



The Mission

Maitreya Christos

The Mission

By Maitreya Christos

Table of contents

1. Overview.....	3
2. How desires of the ego destabilise the mind.....	4
3. How the ego seeks life through destabilising the mind.....	8
4. How the ego uses prayer to perpetuate its own desires.....	10
5. How the ego uses fear to maintain control of the mind.....	14
6. How the ego uses worship of things to perpetuate fear.....	17
7. How the ego uses human love to perpetuate fear.....	19
8. How the ego convinces the mind to create heaven on earth.....	23
9. How the ego excites the mind into a frenzied state.....	25
10. Freeing the mind of ego control: The Spirit of Reverence.....	28
11. Freeing the mind of ego control: The Spirit of Obedience.....	31
12. Freeing the mind of ego control: The Spirit of Forgiveness.....	34
13. Freeing the mind of ego control: The Spirit of Gratitude.....	38
14. Freeing the mind of ego control: The Spirit of Compassion.....	40
15. Freeing the mind of ego control: The Spirit of Piety.....	45
16. Freeing the mind of ego control: The Spirit of Mindfulness.....	49
17. Freeing the mind of ego control: The Spirit of Equanimity.....	52
18. Freeing the mind of ego control: The Spirit of Contentment.....	55
19. Freeing the mind of ego control: The Spirit of Consistency.....	58
20. Freeing the mind of ego control: The Spirit of Faith.....	61
21. Freeing the mind of ego control: The Spirit of Honesty.....	63
22. Freeing the mind of ego control: The Spirit of Humility.....	66
23. Freeing the mind of ego control: The Spirit of Listfulness.....	70
24. Freeing the mind of ego control: The Spirit of Modesty.....	73
25. Freeing the mind of ego control: The Unifying Spirit.....	76
26. Freeing the mind of ego control: The Spirit of Generosity.....	79
27. Freeing the mind of ego control: The Spirit of Chastity.....	81
28. The judgment of the soul's rise and fall.....	84
29. The origin of the eighteen spirits of Christ and anti-Christ.....	85

The Mission

Overview

1.1 We are, all of us, on a mission. But what is that mission? That mission is to free our mind from control of the desires of the ego, which destabilise the mind. Only then can we, ever-present in our mind, have lasting inner peace.

1.2 This mission is not of the world; for the world has its own mission, to uphold and perpetuate the desires of the ego.

1.3 For those who aim to achieve this otherworldly mission, they are met with resistance from those perpetuating the desires of the ego, from their own ego mind, which struggles feverishly to keep control of their mind, and from the collective ego mind, which is commonly known as the Devil.

1.4 Our fate can be likened to being placed in the middle of a game of snakes and ladders. For every step we take on this otherworldly mission, to free our mind from control of the desires of the ego, we climb the ladder of ascension.

1.5 For every step we take in perpetuating the desires of the ego, we slide down a snake on the board of life.

1.6 There is no judgment from God on this game we play. Whether we slide downwards or climb upwards, we are a part of the game of life.

1.7 God, the collective force for good, and our Source of origin, wills for us to return to Source; but this can

only be achieved when we climb all the ladders and are no longer tempted by the snakes of this world.

1.8 It is at this point we may feel the game ends. But it is only the beginning for the newly ascended. God wills for this ascended master, who has mastered their own mind, to help every other player in the game of life.

1.9 For those new masters unwilling to help every player, they fall again—for this lack of compassion and adherence to the ego-identity, wraps around their heart like a newly coiled snake.

1.10 The ego-identity is a belief in the reality of the individual; that by defining it as real, it has eternal life.

1.11 A skilled ascended master, understanding that the Spirit of God, which gives life to all, can never be truly divided, and understanding the awareness through which we observe all life is the mind of God in all, can also never be truly divided, sits with the knowledge that the droplets of individuality in the ocean of God's mind are all ultimately united in perpetual oneness.

1.12 How can I awaken to life, if a part of the ocean of my mind has not? So is the reality of the truly awakened, who seeks to awaken the entire lot.

How desires of the ego destabilise the mind

2.1 A desire of the ego is that which excites the mind. It thus has no true rest, for it remains agitated in its expectation of the desired result.

2.2 The mind of the individual who has fallen prey to the desires of the ego believes the outcome of the desired result will offer a cure to their current state of unrest.

2.3 In reality, the mind of the individual that experiences unrest has formed the core belief that what they have is never sufficient.

2.4 This creates a pang of hunger.

2.5 So like a hungry animal they scour the earth; seeking and feasting on their next meal, and feeling pangs of hunger whenever they do not.

2.6 This world is penetrated by the forces of the ego, engaged in such subtle propaganda as to persuade the masses that their core belief, that what they have is never sufficient, is always true and sound.

2.7 Thus, does the player in the game of life become a pawn of the pawnbrokers, who reinforce his derelict state of self-perception.

2.8 “It must be true if the world says it’s true” they cry ... but what if the world is wrong?

2.9 As the individual believes what it has, and what it is, is never enough, and that something or someone outside of itself must be present to fill the void, it experiences tension with the outside world.

2.10 This tension is experienced as great fear, and an inner anxiety, pertaining to a hope that their relationship with the outside world will always be what they hope it will be and a hopelessness when it is not.

2.11 Thus, does the player become a victim of his own desires, which reinforce his self-perception that his or her life is empty on its own.

2.12 His relationship with the outside world is also extended to the state of his physical body, the state of his soul, and his relationship with God.

2.13 He feels great fear and inner anxiety when the state of his physical body is threatened, or the state of his soul, and also his relationship with God.

2.14 An aspiring ascended master understands, “I am not the physical body. I am not the soul. I am not the individual which stands apart from God. I am the undivided Spirit of God, and God’s undivided pure awareness.”

2.15 An aspiring ascended master understands, “That which is unreal cannot affect that which is real.”

2.16 The illusion of the individual, of the soul, and its relationship with God, is understood as part of the game of life in the confines of the dimension of space and time.

2.17 Thus, it is understood that any destabilisation of the mind is always underpinned by a belief in an illusion.

2.18 All the maladies of the emotions, from anger to fear, from grief to depression, from despair to guilt, are caused by the desires of the ego.

2.19 Without such desires of the ego-mind, these maladies of the emotions would not be present, and the natural state of peace of mind would persist.

2.20 Those who complain of melancholy, who are burdened by their fears, are attached to a duality of hope and

hopelessness, rendering their mind asunder with new fear, for the fear is compounded by further fear.

2.21 A fear-inducing desire of the ego to eradicate the fear is thus employed by the ego-mind that has created the fear in the first place. This creates a fear of the fear *ad infinitum*, setting a spiral for paranoid thinking.

2.22 It is clearly understood by the aspiring ascended master that all expectation, regardless of its motives, creates a destabilisation of the mind.

2.23 The slightest trace of anger, fear, frustration, sadness, or despair and the like, can be traced back to a single expectation. Knowing this, why would you hope for anything at all? Indeed, why would you hope for any outcome?

2.24 The great ascended masters of our time have eradicated all duality of hope and hopelessness; that is, all trace of longing and despair.

2.25 Consider this the armor of the aspiring ascended master, so that the mind of the aspirant becomes untouchable to all the maladies of this world.

2.26 How can I be undone by frustration if I have no desire for anything at all? How can I feel the slightest of anger if I have not a single desire for an outcome to be? How can I be burdened by grief if I have accepted every event unfolding? This is how my mind must be on this otherworldly mission.

2.27 Yet there are desires of a higher nature that are not borne of the ego, that echo the sweet vibration of the Holy Spirit. These can be found in our desire for inner peace, for sanctuary in God, for purification of the mind, for mastering the mind in our ascension bid, and for raising every part of the

whole to seek liberation in abandoning the desires of the ego-mind.

2.28 Here the outcome of these higher aspirations is left to unfold in its own natural course. Here the aspirant feels no trace of fear, or shame or guilt, and simply walks the path of the Way: the mission of total ego un-encumbrance.

How the ego seeks life through destabilising the mind

3.1 The ego is merely a mental construct of self-centred, self-serving thoughts driven by fear, greed and ignorance.

3.2 Its presence arose in our mind, initially through ignorance, from a belief the individual mind is separate from the indivisible mind of God.

3.3 Its entire identity is founded on separatism and individualism.

3.4 Believing it is a uniquely individual being with eternal life, its sole focus is on serving the individual self.

3.5 Here the emphasis is on what it can get for itself. Each thing it acquires is an offering of worship to the individual self, to reinforce its own self-importance. Thus, a web of perpetual greed takes hold within the mind.

3.6 As the individual self is an illusion in the dimension of space and time, fear is created when the individual self is threatened. This includes any offerings made to the individual self—which are by definition an extension of the individual self, including relationships, possessions, and reputation.

3.7 As illusions are always under threat, the ego's fear is constant.

3.8 The ego, being born of fear, greed and ignorance, must continually maintain and replicate these states for its own self-survival.

3.9 Thus, when challenged with the good news our bodies are the temples of God¹, that "ye are all Gods"², and that the Spirit of God dwells in you³, the ego-mind recoils in fright to defend its separatism views.

