, of just emptiness, of not having to be somebody all the time. We've been "somebody" long enough. We spend the first half of our lives becoming somebody. Now we can work on becoming "nobody" (no-body), which is really "somebody special." For when we become "nobody" there is no tension, no pretense, no one trying to be anyone or anything, and the "natural state of mind" (as consciousness, being, existence) shines through unobstructed. The natural state of the mind is love (non judgmental) which is not other than pure awareness. We've finally acknowledged who we really are. We've cleared away all of the mind trips that kept us being who we thought we were. We experience love for everyone we meet, we have compassion to let other people be as they need to be. For being nobody, there is nobody were not. (This is how to love thy neighbor as thy SELF – because on the inner spiritual level, thy neighbor is thy SELF.)

-Ram Dass

A problem cannot be solved by the same mind that created it.

-A. Einstein

Miester Eckhart, in his treatise on how everyone is an "aristocrat" or "royal person," he makes the distinction between the external person (the ego) and the inner person.

All virtue of the just and every work of the just is nothing other than the son- who is the new creation being born from the father. In the depths of our being, where justice and work are done, we work one and a new creation with God.

-Meister Eackhart, 94

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The Heart of the Ribhu Gita by Ramana Maharshi

The concept "I-am-the-body" is the sentient inner organ, the mind (brain). It is also the illusive bondage to identification with birth and death. It is the source of all groundless fears. If there is no trace of it at all everything will be found to be the Reality of the Supreme Absolute Being. The CONCEPT "I-am-the-body" is the primal ignorance (or original sin, greek, to miss the mark).

It is known as the firm knot of the heart. It gives rise to the concepts of existence and non-existence. If there is no trace of it at all everything will be found to be the Reality of the Supreme Absolute Being. The "ego" or separate soul is a CONCEPT. God, the world, the mind, desires, action, sorrow and all other things are all concepts. Abiding without CONCEPTS is the undifferentiated state. It is inherence in the Supreme Being. It is wisdom. It is Liberation. It is the natural and true state. It is the Reality of the Supreme Absolute Being. It is the Supreme Formless God. If there is no CONCEPT at all everything will be found to be the Reality of the Supreme Absolute Being. The body and the various functions of manifest existence are only CONCEPTS. Hearing, reasoning and contemplating are CONCEPTS. Inquiry into the ultimate nature of one's own existence is a CONCEPT. All other things are also CONCEPTS. Concepts give rise to the world, the separate souls, and God. There is nothing whatever except CONCEPTS. Everything is in truth the Reality of the Supreme Absolute Being. The mind is unreal. It is like a magic show. It is like the son of a barren woman. It is absolutely non-existent. Since there is no mind there are no CONCEPTS, no Master, no disciple, no world, no separate soul. All CONCEPTS are really the Reality of the Supreme Absolute Being.

The SELF CREATED PERSONALITY because of individual SELF-CONSCIOUSNESS, (not to be confused with SELF AWARENESS) of the physical body-brain is know as:

1. The Ego
2. The Ego-I
3. The psychological ego
4. The psychological person-ality
5. The first man (Christian Bible - I Corinthians 15:47-49)
6. The man of dust (I Corinthians 15:48)
7. Narcissus (Greek Myth)
8. Agnostos
9. Infidel (Islam - An unenlightened person separate from God-union, not just a person who does not believe in God or any faith)
10. Demiurge (The self created false god (the Ego-I) who makes the structures of a materialistic society)
11. Devil (The self created one who tempts the pure self, the soul, you, to rely only on material creation and physical sensory inputs as its master and source of life)
12. Jinns (Arabian mythology)

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13. Anti-Christ (The false personality of the body-brain that tempts, possess the soul, or inner you, and keeps the soul entangled in its OWN CENTER (the Ego-I center) from which it (the soul) always seeks truth, love, God and reality but can never unite with what it seeks).

14. Gog and Magog (Egoic leaders & egoic followers - more research required)

Every ego-I is active as the opponent of all opponents. But there is no final victory – and every opposition is an irrational (or fruitless) "search" for equanimity, peace and love. The ego-I always tends to "desire" & "seek" an ego-made refuge from irrational opponents. That strategy of "self-preservation" is entertained in temporary pleasures and solitary places. But it is not finally attained. Only the ego-I, the separate and separative body-mind-mentality is opposed and opposing – and every opposition is an irrational search for freedom. Therefore, the great "other" – whether "it" is called nature or nature's God – is your opponent, not your refuge. And every perception and conception of "difference" (or otherness) is the sign that the ego-I, rather than truth, is the presumed basis of apparent (or conditional) existence.