3.10 Thus, when directed by Christ the Holy Spirit will instruct us in all things⁴, the ego-mind claims the Holy Spirit cannot be trusted, for surely it could be the Devil in disguise, so it clings to its own separate judgments.

3.11 It is in this way the ignorance of the ego is continually perpetuated, especially by the spiritual seeker who considers themselves wise.

3.12 Thus, when commanded to leave behind all worldly things, as a disciple of Christ or a disciple of the Buddha, the ego of many a disciple holds firmly to all things anchored in this world.

3.13 It is in this way the greed of the ego is continually perpetuated, especially by the spiritual seeker who seeks to worship God and mammon⁵.

3.14 So deceptive is the will of the ego that it will even persuade itself, and its many followers, God wills it to attach itself to earthly things.

3.15 So deceptive is the will of the ego that it will even persuade itself, and its many followers, God wills it to experience carnal pleasures.

3.16 So deceptive is the will of the ego that it will even persuade itself, and its many followers, God wills it to defend its territory and possessions.

3.17 So deceptive is the will of the ego that it will even persuade itself, and its many followers, God wills it to seek fame and fortune.

3.18 Yet all these attachments, anchored in greed, destabilise the mind.

3.19 Thus, when guided by Christ to be only loving⁶, and let not your hearts be troubled⁷, the ego-mind refuses to abandon its fear.

3.20 Thus, when instructed by Christ that those who seek to save their (individual) life will lose their (spiritual) life⁸, the ego-mind, fearful of God and its own demise, resists the calling to let its attachment to its self-identity die.

3.21 It is in this way the fear of the ego is continually perpetuated, especially by the spiritual seeker who believes they can bring their ego-identity, their separate sense of self, into the heavenly chamber of union with God.

3.22 For the kingdom of heaven suffers violence, and the violent (the fearful, greedy and ignorant) seek to take it by force⁹.

How the ego uses prayer to perpetuate its own desires

4.1 The ego-mind is the master chameleon and deceiver, always ready to highjack for its own ends the goals of the individual.

4.2 It is so masterful at deception, it very often deceives itself that its purpose is pure and altruistic, when in truth it is anything but.

4.3 And this self-deception is especially prevalent through the vehicle of spiritual prayer.

4.4 Consider the individual who attaches himself to earthly things, whether to the physical body, to relationships, to wealth and fortune, to individual freedom and liberty, and so forth. He, driven by the desires of the ego, for these most certainly are all desires of the ego, has entwined his own sense of self around these extensions of his own being.

4.5 Without these things, now intertwined with his own being, subsequently experiences the terror of their being threatened and vehemently sets out to defend them.

4.6 And in his mind, being a devout follower of God, believes that God should also defend these things and champion his own desires.

4.7 Deluded by his relationship with God, his ego commands that God should come to his aid, or else he shall become angry with God.

4.8 Deluded by his relationship with God, his ego commands that God should do his bidding, or else he shall turn his back on God.

4.9 Deluded by his relationship with God, his ego seeks to control this relationship, and in so doing, to control God.

4.10 Deluded by his relationship with God, his ego pleads that without God's aid, he will surely die or end his own life.

4.11 Or more subtly, which is apt for most of God's followers to do, prays in gratitude to God when things go right, thus projecting onto God that God wills for him to maintain his earthly attachments.

4.12 The aspiring ascended master is surely in favour of gratitude, but not for things that he has judged "right"; for he no longer judges any experience in this duality of right and wrong. He merely has gratitude for every experience he encounters in his life.

4.13 The aspiring ascended master is mindful when entering the state of prayer, to avoid perpetuating the desires of the ego.

4.14 He does so by praying to God to ease his troubled heart and to bring clarity of mind, and the enlightenment of God, into all his prayers.

4.15 He prays for purity, enlightenment, and to be filled with the Holy Spirit.

4.16 He prays for the light of God to fill his whole being and to drive out the forces of darkness.

4.17 As he considers himself to be every part, or every droplet, of the ocean of God's being, he prays for this for every part of Himself.

4.18 He prays to find peace with everything, and to not judge anything with the duality consciousness of right and wrong.

4.19 He thus prays to see everything as a blessing from God, for every experience offers the golden opportunity to become perfect peace and perfect love: through compassion, forgiveness and acceptance.

4.20 He understands there are positive actions and negative actions, and positive forces and negative forces, and positive spirits and negative spirits, and positive karma and negative karma, yet prays to see each through the eye of love as a gift from God on the journey of unconditional love.

4.21 He, however, prays to be solely a positive force of enduring love, to act only with love, to be guided solely by the Spirit of God's love, and to be the co-creator of an unequalled stream of positive karmic love.

4.22 He understands God will grant a prayer to a desperate soul, even though this prayer is anchored in fear and the desires of the ego, if it is deemed the granting of this prayer will aid in the development of the soul's faith. Yet it must be understood this form of prayer is spiritually immature; and while the individual's faith in God may be strengthened, they must still climb further to navigate past using prayer to perpetuate the desires of the ego.

4.23 The aspiring ascended master understands there is a difference between prayer in the passive, where he submits to the will of the Father, and is obedient to the call of the prayer being answered by the Father, "Let Your will be done Father, not mine", and between commanding in the assertive, where his total belief his identity is the Body of Christ and the Father creator, and that all creation is obedient to the Body of Christ and the Father creator, commands that the material creation submit to His Will. His results will reflect his true belief; where if he has faith, nothing shall be impossible for Him.

4.24 He understands the power of healing operates in this way, as well as the power to move mountains, walk on water, and command a fig tree to no longer bear fruit.

4.25 He understands the Father desires for him to let go of his separate identity and come into oneness with His being; and to move from passive prayer to assertive commands as his faith in his true identity is believed.

4.26 He understands there are many immature believers in God who fear it is blasphemy to believe they can do the works of Jesus, and prefer to stay in passive prayer, and there are many immature believers in God who have not let go of their separate identity, who believe they can do the works of Jesus, and prematurely assert commands on behalf of their own ego desires.

How the ego uses fear to maintain control of the mind

5.1 Fear is that which blinds the individual to love, and to prosperity of liberation in total surrender to a life without fear, in the complete state of peace and serenity, in the bosom of faith in God's will.

5.2 What is there to fear when anchored in perfect love, a love without fear, enshrined in the totality of God's being?

5.3 For fear is simply the absence of faith and the absence of love.

5.4 God does not fear God, and if we are to come into oneness with the heavenly Father, we must unequivocally move beyond all fear of Ourselves.

5.5 Liberty is waiting, but only when all trace of fear has gone.

5.6 The ego of our mind is the sum total of our belief in fear and our lack of belief in perfect love, which is absent of fear and punishment and guilt.

5.7 Our continued belief in fear, and its offshoots of guilt and anger and grief, deliver our mind to the collective dark forces, which send spirits of darkness to occupy our mind in those moments we bow to fear.

5.8 The spirit of fear is the spirit of darkness.

5.9 The spirit of fear is the great confuser.

5.10 The spirit of fear is the great deceiver.

5.11 The spirit of fear, like a great cloud, covers our mind to the rays of enlightenment.

5.12 Most do not know that fear is chosen. It is not a reactionary choice, although it can seem to be this way; it is, however an habitual choosing of the levers of fear to cope with the outside world.

5.13 This habit, like all habits, can be easily broken, when the will to do so is strong.

5.14 It seems like we are powerless to fear and that fear protects us. This is incorrect thinking and gives power to darkness and authority to dark spirits to impress their own will upon our mind.

5.15 Perfect love neutralizes all our fears. Gratitude neutralizes anger. Forgiveness and compassion neutralizes hate and guilt. Surrender to God's will neutralizes anxiety, terror, grief and despair. Reverence for the temples of God—and every soul is a temple of God—neutralizes lust and immorality.

5.16 The spirits of darkness seek to confuse our mind by inflating our ego, giving us the illusion we have a right to our fear.

5.17 Thus, we feel we have a right to anger, and to lust and anxiety and grief and despair.

5.18 Obedience to perfect love denies these rights, and giving up these rights is the price we pay to experience perfect love.

5.19 Every time we pull the lever of fear we reject perfect love.

5.20 Every time we pull the lever of fear we reject God's Holy Spirit.

5.21 Every time we pull the lever of fear we worship our own separate will.

5.22 Every time we pull the lever of fear we reject the will of God.

5.23 The goal of the collective spirits of darkness is to separate us incrementally from God's Holy Spirit. Like a frog in a pot of water to be boiled, each time we choose fear, the heat of the furnace rises greater underneath.

5.24 It is then we experience spiritual death and the fires of hell.

5.25 But so incremental is the rising of the heat that we barely notice the change at all, until the temperature of the water reaches boiling point.

5.26 The ego has no life without our choosing fear; yet is on a course to our self-destruction, meaning it too will be destroyed.

5.27 Our only hope is to reject all fear and reclaim control of our mind.

5.28 Thus, the outcome of the battle for control of our mind, between the principalities of darkness and God's heavenly host, is entirely up to us.

5.29 We pray to God, in the name of the Holy Spirit, for our thoughts to be made holy.

5.30 We pray to God, in the name of the Holy Spirit, for our thoughts to be made free of fear and wholly loving.

5.31 We pray to God, in the name of the Holy Spirit, for our thoughts to echo God's holy peace.

5.32 We pray to God, in the name of the Holy Spirit, for our thoughts to be freed from ego control; to see ego-thoughts as intruders of the darkness, to be set free from our mind in perfect love.

5.33 The aspiring ascended master is on a holy path to master his mind, by wresting control from the unholy forces; by rising above all ego temptation to live in fear, and to foster fear, and all crippling extensions that fear begets.

5.34 He is made holy by making holy the temple of his own mind.

How the ego uses worship of things to perpetuate fear

6.1 The worship of any material thing is a false idol; including wealth, reputation, the physical body, physical health, relationships with others, and the outcome of material pursuits.

6.2 The moment the individual values any material thing, is the very moment he establishes a worship of that thing.

6.3 Humanity is not conditioned to understand that valuing a thing is a worshipping of that thing, but that is precisely what it is.

6.4 In establishing a worship of a material thing a bond is formed between the soul and the material thing, where the material thing is seen as an extension of the soul's well-being, inner happiness and equanimity of mind.

6.5 In establishing a worship of a material thing an expectation is formed between the soul and the material thing, where the material thing is expected to actualize, remain actualized, and never decay or cease to be, until the individual ceases to worship that thing.

6.6 In expecting a material thing to actualize, remain actualized, and never decay or cease to be, the individual uses a fragile firmament of an illusory object to establish, maintain and hold in place his well-being, inner happiness and equanimity of mind.

6.7 And because in his heart he understands the illusory nature of all things, he immediately creates a sense of fear and impending doom.

6.8 This is his ego's master plan at work; for its sole survival is based on the creation and perpetuation of fear.

6.9 Thus, the fear experienced by an individual who worships a material thing, is equal to the degree to which he worships that thing, and the degree to which its continued actualization is threatened.

6.10 This fear is experienced as anxiety and terror when he fears the material thing may decay or cease to be, or does decay or cease to be.

6.11 This fear is experienced as anger and rage when he fears the material thing may decay or cease to be, or does decay or cease to be.

6.12 This fear is experienced as sadness and grief when he fears the material thing may decay or cease to be, or does decay or cease to be.

6.13 This fear is experienced as depression and mental illness when he fears the material thing may decay or cease to be, or does decay or cease to be.

6.14 It is important to note that none of these fears are experienced in the mind without the worship of a material thing.

6.15 The aspiring ascended master understands the inherent danger of using an illusory object to establish, maintain and hold in place his well-being, inner happiness and equanimity of mind.

6.16 Thus, he walks a path of renunciation of using any material thing in this way.

How the ego uses human love to perpetuate fear

7.1 The worship of any individual being involves valuing and loving its separate identity, or individual ego-personality.

7.2 Like all illusory objects, this ego-personality is a false idol.

7.3 Even Jesus warned against this worshipping of his individual being, “Why do you call me good? There is none good, but God alone.”¹⁰

7.4 Thus, Jesus guides us to worship only God, and none other, for “there is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.”¹¹

7.5 How many Christians worship the personality of Jesus, and not solely the Spirit of God within His temple?

7.6 The degree they worship His personality, is to the degree they worship their own personality, and the ego-personalities of others.

7.7 The degree they worship His appearance, is to the degree they worship their own appearance, and the unique appearance of others.

7.8 The degree they worship His individuality, is to the degree they worship their own individuality, and the individuality of others.

7.9 The degree they worship His separate self, is to the degree they worship their own separate self, and the separate selves of others.

7.10 Those who feel threatened by this truth of oneness, and the illusion of the individual, experience their own inner ego fears.

7.11 Those who feel threatened by this truth of oneness, and the illusion of the individual, fear the death of their separate sense of self.

7.12 Those who feel threatened by this truth of oneness, and the illusion of the individual, believe they can bring their individuality into God.

7.13 Those who feel threatened by this truth of oneness, and the illusion of the individual, fear oneness will annihilate their very existence.

7.14 In truth it is anything but; for in experiencing Ourselves as the One God, We experience Ourselves as every part of the whole.

7.15 This is the nature of the Spirit of Christ, where the Body of Christ and the Father creator are experienced inextricably as One.

7.16 This is the nature of the Spirit of Christ, where every member of the Body of Christ is united inextricably as One, just as every branch on a singular tree is united inextricably as one.

7.17 This is the nature of the Spirit of Christ, where every branch on the Christ vine is united inextricably as One by the inseparable Spirit of God.

7.18 This is the nature of the Spirit of Christ, where the death of the ego must come before experiencing Ourselves as the singular Body of Christ.

7.19 For is it not written, 'I said, "Ye are gods."?'¹²

7.20 The human mind, so wrapped up in its own ego-identity, struggles to accept itself as the Spirit of God. For the concept of oneness is so foreign to it, that it fervently believes it must continue to worship the individual self.

7.21 And it believes God will worship its individuality too, if only it is righteous enough.

7.22 This is the holy grail of the ego; that God will worship its unique individuality. And how many Christians inwardly crave for that?!

7.23 This is the antithesis of the Spirit of Christ, where only the Spirit of God is worshipped.

7.24 Yet moving successfully into the mind of Christ, into the mind of oneness, is something that only those with eyes to see will see.

7.25 For the human mind is so conditioned to worship the individual self, and to seek from others the worship of its own unique individuality.

7.26 It needs to love and idolize the personality of others, and for its own personality to be loved and idolized in return.

7.27 This worship of the illusory personality, of the ego self, creates the greatest torment of the world at large.

7.28 This is not a pure and holy love of compassion and selflessness; it is a human love to idolize and elevate the individual ego-personality of man.

7.29 And with it creates a torment of desperation to be loved and adored by others.

7.30 And with it creates a torment of fear of being judged and criticized by others.

7.31 And with it creates a torment of despair of being rejected and ostracized by others.

7.32 And with it creates a torment of loneliness of living a life in the shadow of obscurity, unnoticed and unloved by others.

7.33 And with it creates a torment of grief when the object of obsession has left the world stage, or moved away, or ended a relationship abruptly.

7.34 And with it creates a torment of unworthiness when even a single other chooses not to idolize its personality.

7.35 And with it creates a torment of hope that one day the world will idolize it and witness to its full and complete worth.

7.36 This grip the ego has on the mind of man, of worshipping and glorifying the ego of man, is so pervasive and commonplace that few spiritual seekers, including the bulk of Christians, are untouched by its unholy mark.

How the ego convinces the mind to create heaven on earth

8.1 As mentioned previously, it is the goal of the collective spirits of darkness to separate us incrementally from God's Holy Spirit. And this involves a plan of convincing the individual they can create their own heaven, separate to the will of God, and without God's interference.

8.2 It is not God's will that we idolize material things and in the course of doing, seek to create a heaven on earth; for Jesus says, "But woe to you who are rich, for you have received your consolation. Woe to you who are full, for you shall hunger. Woe to you who laugh now, for you shall mourn and weep."¹³

8.3 Those who seek to fill up with the things of this world, have their reward on earth. Those who hunger only for the Spirit of God, by worshipping solely the Spirit of God within everything and everyone, have their reward in heaven.

8.4 Thus, we can no more enter the highest heaven, in unity with God through the Spirit of Christ, while our hearts are anchored in the things of this world, than the sun can shine through the blackest clouds.

8.5 Yet so many seekers on the spiritual path believe they can have their reward in heaven and simultaneously create a heaven on earth.

8.6 Know this to be impossible; for it is impossible to worship the one true God and the god of materialism, the god of mammon.¹⁴

8.7 Those who seek both shall be a house divided against itself.¹⁵

8.8 For at the moment the heaven on earth doesn't materialize, or suffers loss, the individual becomes angry with God.

8.9 For at the moment the heaven on earth doesn't materialize, or suffers loss, the individual experiences grief and depression.

8.10 For at the moment the heaven on earth doesn't materialize, or suffers loss, the individual fears they have lost favour with God.

8.11 For at the moment the heaven on earth doesn't materialize, or suffers loss, the individual experiences a tormented spirit.

8.12 For at the moment the heaven on earth does materialize, and avoids loss, the individual believes they no longer need God.

8.13 For at the moment the heaven on earth does materialize, and avoids loss, the individual becomes enamoured with the material realm, the flesh.

8.14 For at the moment the heaven on earth does materialize, and avoids loss, the individual believes they are favoured by God.

8.15 For at the moment the heaven on earth does materialize, and avoids loss, the individual develops a haughty spirit.

8.16 The aspiring ascended master understands the trap of making the illusion of the flesh seem real.

8.17 The aspiring ascended master understands his sole purpose, of joining with the Spirit of God, is to transcend the flesh for the Holy Spirit.

8.18 The aspiring ascended master understands the temptations of the flesh, and is single-minded in not yielding to these temptations.