-Franklin Jones

### Individuality and Personality

E. Cayce States:

As with most individuals, the personality and the individuality are not always the same. Personality is that ye wish others to think and see. Individuality is that your soul prays, your soul hopes for, desires. These interpretations are chosen. . . with the desire and purpose that this may. . . enable the entity to analyze and see within the self that (which) may be helpful in meeting this, that is called by some at times, dual personality. It is rather, though, the personality at times giving expression – influenced from sojourns in the material plane – and at other periods the individuality of the entity giving expression – as urged or ruled from the experiences during the interims between the earthly sojourns. . . . personality and individuality should have some analysis, so as to give the entity a concept of what we mean by personality and individuality:

Personality is that which the entity, consciously or unconsciously, spreads out before others to be seen of others. As to whether you will say, "Good Morning" to Jim or John and ignore Susan or not – these are parts of the personality, because of some difference or because of some desire to be used or needed by that others would have to give.

While individuality in that same circumstance would be: I wish to do this or that for Susan or Jim or John, because I would like for Jim or John or Susan to do this if conditions were reversed. One is for the universal consciousness that is part of the soul-entity's activity. The other is the personal, or the desire for recognition, or the desire for the other individual to recognize your personal superiority.

-E. Cayce

### Can Thinking Solve Our Problems?

Krishnamurti states:

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Thought has not solved our problems and I don't think it ever will. We have relied on the intellect to show us the way out of our complexity. The more cunning, the more devious, the more subtle the intellect is, the greater the variety of systems, of theories, of ideas. And ideas do not solve any of our human problems; they never have and they never will. The mind is not the solution; the way of thought is obviously not the way out of our difficulty. It seems to me that we should first understand this process of thinking, and perhaps be able to go beyond – for when thought ceases, perhaps we shall be able to find a way which will help us to solve our problems, not only the individual but also the collective.

Thinking has not solved our problems. The clever ones, the philosophers, the scholars, the political leaders, have not really solved any of our human problems – which are the relationship between you and another, between you and myself. So far we have used the mind, the intellect, to help us investigate the problem and thereby are hoping to find a solution. Can thought ever dissolve our problems? Is not thought, unless it is in the laboratory or on the drawing-board, always self-protecting, self-perpetuating, conditioned? Is not its activity self-centered . . . ? And can such thought ever resolve any of the problems which thought itself has creates? Can the mind, which has created the problems, resolve those things that it has itself brought forth?

Surely thinking is a reaction. If I ask you a question, you respond to it – you respond according to your memory, to your prejudices, to your upbringing, to the climate, to the whole background of your conditioning; you reply accordingly, you think accordingly. The center of this background is the "me" in the process of action. So long as that background is not understood, so long as that thought process, that ego self which creates the problem, is not understood and put an end to, we are bound to have conflict, within and without, in thought, in emotion, in action. No solution of any kind, however clever, however well thought out, can ever put an end to the conflict between man and man, between you and me. Realizing this, being aware of how thought springs up and from what source, then we ask, "Can thought ever come to an end?"

That is one of the problems, is it not? Can thought resolve our problems? By thinking over the problem, have you resolved it? Any kind of problem, economic, social, religious, has it ever been really solved by thinking? In your daily life, the more you think about a problem, the more complex, the more irresolute, the more uncertain it becomes. Is that not so? -- facets of the problem, see more clearly another person's point of view, but thought cannot see the completeness and fullness of the problem – it can only see partially and a partial answer is not a complete answer, therefore, it is not a solution.