8.19 The aspiring ascended master understands the temptations of his family and friends, who will him to partake of their life of the flesh.

8.20 Yet the collective dark forces will not give in easily, nor give up their captive of the dark to the light, and bombard him constantly, and at times unexpectedly, with images and spirits of fleshly desires.

8.21 It is here the battle between heaven and hell is won.

How the ego excites the mind into a frenzied state

9.1 The mind of God is eternal peace.

9.2 The mind of Christ is an extension of this eternal peace, which is experienced through God's holy temples, the individual members of the Body of Christ.

9.3 When the mind of the soul is at peace, the mind is untroubled.

9.4 When the mind of the soul is at peace, the mind is not frenzied.

9.5 When the mind of the soul is at peace, the mind is not excited.

9.6 When the mind of the soul is at peace, the mind is not depressed.

9.7 Any attempt to trouble, frenzy, excite, or depress the mind of the soul, are the combined efforts of the collective dark forces.

9.8 Any attempt to trouble, frenzy, excite, or depress the mind of the soul, are the efforts of the ego of the mind of the soul.

9.9 Any attempt to trouble, frenzy, excite, or depress the mind of the soul, are efforts to reject the eternal peace of God.

9.10 Any attempt to trouble, frenzy, excite, or depress the mind of the soul, are efforts to separate it from the mind of God.

9.11 When the individual seeks eternal liberation on the path toward God, they are met with the fiercest and most devious of spirits.

9.12 These spirits are given special missions, scripted carefully by the unholy one, to deviate the soul from its mission.

9.13 In understanding the preacher is given special status as an authority of God, who can influence his followers, they target the mind of would-be preachers.

9.14 Those would-be preachers who have a fire for frenzy, a fire for lust, a fire for excitement, are approached by

demons in the guise of Jesus and the Holy Spirit, to excite his mind and the mind of his followers.

9.15 Their mission is to destabilise the mind of God's children.

9.16 By frightening the mind of the children of God.

9.17 By troubling the mind of the children of God.

9.18 By frenzying the mind of the children of God.

9.19 By exciting the mind of the children of God.

9.20 Yet this is not the Way of Christ, who delivered the words, "Peace I leave with you, My peace I give you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid."¹⁶

9.21 Thus, "be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus."¹⁷

9.22 Be under no illusion or doubt, excitation of the mind is the antithesis and enemy of peace of mind. It is the enemy of God and the enemy of Christ.

9.23 It will, if you bind yourself to it, separate your heart from the heart of Christ and keep you bound in the fire of lust, under the enemies control.

9.24 The aspiring ascended master thus carefully guards his heart and mind from all excitation. He is anxious for nothing, and fearful of nothing, and lusts and craves not for anything at all, understanding this is his armor of God.

9.25 He lusts and craves not for his place in heaven.

9.26 He lusts and craves not for his place in Christ.

9.27 He lusts and craves not for the Holy Spirit.
9.28 He lusts and craves not for the heavenly Father.
9.29 He understands the narrow gateway, the eye of the needle, in his uniting with the Spirit of Christ, can only be entered through the rejection of the energies of lust and craving, and thus rejects all excitation of the mind.

Freeing the mind of ego control: The Spirit of Reverence

10.1 Rebellion is the first of the anti-Christ spirits.
10.2 It is here the soul rebelled against the will of God.
10.3 It is here the soul rebelled against revering the Spirit of God within everything and everyone.
10.4 This rebellion, which led to the fall of the soul, began in the heavens, but not in the highest heaven.
10.5 The will of God is to be perfect love.
10.6 The will of God is to accept the will of God.
10.7 The will of God is to accept every experience as the manifestation of God's will; for every experience we encounter is a part of our karmic load.
10.8 The will of God is to revere the Spirit of God within everything and everyone.
10.9 Reverence for the will of God is the antidote to rebellion against God.
10.10 The rebellion against God can be undone in our mind by adhering at all times, without shadow of doubt, unequivocally to the will of God.

10.11 The aspiring ascended master understands every experience he encounters is the manifestation of the will of God.

10.12 He understands this experience is a part of his karmic load; that God has decreed he encounter this experience on his journey to help him to ascend spiritually.

10.13 He accepts this experience to revere the will of God.

10.14 He accepts this experience to perfect the state of perfect love; including the perfection of forgiveness, compassion and gratitude.

10.15 He accepts this experience to inwardly concede every experience God wills for him to encounter is just.

10.16 He accepts this experience to learn obedience to the will of God.

10.17 The aspiring ascended master understands the Spirit of God exists within everything and everyone, for “without Him nothing was made that was made.”¹⁸, and “do you not know that you are the temple of God, and the Spirit of God dwells in you?”¹⁹

10.18 He thus reveres everything as a temple of God.

10.19 He thus reveres everyone as a temple of God.

10.20 He thus reveres the Spirit of God within everything.

10.21 He thus reveres the Spirit of God within everyone.

10.22 Not even the demons who appear to hasten his fall are spared his reverence for the Spirit of God, who have

come into being through the power of God's being, who would cease to exist without the Spirit of God.

10.23 For they realize the Spirit of God can appear transformed into spirits of darkness through the soul and mind of any individual being.

10.24 Though in reality the Spirit of God remains pure.

10.25 Though in reality the Spirit of God remains untouched.

10.26 They accordingly see no difference between the Spirit of God in the highest of God's creatures, to the lowest of God's creatures.

10.27 They accordingly hold the identical reverence for the Spirit of God within everything and everyone, which in reality remains indivisible.

10.28 The aspiring ascended master understands they will be judged to the degree to which their reverence for the Spirit of God diverges.

10.29 The aspiring ascended master understands they will be judged to the degree to which they do not see the Spirit of God as a singularity within every temple, from the highest of God's creatures, to the lowest.

10.30 The aspiring ascended master understands they will be judged to the degree to which their outpouring of love to the Spirit of God differs.

10.31 The aspiring ascended master understands they will be judged to the degree to which they hold reverence in their heart for every temple of God.

Freeing the mind of ego control: The Spirit of Obedience

11.1 Disobedience is the second of the anti-Christ spirits.

11.2 It is here the soul disobeyed the will of God.

11.3 It is here the soul disobeyed the laws of God, principally the two great commandments, “‘You shall love the LORD your God with all your heart, with all your soul and with all your mind.’ ... And the second is like it: ‘You shall love your neighbor as yourself.’”²⁰

11.4 And the second is like it, in fact identical to it, for the LORD your God, as the Spirit of God, is present within every holy temple of God; or “do you not know that you are the temple of God, and the Spirit of God dwells in you?”²¹

11.5 This disobedience to God’s two great laws, to love the Spirit of God with all your heart, with all your soul and with all your mind, within every temple of God, set the mind of the individual at enmity with God.

11.6 This disobedience to God’s two great laws, to love the Spirit of God with all your heart, with all your soul and with all your mind, within every temple of God, set the mind of the individual at enmity with His temples.

11.7 This disobedience to God’s two great laws, to love the Spirit of God with all your heart, with all your soul and with all your mind, within every temple of God, set the mind of the individual as greater than His temples.

11.8 This disobedience to God’s two great laws, to love the Spirit of God with all your heart, with all your soul and

with all your mind, within every temple of God, set the mind of the individual as greater than God.

11.9 And so began the fall of the soul, at enmity with God and His holy temples; inwardly believing it is greater than God and His holy temples.

11.10 For as the Spirit of God is indivisible, what you do to the least of God's holy temples, you have done to the whole of the Spirit of God.

11.11 Thus, the aspiring ascended master loves every temple of God with all his heart.

11.12 Thus, the aspiring ascended master loves every temple of God with all his soul.

11.13 Thus, the aspiring ascended master loves every temple of God with all his mind.

11.14 Thus, the aspiring ascended master loves every temple as a temple of the Spirit of God, and accordingly loves this Spirit of God with all his heart, with all his soul and with all his mind.

11.15 And he gives special focus to those who appear unlike the Spirit of God.

11.16 And he gives special focus to those who appear unlike a temple of God.

11.17 And he gives special focus to those whose spirit is under the persuasion of darkness.

11.18 And he gives special focus to those whose spirit is at enmity with the Spirit of God within them.

11.19 For he knows these are his saviour.

11.20 For he knows these are the Spirit of God in disguise.

11.21 For he knows these are a temple of God.

11.22 For he knows he must undo his inner belief he is greater than any temple of God, and the Spirit of God within them.

11.23 For how else can he demonstrate his perfect glorification of God and his perfect love for God?

11.24 There is no other way to demonstrate this love, this glorification of God, without the least of these, our brethren.

11.25 It is here he is obedient to God's laws of love; yet this is only half the equation in his establishing perfect obedience to God.

11.26 It is here he must establish obedience to the will of God, which he has disobeyed continuously since his fall from grace.

11.27 His fallen soul has rejected God's will.

11.28 His fallen soul has rejected God's plan for his soul to experience a karmic reaction, so that he may establish a state of perfect love.

11.29 His fallen soul has rejected the experiences he encounters in his life that are painful in nature and cause suffering to his mind.

11.30 His fallen soul has rejected the notion of surrendering to suffering, so that he may establish a state of perfect surrender to the will of God.

11.31 The aspiring ascended master understands suffering is caused by the rejection of suffering.

11.32 The aspiring ascended master understands suffering is caused by rejecting an experience as being anything other than the will of God.

11.33 The aspiring ascended master understands suffering is caused by not surrendering to the suffering of the experience encountered.

11.34 The aspiring ascended master understands suffering is caused by not surrendering completely to every experience encountered as the manifestation of God's will.

11.35 The aspiring ascended master understands every complaint, even the smallest in his heart, is a rejection of suffering and the experience he has encountered, which keeps him mired in the fallen state, "as some of them also complained, and were destroyed by the destroyer."²²

11.36 The aspiring ascended master understands they will be judged to the degree they are not obedient to the will of God.

11.37 The aspiring ascended master understands they will be judged to the degree they are not obedient to God's laws of love.

11.38 The aspiring ascended master understands they will be judged to the degree they surrender to God's laws of love.

11.39 The aspiring ascended master understands they will be judged to the degree they surrender to God's will.

Freeing the mind of ego control: The Spirit of Forgiveness

12.1 Anger is the third of the anti-Christ spirits.

12.2 It is here the soul became angry with God, through its vehement rejection of experiences encountered causing suffering and pain.

12.3 It is here the soul became angry with the will of God.

12.4 This display of anger is an attack on God.

12.5 This display of anger is a rejection of God.

12.6 This display of anger is an attack on God's will.

12.7 This display of anger is a rejection of God's will.

12.8 This willful display of anger toward God is violently directed toward the whole of God's being, including toward every temple of God.

12.9 This willful display of anger toward God is a judgment of God's being, that surely God's judgment is inferior to our superior judgment.

12.10 This willful display of anger toward God is the outer rebellion of our obedience to God's being, which is feared as a threat to our own authority.

12.11 This willful display of anger toward God is the outer coronation of our displacing God's being, as the singular authority of our world.

12.12 Anger is a state of war against God; for God is all there is.

12.13 Anger is a state of hating God; for God is all there is.

12.14 Anger is a state of punishing God; for God is all there is.

12.15 Anger is a state of blaming God; for God is all there is.

12.16 Anger is state of rejecting suffering as a learning device.

12.17 Anger is state of rejecting karma as a law of God.

12.18 Anger is a state of rejecting responsibility for our karmic load.

12.19 Anger is a state of deflecting guilt for our own miscreations.

12.20 The decision to judge an experience as 'bad' or an experience as 'good' is the foundation of all our thoughts of anger, which conditions the mind to love the good and to hate the bad, or anything which threatens the good.

12.21 This duality consciousness of loving the good and hating the bad is the tree of the knowledge of judging things as either good or evil.²³

12.22 Without the tree of life, which judges everything as a blessing and a manifestation of the will of God, that which is judged as either good or evil is not seen equally as a blessing in disguise.

12.23 The aspiring ascended master understands that which appears as outwardly negative, enables him to learn compassion.

12.24 The aspiring ascended master understands that which appears as outwardly negative, enables him to overcome worldly attachment.

12.25 The aspiring ascended master understands that which appears as outwardly negative, enables him to master unconditional love.

12.26 The aspiring ascended master understands that which appears as outwardly negative, enables him to overcome loving only the good.

12.27 "For if you love those loving you, what reward have you? Do not also the tax collectors do the same? ...

Therefore, you shall be perfect, even as your Father which is in heaven is perfect.”²⁴

12.28 Thus, the forgiveness of that which appears as outwardly negative is the antidote to the creation of anger.

12.29 Thus, the forgiveness of that which appears as outwardly negative is the understanding it is a blessing from God in disguise.

12.30 Thus, the forgiveness of that which appears as outwardly negative is a glorification of its role as a spiritual refiner of the mind of the soul.

12.31 Thus, the forgiveness of that which appears as outwardly negative is the undoing of our fallen state, which is at enmity with God.

12.32 The aspiring ascended master understands they will be judged to the degree they are unwilling to forgive God’s holy temples.

12.33 The aspiring ascended master understands they will be judged to the degree they are unwilling to forgive the will of God.

12.34 The aspiring ascended master understands they will be judged to the degree they are unwilling to witness to every experience as a blessing from God, using the tree of life.

12.35 The aspiring ascended master understands they will be judged to the degree they are unwilling to be only loving, toward every part of God.

Freeing the mind of ego control: The Spirit of Gratitude

13.1 Ingratitude is the fourth of the anti-Christ spirits.

13.2 It is here the soul became ungrateful to God for every experience encountered.

13.3 It is here the soul rejected certain experiences and souls encountered, becoming ungrateful in his heart for the role they played in his ascension into the light of God.

13.4 For gratitude is not an antidote for things we find easy to cherish, but for things we find difficult to love.

13.5 For we can only love a thing we don't cherish, when gratitude for the role it plays in our ascension is firmly established in our heart.

13.6 This gratitude of loving things we find difficult to cherish is central to our loving God, for everything is an expression of God's being.

13.7 This gratitude of loving things we find difficult to cherish is central to our forgiving God, for everything is an expression of God's will.

13.8 This gratitude of loving things we find difficult to cherish is central to our revering God, for everything and everyone is God in disguise.

13.9 This gratitude of loving things we find difficult to cherish is central to our surrendering to the will of God, for His will is that we be only loving.

13.10 The aspiring ascended master understands gratitude is the key to unconditional love, for we cannot love anything without gratitude.

13.11 The aspiring ascended master understands gratitude is the key to complete forgiveness, for we cannot forgive something we feel ingratitude for.

13.12 The aspiring ascended master understands gratitude is the key to revering God's temples, for we cannot revere anything without a deep sense of gratitude.

13.13 The aspiring ascended master understands gratitude is the key to surrendering to God's will, for we cannot surrender to the will of God without a deep sense of gratitude for the role it plays in our ascension into the light of God.

13.14 God's will we lose things of a material nature, including anything of this world, including the physical body, we feel gratitude in our heart it can be lost so we can rise above worshipping a false idol.

13.15 God's will we experience the pain of suffering, from anything we have attached ourself to in this material world, we feel gratitude in our heart for the pain of withdrawal of attachment to material life.

13.16 God's will we experience an attack on our being, whether from an illness to abuse to an attack from the Devil, we feel gratitude in our heart for the soul's crucifixion, so we can rise in the resurrection to the glory of God.

13.17 God's will we experience a life of struggle, including from a loss to a setback to a personal tragedy, we feel gratitude in our heart for our personal struggle, to demonstrate to God our love and worship of God alone.

13.18 Our gratitude for God, in His stripping away from us all we are not, is the cornerstone of our perfect faith in Him.

13.19 It is the touchstone by which our faith in Him is judged.

13.20 It is the touchstone by which our love for Him alone is judged.

13.21 It is the touchstone by which our surrender to His will is judged.

13.22 It is the touchstone by which our ascension unto God is judged.

13.23 The aspiring ascended master knows they will be judged to the degree to which their gratitude for God's will in their life diverges.

13.24 The aspiring ascended master knows they will be judged to the degree to which their gratitude for God's will in their life is absent.

13.25 The aspiring ascended master knows they will be judged to the degree to which their gratitude for every experience they encounter in their life is absent or diverges.

13.26 The aspiring ascended master knows they will be judged to the degree to which their gratitude for the temples of God diverges or is absent.

Freeing the mind of ego control: The Spirit of Compassion

14.1 Jealousy is the fifth of the anti-Christ spirits.

14.2 It is here the soul, in comparing its fortune and misfortune to other souls, became jealous of the fortune of others.

14.3 It is here the soul erroneously believed that any material fortune it had encountered was an endorsement from

God of its superior standing, or any material misfortune was an endorsement from God of its inferior standing.

14.4 It is here the soul jealously guarded its own fortune.

14.5 In erroneously believing any material fortune or misfortune is an endorsement from God of its superior or inferior standing, the soul developed jealousy for souls it believed were favoured and loved more greatly by God.

14.6 In erroneously believing any material fortune or misfortune is an endorsement from God of its superior or inferior standing, the soul developed a lack of compassion for souls it believed were favoured and loved more greatly by God.

14.7 In erroneously believing any material fortune or misfortune is an endorsement from God of its superior or inferior standing, the soul developed a lack of compassion for souls it believed were disfavoured by God and loved less greatly.

14.8 In erroneously believing any material fortune or misfortune is an endorsement from God of its superior or inferior standing, the soul developed a lack of compassion for the suffering of souls it believed were disfavoured and loved less greatly by God.

14.9 This material fortune or misfortune extends to the appearance of the soul.

14.10 This material fortune or misfortune extends to the abilities of the soul.

14.11 This material fortune or misfortune extends to the wealth of the soul.

14.12 This material fortune or misfortune extends to the welfare of the soul, including its happiness, health and prosperity.