The more we "think" over a problem, the more we investigate, analyze and discuss it, the more complex it becomes. So is it possible to look at the problem comprehensively, wholly? How is this possible? Because that, it seems to me, is our major difficulty. Our problems are being multiplied – there is imminent danger of war, there is every kind of disturbance in our relationships – and how can we understand all that comprehensively, as a whole? Obviously it can be solved only when we can look at it as a whole – not in compartments, no divided. When is that possible? Surely it is only possible when the process of thinking – which has its source in the "me," the egoic self in the background of tradition, of conditioning, or prejudice, of hope, of despair – has come to an end. Can we understand this egoic self, not by analyzing, but by "seeing" the thing as it is, being aware of it as a facet and not as a theory? -- Not seeking to dissolve the egoic self in order to achieve a result, but seeing the activity of the egoic self, the me, constantly in action? Can we look at it, without any movement to destroy

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or to encourage? That is the problem, is it not? If, in each one of us, the center of the "me" is non-existent, with its desire for power, position, authority, continuance, self-preservation, surely our problems will come to an end!

The egoic self is a problem that thought cannot resolve. There must be an awareness which is not of thought. To be aware, without condemnation or justification, of the activities of the egoic self – just to be aware – is sufficient. If you are aware in order to find out how to resolve the problem, in order to transform it, in order to produce a result, then it is still within the field of the self of the, "me." So long as we are seeking a result, whether through analysis, through egoic self awareness, through constant examination of every thought, which is within the field of the 'me,' of the 'I,' of the "ego," or what you will.

As long as the activity of the mind exists, surely there can be no love. When there is love, we shall have no social problems. But love is not something to be acquired. The mind can seek to acquire it, like a new thought, a new gadget, a new way of thinking; but the mind cannot be in a state of love so long as thought is acquiring love. So long as the mind is seeking to be in a state of non-greed, surely is it still greedy, is it not? Similarly, so long as the mind wishes, desires and practices in order to be in a state in which there is love, surely it denies that state, does it not?

Seeing this problem, this complex problem of living and being aware of the process of our own thinking and realizing that it actually leads nowhere – when we deeply realize that, then surely there is a state of intelligence which is not individual or collective. Then the problem of the relationship of the individual to society, of the individual to the community, of the individual to reality, ceases because then there is only intelligence, which is neither personal nor impersonal. It is this intelligence alone, I feel, that can solve our immense problems. That cannot be a result; it comes into being only when we understand this whole total process of thinking, not only at the conscious level but also at the deeper, hidden levels of consciousness.

To understand any of these problems we have to have a very quiet mind, a very still mind, so that the mind can look at the problem without interposing ideas or theories, without any distraction. That is one of our difficulties – because thought has become a distraction. When I want to understand, look at something, I don't have to think about it – I look at it. The moment I begin to think, to have ideas, opinions about it, I am already in a state of distraction, breaking away from the thing which I must understand. So thought, when you have a problem, becomes a distraction – thought being an idea, opinion, judgement, comparison – which prevents us from looking and thereby understanding and resolving the problem.

Unfortunately for most of us "thought" has become so important. You say, "How can I exist, be, without thinking? How can I have a blank mind?" To have a blank mind is to be in a state of stupor, idiocy or what you will, and your instinctive reaction is to reject it. But surely a mind that is very quiet, a mind that is not distracted by its own thought, a mind that is open, can look at the problem very directly and very simply. And it is this capacity to look without any distraction at our problems that is the only solution. For that there must be a quiet, tranquil mind.

Such a mind is not a result, is not an end-product of a practice of control. It comes into being through no form of discipline or compulsion or sublimation, without any effort of the "me," of thought; it comes into

being when I can see a fact without any distraction. In that state of tranquility of a mind that is really still there in love. And it is love alone that can solve all our human problems.

End of statement

### The Function of the Mind

Krishnamurti States:

When you observe your own mind, you are observing not only the so-called upper levels of the mind you are observing, but also watching the unconscious; you are seeing what the mind actually does, are you not? That is the only way you can investigate. Do not superimpose what it should do, how it should act; that would amount to making mere statements. That is if you say the mind should be this or should not be that, then you stop all investigation and all thinking; or, if you quote some high authority, then you equally stop thinking, don't you? If you quote Buddha Christ or XYZ, there is an end to all pursuit, to all thinking and all investigation. So one has to guard against that. You must put aside all these subtleties of the mind if you would investigate this problem of the egoic self together with me.

What is the function of the mind? To find that out, you must know what the mind is actually doing. What does your mind do? It is all a process of thinking, is it not? Otherwise, the mind is not there. So long as the mind is not thinking, consciously or unconsciously, there is no consciousness? We have to find out what the mind that we use in our every day lives, and also the mind of which most of us are unconscious, does in relation to our problems. We must look at the mind as it is and not as it should be.