14.13 This material fortune or misfortune extends to its incarnation as a human being, as opposed to a cat, a rat or a flea.

14.14 This material fortune or misfortune extends to its incarnation as a human being with spiritual gifts, compared to those with no obvious spiritual gifts.

14.15 This material fortune or misfortune extends to its incarnation as a human being who has found God, or a political god or ideology, compared to those who appear to have not found these.

14.16 This material fortune or misfortune extends to its incarnation as a human being who has found Christ, compared to those who appear to have not found Christ, or the Buddha, the Koran, or any of the other spiritual paths.

14.17 This lack of compassion is borne of conceit.

14.18 This lack of compassion is borne of pride.

14.19 This lack of compassion is borne of smugness.

14.20 This lack of compassion is borne of the absence of humility.

14.21 The aspiring ascended master understands they are the indivisible Spirit of God within every soul, and has great compassion for that Spirit.

14.22 The aspiring ascended master understands they are every temple of the indivisible Spirit of God, and has great compassion for every temple.

14.23 The aspiring ascended master understands the indivisible Spirit of God has chosen to experience many lives of misfortune, or states or periods of misfortune, and has great compassion for that Spirit.

14.24 The aspiring ascended master understands the indivisible Spirit of God has chosen to experience many lives of fortune, or states or periods of fortune, and has great compassion for that Spirit.

14.25 The aspiring ascended master understands a life of fortune, or state or period of fortune, can be a block to spiritual ascension.

14.26 The aspiring ascended master understands a life of misfortune, or state or period of misfortune, can be an aid to spiritual ascension.

14.27 The aspiring ascended master understands a life of misfortune, or a life of fortune, or a state or period of fortune or misfortune, can aid in the inducement of a compassionate response.

14.28 The aspiring ascended master understands a life of misfortune, or a life of fortune, or a state or period of fortune or misfortune, can thwart a compassionate response.

14.29 Hence, the labelling of a soul's life, or states or periods of that life, as fortunate or unfortunate is unknowable; for a fortunate condition may lead to an unfortunate material or spiritual outcome, and an unfortunate condition may lead to a fortunate material or spiritual outcome.

14.30 The aspiring ascended master is clear in his distinction between compassion and pity; for pity is a judgment on the condition of the soul, which to the outside observer is

unknowable, whereas compassion is a desire for the soul to move beyond all states of suffering.

14.31 Thus, compassion is a desire for suffering to cease.

14.32 Thus, compassion is a desire for fear to cease.

14.33 Thus, compassion is a desire for love to conquer.

14.34 Thus, compassion is a desire for mental peace.

14.35 It is in this state that the temple of God, seeing Himself as the indivisible Spirit of God, sees no distinction between Himself as the human, or Himself as the flea, and develops great compassion for every part of His being.

14.36 It is in this state of indivisible oneness that the mark of jealousy is gone, replaced by the hallmark of the mind of Christ.

14.37 The aspiring ascended master knows they will be judged to the degree to which their compassion for every part of God's being diverges.

14.38 The aspiring ascended master knows they will be judged to the degree to which their compassion for any part of God's being is absent.

14.39 The aspiring ascended master knows they will be judged to the degree to which their compassion is shrouded in pride and pity.

14.40 The aspiring ascended master knows they will be judged to the degree to which they hold jealousy in their heart for any temple of God.

Freeing the mind of ego control: The Spirit of Piety

15.1 Non-piety is the sixth of the anti-Christ spirits.

15.2 It is here the soul, in jealously guarding its devotion toward its own individual self, ceased its devotion to God.

15.3 It is here the soul, in jealously guarding its devotion toward its own individual self, ceased its devotion toward God's singular creation, the Body of Christ, through the spirit of oneness, the Spirit of Christ.

15.4 For "do you not know that your bodies are members of Christ?"²⁵ "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?"²⁶

15.5 "But I would have you know, that the head of every man is Christ ... and the head of Christ is God."²⁷

15.6 This cessation of devotion toward God's singular creation, the Body of Christ, created a schism in the mind and spirit of the soul, breaking it off from the mind and Spirit of Christ.

15.7 This cessation of devotion toward God's singular creation, the Body of Christ, created a schism in the mind and spirit of the soul, establishing it firmly in the mind and spirit of anti-Christ.

15.8 This cessation of devotion toward God's singular creation, the Body of Christ, created a schism in the mind and spirit of the soul, causing it to fall from the heavens where the Body of Christ is pure and unobstructed.

15.9 This cessation of devotion toward God's singular creation, the Body of Christ, created a schism in the mind and spirit of the soul, causing it to be reborn into a corporeal body that reflects its impurity and obstruction.

15.10 For the Body of Christ is the sum total of God's holy temples.

15.11 For the Body of Christ is the vehicle by which the Spirit of God expresses Itself in the illusory dimension of space and time.

15.12 For the Body of Christ is the central son, and only begotten son, of the heavenly Father.

15.13 For the Body of Christ is that singular creation, which has multiple members, expressed in perfect unison by the Father as the Son.

15.14 Yet the spirit of non-piety, of non-devotion toward every part of God, has so successfully strangled itself around the minds of God's children, that many a sincere follower of Christ has deemed the Body of Christ is limited to certain creatures of God, or children of God, or limited to certain Christians.

15.15 This is by far the most heinous of the anti-Christ teachings, which seeks to divide, in the name of Christ, the Body of Christ and its members.

15.16 For "assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me²⁸ ... for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me."²⁹

15.17 For understand “God composed the body (of Christ), having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Now you are the Body of Christ, and members individually.”³⁰

15.18 In this Spirit of Christ the aspiring ascended master devotes his whole being to caring for the Body of Christ.

15.19 In this Spirit of Christ the aspiring ascended master devotes his whole being to purifying the Body of Christ.

15.20 In this Spirit of Christ the aspiring ascended master devotes his whole being to awakening the Body of Christ.

15.21 In this Spirit of Christ the aspiring ascended master devotes his whole being to revering the Body of Christ.

15.22 He understands the Body of Christ, while appearing divided in the illusory dimension of space and time, is in reality a singular creation, “for as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.”³¹

15.23 “For ask the beasts, and they will teach you; and the birds of the air, and they will tell you; or speak to the earth, and it will teach you; and the fish of the sea will explain to you ... Who among these does not know that the hand of the LORD has done this, in whose hand is the life of every living thing, and the breath of all mankind?”³²

15.24 Yet we each, as fallen souls, need to be rebaptized into the Body of Christ after our fall from grace, for

our Father says, “you were perfect in your ways from the day you were created, til iniquity was found in you.”³³

15.25 Though it serves as an important tool of repentance, water alone will not suffice in removing our anti-Christ thinking.

15.26 Thus, the baptism of fire of the Holy Spirit is necessary to burn away all we are not; for in Christ we cannot bring anything of ourself.

15.27 It is in our devotion to serving the Body of Christ, while accepting we are every member of that body, that serves as the baptism of fire of burning away our separate ego-identity.

15.28 It is in our devotion to serving the Body of Christ, while accepting we are every member of that body, that serves as the narrow gateway into the Body of Christ as a fully awakened member.

15.29 It is in our devotion to serving the Body of Christ, while accepting we are every member of that body, that serves as the sacred threshold of the resurrection of our spirit into the Spirit of Christ.

15.30 It is in our devotion to serving the Body of Christ, while accepting we are every member of that body, that serves as the blinding glory of our heavenly Father, where we proclaim, “I and my Father are one.”³⁴

15.31 The aspiring ascended master knows they will be judged to the degree their devotion to God’s singular creation, the Body of Christ, is absent.

15.32 The aspiring ascended master knows they will be judged to the degree their devotion to God’s singular creation, the Body of Christ, diverges.

15.33 The aspiring ascended master knows they will be judged to the degree their devotion to the Spirit of God within God's holy temples diverges or is absent.

15.34 The aspiring ascended master knows they will be judged to the degree their devotion to the Spirit of God within God's holy temples is devoid of ego and poured forth in the Spirit of Christ.

Freeing the mind of ego control: The Spirit of Mindfulness

16.1 Contentiousness is the seventh of the anti-Christ spirits.

16.2 It is here the soul, no longer devoted to God and to experiencing the unity and peace of God, ceased stilling the mind in contemplation and meditation.

16.3 It is here the soul, no longer devoted to God and to experiencing the unity and peace of God, developed an erratic and contentious mind and spirit.

16.4 This erraticism and contentiousness was caused by the absence of the peace of God.

16.5 This erraticism and contentiousness was caused by contemplating on worldly things.

16.6 This erraticism and contentiousness was caused by the creation of expectations in relation to worldly things.

16.7 This erraticism and contentiousness was caused by contemplating on the loss of worldly things.

16.8 Thus, meditation is the key to re-establishing peace of mind.

16.9 Thus, meditation is the key to re-establishing equanimity of mind.

16.10 Thus, meditation is the key to withdrawing from worldly things.

16.11 Thus, meditation is the key to protecting the mind from erraticism and contentiousness.

16.12 Thus, meditation is the key to uniting with the mind of God.

16.13 Thus, meditation is the key to uniting with the mind of Christ.

16.14 Thus, meditation is the key to uniting with the peace of God.

16.15 Thus, meditation is the key to uniting with the peace of Christ.

16.16 Yet this key of knowledge—necessary to unite with the mind of God and Christ, and the peace of God and Christ—has been fiercely guarded by the clerical lawyers of this world, who seek to control their congregations and how they relate and commune with God; for “woe to you (clerical) lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those were entering in you hindered.”³⁵

16.17 It is here we must establish our own connection with God and with Christ; for our soul does not belong to any earthly assembly but to the assembly of the Body of Christ, which belongs to our heavenly Father.

16.18 Our dependence on any other thing, or one, or cleric of our time, will only create a heart and mind filled with erraticism and contentiousness.

16.19 The aspiring ascended master understands a still mind is his rod and gateway to eternal peace and salvation.

16.20 The aspiring ascended master understands a still mind is his rod to uniting with the mind of God and the peace of God.

16.21 The aspiring ascended master understands a still mind is his rod to uniting with the mind of Christ and the peace of Christ.

16.22 The aspiring ascended master understands a still mind is his rod to overcoming all the troubles of this world.

16.23 For “BLESSED is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the law of the LORD, and in His law he meditates day and night.”³⁶

16.24 Thus, to the extent we are troubled by the things of this world, is to the extent we are not meditating on God’s laws of love.

16.25 Thus, to the extent we are anxious about the things of this world, is to the extent we are not meditating on God’s laws of love.

16.26 Thus, to the extent we are aroused by the things of this world, is to the extent we are not meditating on God’s laws of love.

16.27 Thus, to the extent we are inflamed by the things of this world, is to the extent we are not meditating on God’s laws of love.

16.28 For “perfect love drives out fear”³⁷ and is the protective armor and great binding agent of all the members of the Body of Christ.

16.29 The aspiring ascended master knows they will be judged to the degree they are not mindful of God's laws of love.

16.30 The aspiring ascended master knows they will be judged to the degree they are not mindful, and entering a state, of the peace of God.

16.31 The aspiring ascended master knows they will be judged to the degree they are fixated on, and contemplating, worldly things.

16.32 The aspiring ascended master knows they will be judged to the degree they are troubled by the things of this world.

Freeing the mind of ego control: The Spirit of Equanimity

17.1 Manic is the eighth of the anti-Christ spirits.

17.2 It is here the soul, no longer centred in the peace of God, became manic in its thoughts and self-expression.

17.3 It is here the soul, now fixated and possessed by worldly things, became manic in its desires and perceptions of the world.

17.4 Internally expressed as manic thoughts of craving or euphoria, and manic thoughts of emptiness or dysphoria, being the hysterical or agitated internal state of cravings unfulfilled, the soul created a wave of emotions.

17.5 This wave of emotions, of the highs of euphoria and the lows of dysphoria, are the hills and valleys of its agitated manic mental state.

17.6 This wave of emotions is wholly incompatible with the peace of God, being in contrast to the equanimous flatline state.

17.7 This wave of emotions is the pull of the anti-Christ on the mind of the soul, creating an agitated state of inner turbulence, hell and unrest.

17.8 This wave of emotions is the craving for more, and the hysterical outpouring of mental frustration when these cravings have not been met.

17.9 Such do we see in those who are frantic.

17.10 Such do we see in those who are distraught.

17.11 Such do we see in those who are hysterical.

17.12 Such do we see in those who cannot be easily calmed.

17.13 Such do we see in those who are hyper.

17.14 Such do we see in those who are frenzied.

17.15 Such do we see in those who are excitable.

17.16 Such do we see in those who are addictive in their core.

17.17 Yet these highs and lows of this agitated manic mental state must be completely eliminated to make way for the peace of God to enter.

17.18 Just as a plane cannot land on a runway that is not level, straight and smooth, so can the peace of God not enter the mind of the soul that is not level and straight in the flatline state of perfect equanimity.

17.19 Thus, “prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the

crooked places shall be made straight and the rough places smooth; the glory of the LORD shall be revealed, and all the flesh shall see it together, for the mouth of the LORD has spoken.”³⁸

17.20 The aspiring ascended master understands the spirit of reverence will induce an equanimous mind.

17.21 The aspiring ascended master understands the spirit of obedience will induce an equanimous mind.

17.22 The aspiring ascended master understands the spirit of forgiveness will induce an equanimous mind.

17.23 The aspiring ascended master understands the spirit of gratitude will induce an equanimous mind.

17.24 The aspiring ascended master understands the spirit of compassion will induce an equanimous mind.

17.25 The aspiring ascended master understands the spirit of piety will induce an equanimous mind.

17.26 But more than these, the aspiring ascended master understands the spirit of mindfulness, of stilling the mind in contemplation and meditation, will perfectly establish an equanimous mind and make way for the peace of God to enter.

17.27 The aspiring ascended master knows they will be judged to the degree their thoughts and self-expression are manic in nature.

17.28 The aspiring ascended master knows they will be judged to the degree their desires and perceptions of the world are manic in nature.

17.29 The aspiring ascended master knows they will be judged to the degree they have failed to level the agitated manic mind.

17.30 The aspiring ascended master knows they will be judged to the degree they have failed to pursue and establish the conditions for an equanimous mind.

Freeing the mind of ego control: The Spirit of Contentment

18.1 Depression is the ninth of the anti-Christ spirits.

18.2 It is here the soul, no longer united with the peace of God and the spirit of equanimity, fell into a state of mental depression.

18.3 It is here the soul, in judging every experience as either good or bad, fell further into a state of despair and depression whenever it encountered an experience it judged as 'bad'.

18.4 This decision to eat of the tree of the knowledge of good and evil, of judging experiences as either good or bad, shrouds the mind in the spirit of darkness, or spiritual death and despair; for "the LORD God commanded the man, saying "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.""³⁹

18.5 Thus, the mind partaking of this tree, of judging experiences as either good or bad, will experience the death of discontentment.

18.6 Thus, the mind partaking of this tree, of judging experiences as either good or bad, will experience the death of dejection.

18.7 Thus, the mind partaking of this tree, of judging experiences as either good or bad, will experience the death of depression.

18.8 Thus, the mind partaking of this tree, of judging experiences as either good or bad, will experience the death of despair.

18.9 For in eating of this tree of death he has blocked the state of inner contentment, which can only be experienced when he is at peace with everything he encounters in his world.

18.10 As the soul in depression desperately reaches to replace a low with a high, in reaching for its manic state it creates a mental polarity; of north and south, or up and down, reflecting the dual nature of its duality consciousness.

18.11 This manic-depressive mental disorder has replaced its natural equanimous mind, and is the marked state of the fallen soul.

18.12 Instead of reaching for an equanimous state, which takes time and patience to develop, the immature mind of the fallen soul chooses immediate relief with a mental high, only reinforcing its manic-depressive polarity.

18.13 The aspiring ascended master understands that dwelling in either the manic state, or the depressive state, only reinforces the manic-depressive polarity.

18.14 The aspiring ascended master understands that partaking of the tree of death, of judging an experience as either

good or bad, is the sole cause of any discontentment, dejection, depression and despair.

18.15 The aspiring ascended master understands that partaking solely of the tree of life, of judging every experience as a blessing, as neither good nor bad, nor pleasant or unpleasant, is the sole cause of his inner contentment and eternal spiritual salvation; for “behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand take also of the tree of life, and eat, and live forever.”⁴⁰

18.16 Thus, the aspiring ascended master applies a two-fold balm of avoiding the tree of death and partaking solely of the tree of life to avoid the disturbance of discontentment, dejection, depression and despair.

18.17 He stills the mind in the state of meditation, in the four halls of equanimity, to firmly implant, deep in his mind, the roots of the tree of life.

18.18 In the first hall of equanimity, of contemplation, he breathes in the elixir of peace and joy.

18.19 In the second hall of equanimity, of pure concentration (free from thought), he experiences the untold rapture of an undisturbed mind.

18.20 In the third hall of equanimity, of pure resignation, he surrenders perfectly to the mind of God.

18.21 In the fourth hall of equanimity, of complete detachment (where every thought of pleasant or unpleasant is entirely extinguished), he is now free of all duality thinking, centred perfectly in the mind of God.

18.22 Only here, in this union with the mind of God, completely free of the disturbance of all duality thinking, is the spirit of contentment fully realized.

18.23 The aspiring ascended master knows they will be judged to the degree they have eaten of the tree of death and entered the state of discontentment.

18.24 The aspiring ascended master knows they will be judged to the degree they have eaten of the tree of death and entered the state of dejection.

18.25 The aspiring ascended master knows they will be judged to the degree they have eaten of the tree of death and entered the state of depression.

18.26 The aspiring ascended master knows they will be judged to the degree they have eaten of the tree of death and entered the state of despair.

Freeing the mind of ego control: The Spirit of Consistency

19.1 Inconsistency is the tenth of the anti-Christ spirits.

19.2 It is here the soul stopped consistently following the will of God.

19.3 It is here the soul, now aware of its fall, failed to consistently follow the ascension pathway as conferred by God's holy teachers.