Now what is mind as it is functioning? It is actually a process of isolation, is it not? Fundamentally that is what the process of thought is. It is thinking in an isolated form, yet remaining collective. When you observe your own thinking, you will see it is an isolated, fragmentary process. You are thinking according to your reactions, the reactions of your memory, of our experience, of your knowledge, of your belief. You are reacting to all that, aren't you? If I say that there must be a fundamental revolution, you immediately react. You will object to that word "revolution" if you have got good investments, spiritual or otherwise. So your reaction is dependent on your knowledge, on your belief, on your experience. That is an obvious fact. There are various forms of reaction. You say, "I must be brotherly," "I must cooperate," "I must be friendly," "I must be kind," and so on. What are these? These are all reactions; but the fundamental reaction of thinking is a process of isolation. You are watching the process of your own mind, each one of you, which means watching your own action, belief, knowledge, experience. All these give security, do they not? They give security, give strength to the process of thinking. That process only strengthens the "me," the mind, the ego self – whether you call that self high or low. All our religions, all our social sanctions, all our law are the support of the individual, the individual ego self, the separative action; and in opposition to that there is the totalitarian state. If you go deeper into the unconscious, there too it is the same process that is at work. There, we are the collective influenced by the environment, by the climate, by the society, by the father, the mother, the grandfather. There again is the desire to assert, to dominate as an individual, as the "me."

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Is not the function of the mind, as we know it and as we function daily, a process of isolation? Aren't you seeking individual salvation? You are going to be somebody in the future; or in this very life you are going to be a great man, a greater writer. Our whole tendency is to be separated. Can the mind do anything else but that? Is it possible for the mind not to think separatively, in a self-enclosed manner, fragmentarily? That is impossible. So we worship the mind; the mind is extraordinary important. Don't you know, the moment you are a little bit cunning, a little bit alert, and have a little accumulated information and knowledge, how important you become in society? You know how you worship those who are intellectually superior, the lawyers, the professors, the orators, the great writers, the explainers and the expounders! You have cultivated the intellect and the mind.

The function of the mind is to be separated; otherwise your mind is not there. Having cultivated this process for centuries we find we cannot cooperate; we can only be urged, compelled, driven by authority, fear, either economically or religious. If that is the actual state, not only consciously but also at the deeper levels, in our motives our intentions, our pursuits, how can there be cooperation? How can there be intelligent coming together to do something? As that is almost impossible, religions and organized societal parties force the individual to certain forms of discipline. Discipline then becomes imperative if we want to come together, to do things together.

Until we understand how to transcend this separative thinking, this process of giving emphasis to the "me" and the "mine," whether in the collective form or in individual form, we shall not have peace; we shall have constant conflict and wars. Our problem is how to bring an end to the separative process of thought. Can thought ever destroy the ego self thought being the process of verbalization and of reaction? Thought is nothing else but reaction; thought is not creative. Can such thought put an end to itself? That is what we are trying to find out. When I think along these lines: "I must discipline," "I must think more properly," "I must be this or that," thought is compelling itself, urging itself, disciplining itself to be something or not to be something. Is that not a process of isolation? It is therefore not that integrated intelligence which functions as a whole, from which alone there can be cooperation.

How are you to come to the end of thought? Or rather how is thought, which is isolated, fragmentary and partial, to come to an end? How do you set about it? Will your so-called discipline destroy it? Obviously, you have not succeeded all these long years, otherwise you would not be here.

Please examine the disciplining process, which is solely a thought process, in which there is subjection, repression, control, domination – all affecting the unconscious, which asserts itself later as you grow older. Having tried for such a long time to no purpose, you must have found that discipline is obviously not the process to destroy the self. The ego self cannot be destroyed through discipline, because discipline is a process of strengthening the ego self. Yet all your religions support it; all your meditations, your assertions are based on this. Will knowledge destroy the egoic self? Will belief destroy it? In other words, will anything that we are at present doing, any of the activities in which we are at present engaged in order to get at the root of the egoic self, will any of that succeed? Is not all this a fundamental waste in a thought process which is a process of isolation, of reaction? What do you do when you realize fundamentally or deeply that thought cannot end itself? What happens? Watch yourself. When you are fully aware of this fact, what happens? You understand that any

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reaction is conditioned and that, through conditioning, there can be no freedom either at the beginning or at the end – and freedom is always at the beginning and not at the end.

When you realize that any reaction is a form of conditioning and therefore gives continuity to the ego in different ways, what actually takes place? You must be very clear in this matter. Belief, knowledge, discipline, experience, the whole process of achieving a result or an end, ambition, becoming something in this life or in a future life – all these are a process of isolation, a process which brings destruction, misery, wars, from which there is no escape through collective action, however much you may be threatened with concentration camps and all the rest of it. Are you aware of that fact? What is the state of the mind which said, "It is so," "That is my problem," "That is exactly where I am," "I see what knowledge and discipline can, do, what ambition does"? Surely, if you see all that, there is already a different process at work.

We see the ways of the intellect but we do not see the way of love. The way of love is not to be found through the intellect. The intellect, with all its ramifications, with all its desires, ambitions, pursuits, must come to an end of love to come into existence. Don't you know that when you love, you cooperate, you are not thinking of yourself? That is the highest form of intelligence – not when you love as a superior entity or when you are in a good position, which is nothing but fear. When your vested interests are there, there can be no love; there is only the process of exploitation, born of fear. So love can come into being only when the egoic mentality is not there. Therefore you must understand the whole process of the mind, the function of the mind.

It is only when we know how to love each other that there can be cooperation, that there can be intelligent functioning, a coming together over any question. Only then is it possible to find out what God is, what truth is. Now, we are trying to find truth through intellect, through imitation – which is idolatry. Only when you discard completely, through understanding, the whole structure of the ego self, can that which is eternal, timeless, immeasurable, come into being.

End of statement by J.K.

There is a great tendency for the entities to judge according to material standards and to depend mentally upon physical manifestations. These are well, but – with such standards and with such a measuring stick – one may easily deceive "self."

-E. Cayce

From the oracle at Delphi, Greece. KNOW-THY-SELF (as eternal spirit).

For we are "warned" that there is a way that seemeth right to a man but the end thereof is "death" (spiritual death). Death is "separation," lost opportunity – in some sphere of activity in which there is consciousness, either spiritual or material. "Mind" is ever the builder for it is the companion of soul and body, and is the way that is demonstrated and manifested in the Earth in the Christ consciousness of each individual.

-E. Cayce

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To be spiritually dead does not mean that you don't believe in God. To be spiritually dead is to be separate from God-self-realization.

"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

-Matthew 23:12

The "first death" referred to in the Christian Bible is of the ego. The second death refers to the physical body.

The ancient name for the egoic process is the "anti-Christ" (or separate consciousness, i.e., a consciousness that is not one with God).

The eight elemental qualities that enter into all created life, from atoms to man, are earth, water, fire, air, ether, sensory mind (manas), intelligence (Buddha), and individuality or ego (Ahamkara, Hindu).

-Yogananda

Water, earth, fire, air, ether, mind and understanding, and self-sense; This is the "eightfold division" of my nature. Nature, which is identified with "Maya," is the basis of the objective world. These are the forms which unmanifested nature (energy) takes when it becomes manifested. This is an early classification which later becomes elaborated into twenty-four principles. The senses, mind and understanding belong to the lower, the material nature. For according to the "Samkhya" psychology, which is accepted by the "Vedanta," they effect contact with objects and consciousness results only when the spiritual subject illuminates them. When the self illuminates, the activities of the senses, of mind and of understanding become processes of knowledge and the objects become objects of knowledge. (Ahamkara) or the self sense, belongs to "object" side. It is the principle by which the ego relates objects to itself. It attributes to itself the body and the senses connected with it. It effects the false identification of the body with the spiritual subject and the sense of "I" or "my" is produced.

-Bhagavadgita

The body, the forms of senses with which we identify the subject belong to the idea side. The ego is an "artificial construction" obtained by abstractions from conscious experience. The "witnessing consciousness" is the same whether it lights up the blue sky or a red flower. Though the "fields" which are lit up may be different. The light which illuminates them is the same. Desire and hatred, pleasure and pain, the aggregate (the organism), intelligence and the steadfastness described. This in brief is the "field" along with its modifications. Even the mental traits are said to qualify the "field" because they are objects of knowledge. The knower is a "subject" and the turning of it into an object or a "thing" means ignorance (Avidya). Objectivation is the ejection of the subject into the world of the objects. Nothing in the object world is an "authentic reality." We can realize the subject in us only by overcoming the enslaving power of the object world, by refusing to be dissolved in it. Suffering is the process through which we fight for our true nature.

-Bhagavadgita

"Do not do what you want (as the Ego-I), and then you may do what you like" - (from the spiritual state).

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-Sadasiva, Circa 1750 India

The ego-principle, "Ahamkara" (lit., "I do") is the root cause of dualism or the seeming separation between mankind and its creator. "Ahamkara" brings human beings under the sway of "Maya" (cosmic delusion) by which the subject (ego) falsely appears as object; the creatures imagine themselves to be creators.

-Yogananda

The "logic" of the Greeks was founded in "natural intuition" and true observation. A sort of fundamental enlightenment or universal knowledge. The so-called logic of today is nothing more than memorized thought structures, which is not logical. (a linear bio-computer - brain programming)

Do we know what we mean by the egoic self, or psychological self? By that, I mean the idea, the memory, the conclusion, the experience, the various forms of nameable and unnameable intentions. The conscious endeavor to be or not to be, the accumulated memory of the unconsciousness, the racial, the group, the individual, the clan and the whole of it all; whether it is projected spiritually as virtue; the striving after all this is the psychological ego. In it is included the competition, the desire to be. The whole process of that is the self or psychological ego; and we know actually when we are faced with it that it is an "evil" thing. I am using the word "evil" intentionally, because the egoic self or psychological ego is dividing; the psychological egoic self is self enclosing: its activities, however noble, are separative and isolating.

-J. Krishnamurti

Nothing truly but thine own willing, hearing and seeing. Do keep thee back from it. And do hinder thee from coming to this supersensual state. And it is because thou strivest so against that, out of which thou thyself are descended and derived that thou thus breakest thyself off. With thine own willing, from God's willing. And with thy own seeing from God's seeing.

-Boehme

The more the soul cleaves to created things relying on its own strength by habit and inclination, the less it is disposed for this union. Because it does not completely resign itself into the hands of God, that "He" may transform it supernaturally.

-St. John of the Cross

Make my heart pure, my soul from error free. Make tears and sighs my daily lot to be. And lead me on thy road away from self that lost to self I may approach to thee.

-Whinfield's E.T.

What you gain for your psychological self (ego), you lose for your soul.

-Hua Ching Ni

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He who finds his life (created by the psychological ego) will lose it (i.e., lose their spiritual life), and he who loses his life (the false psychological ego) for my "name sake" (attains Christhood) will find it.

-Jesus, Matthew 10:39

Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

-Jesus, John 3:3

That which is born of the flesh (the psychological ego) is flesh, and that which is born (born again) of the spirit is spirit. (Spirit which is consciousness prior to thought and inner witness to thought).

-Jesus, John 3:6

The Greek version of the psychological ego, or separated mentality is: "narcissus."

In the book of the Koran (Islam) a person who has separated their consciousness from the universal consciousness and created their own separate psychological ego is called an "infidel."

The psychological ego is called by many names; Narcissus, the separate one, fallen angel, devil, anti-Christ, false personality, infidel, Demiurge, Gog and Magog.

No man can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. For you cannot serve God and mammon. (For a person cannot exist in two conditions at the same time, either in enlightenment and God union, or to be identified with the body-brain.)

-Jesus, Matthew 6:24

"And if a house is divided against itself, that house cannot stand."

-Jesus, Mark 3:25

That is, if the spiritual consciousness of the body, is divided or separated from God union and becomes one with and the psychological ego, that condition or "mistake" is "sin" and that consciousness now separated from God may never find it's way back to God union, which is a form of spiritual death.

The egoic state is unnatural. It is not in accord with the "law." That law is oneness at all times, conditions, places and planes of existence, i.e., to remain in a state of spiritual enlightenment under all conditions. Unto thine own inner SPIRITUAL SELF be true.

To "think" (assume) that the physical body is the material and that "thoughts" are the spiritual is incorrect. Thoughts are part of the material realm also.

GOD DOES NOT ABANDON PEOPLE. IT IS PEOPLE WHO ABANDON GOD. -

Hua Ching Ni (Teacher)