19.4 This ascension pathway is obedience to God's will.

19.5 This ascension pathway is the perfection of love.

19.6 This ascension pathway is the rejection of hate.

19.7 This ascension pathway is the embodiment of peace.

19.8 Yet how is it possible to be perfect love and to reject hate, if we are walking a path of both love and hate?

19.9 And how is it possible to be obedient to God's will, if we are walking a path of both loving and hating the experiences God sends us?

19.10 And how is it possible to embody peace, if we are disturbed in our mind by walking a path of both love and hate and loving and hating the experiences God sends us?

19.11 And how is it possible to ascend spiritually, if we are not consistently following God's ascension pathway?

19.12 The aspiring ascended master understands the key to ascension is the full embrace of the tree of life, of judging consistently every experience as a blessing.

19.13 The aspiring ascended master understands the key to ascension is the full rejection of the tree of death, of never judging any experience as either good or bad.

19.14 The aspiring ascended master understands the key to ascension is the full embrace of God's laws of love, of consistently loving the LORD our God with all our heart, with all our mind, and with all our soul, and consistently loving our neighbor as ourself.

19.15 The aspiring ascended master understands the key to ascension is the full rejection of the darkness of hate, of never criticizing, despising or bemoaning anything or anyone on our path.

19.16 Thus, the aspiring ascended master unlocks his chains of burden by consistently revering and having obedience

to, and forgiving and holding gratitude in his heart for the will of God.

19.17 Thus, the aspiring ascended master unlocks his chains of burden by consistently revering, forgiving and holding gratitude as well as compassion in his heart for the holy temples of God.

19.18 Thus, the aspiring ascended master unlocks his chains of burden by consistently devoting his life to God and to venerating His holy temples.

19.19 Thus, the aspiring ascended master unlocks his chains of burden by consistently devoting his life to meditation and contemplation, in order to unite with God and experience the eternal peace of God.

19.20 Only then will the aspiring ascended master be unwaveringly established on the ascension pathway home, having consistently cultivated an equanimous mind and embodying a state of peace.

19.21 The aspiring ascended master knows they will be judged to the degree they are not consistently obedient to God's will.

19.22 The aspiring ascended master knows they will be judged to the degree they are not consistently embracing the tree of life.

19.23 The aspiring ascended master knows they will be judged to the degree they are not consistently rejecting the tree of death.

19.24 The aspiring ascended master knows they will be judged to the degree they are not consistently cultivating an equanimous mind and embodying a state of peace.

Freeing the mind of ego control: The Spirit of Faith

20.1 Brooding is the eleventh of the anti-Christ spirits.

20.2 It is here the soul, after experiencing a state of spiritual death, began brooding about its past, present and future state.

20.3 It is here the soul, after experiencing a state of spiritual death, began brooding about its relationship with God and the world at large.

20.4 This condition of brooding is a mental affliction of worrying, moping, fretting and agonizing.

20.5 This condition of brooding is a mental affliction of dwelling on things of great concern.

20.6 This condition of brooding is a mental affliction of feeling sorry for oneself.

20.7 This condition of brooding is a mental affliction of sponsoring fear, which is the absence of perpetual faith.

20.8 This deathly condition of brooding results when the soul partakes of the tree of death, of judging experiences as either good or bad.

20.9 To the degree the individual partakes of the tree of death, is to the degree they are shrouded in the bondage of brooding.

20.10 To the degree the individual is shrouded in the bondage of brooding, is to the degree they have lost their faith in God.

20.11 To the degree the individual has lost their faith in God, is to the degree they are not surrendering entirely to God and are sponsoring fear.

20.12 For fear is not something which appears by magic, but is a mental creation of the mind of the soul.

20.13 It has not been implanted by the forces of darkness, who promote it gladly, and incite it willingly, but is continually selected as a necessary means to manage the soul's woes.

20.14 Yet fear is not a necessity at all—for faith alone is all we need.

20.15 The aspiring ascended master understands the aversion to experiences the soul has judged as 'bad' is the sole creation of fear.

20.16 The aspiring ascended master understands the aversion to experiences the soul has judged as 'bad' is the sole creation of brooding.

20.17 The aspiring ascended master understands the judgment and acceptance of all experiences as a 'blessing' is the sole creation of faith.

20.18 The aspiring ascended master understands the judgment and acceptance of all experiences as a 'blessing' is the sole creation of perfect surrender.

20.19 For faith is actualized in our perfect surrender to God.

20.20 For faith is actualized in our letting go of all our fear.

20.21 For faith is actualized in our letting go of all our brooding.

20.22 For faith is actualized in our perfect trust in God.

20.23 The aspiring ascended master knows they will be judged to the degree they have not surrendered entirely to God.

20.24 The aspiring ascended master knows they will be judged to the degree they are brooding and not trusting in God.

20.25 The aspiring ascended master knows they will be judged to the degree they are resisting God's plan for their soul.

20.26 The aspiring ascended master knows they will be judged to the degree they are sponsoring fear over faith.

Freeing the mind of ego control: The Spirit of Honesty

21.1 Deceitfulness is the twelfth of the anti-Christ spirits.

21.2 It is here the soul, in brooding over its fallen state, hid from God its shame and guilt.

21.3 It is here the soul, in brooding over its fallen state, hid from others its shame and guilt.

21.4 This decision to hide its shame and guilt only reinforced its shame and guilt.

21.5 This decision to hide its shame and guilt only perpetuated its self-identity it was guilty in the eyes of God.

21.6 This decision to hide its shame and guilt ensnared it into a cycle of deceit and a cycle of feeling ashamed and guilty.

21.7 This decision to hide its shame and guilt caused it to hide its true feelings when relating to others and to God.

21.8 Here, repentance, confession, honesty and openness are the keys to unravelling our hidden shame and guilt.

21.9 Without the confessional of repentance in the light of honesty and the light of openness, the soul remains locked in a state of darkness, separating itself from the mind of God.

21.10 Without the confessional of repentance in the light of honesty and the light of openness, the soul remains locked in a state of fear, separating itself from the mind of God.

21.11 Without the confessional of repentance in the light of honesty and the light of openness, the soul remains locked in a state of shame, separating itself from the mind of God.

21.12 Without the confessional of repentance in the light of honesty and the light of openness, the soul remains locked in a state of guilt, separating itself from the mind of God.

21.13 The aspiring ascended master understands confession is the key to unburdening his well-hidden shame and guilt, and moves heaven and earth to search for any hidden remains.

21.14 In a string of confessionals, the aspiring ascended master not only confesses his shame and guilt, but all his feelings of enmity toward God.

21.15 Nothing is hidden in his string of confessionals, where all feelings of unresolved anger and hate and enmity

toward God are revealed in the spirit of honesty and openness; of which God already knows their presence.

21.16 The immature mind of the fallen soul fears God will punish him for his true confession, of revealing his anger and hate toward God.

21.17 Yet our heavenly Father's only concern is for His children to become completely unburdened, and understands every soul which has fallen from grace is harboring unresolved anger toward God; until they no longer do, until they have fully come clean and resolved their relationship with God.

21.18 For confession is a clearing away of the burdens of the mind.

21.19 For confession is a balm that removes the poisons of the mind.

21.20 For confession is a bridge between the soul and God.

21.21 For confession is the foundation for communion with God.

21.22 If we believe we can hide our anger toward God, and pretend it doesn't exist, we only deceive ourself and attempt to deceive God; for no one understands the inner workings of our heart more thoroughly and intimately than our heavenly Father.

21.23 For it is only through our true confession can repentance for our fallen state be ultimately achieved, which is necessary to unburden our mind of shame and guilt.

21.24 It is in this spirit we confess our true feelings and failings to others, for "we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God

deceitfully, but by manifestations of the truth commending ourselves to every man's conscience in the sight of God.”⁴¹

21.25 For upon this path “nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light.”⁴²

21.26 The aspiring ascended master knows they will be judged to the degree they have hidden their innermost feelings from God.

21.27 The aspiring ascended master knows they will be judged to the degree they have hidden their innermost thoughts from God.

21.28 The aspiring ascended master knows they will be judged to the degree they have not confessed their innermost thoughts and feelings to God.

21.29 The aspiring ascended master knows they will be judged to the degree they have deceived, and not been open and honest with, the holy temples of God.

Freeing the mind of ego control: The Spirit of Humility

22.1 Arrogance is the thirteenth of the anti-Christ spirits.

22.2 It is here the soul, in feeling inferior to others over its fallen state, overcompensated to feel superior to others.

22.3 It is here the soul, in feeling inferior to God over its fallen state, overcompensated to feel superior to God.

22.4 This bravado of arrogance hides its own inner guilt.

22.5 This bravado of arrogance hides its own inner shame.

22.6 This bravado of arrogance hides its feelings of inferiority.

22.7 This bravado of arrogance hides its fall from grace.

22.8 This bravado of arrogance is employed by the soul to re-establish its own self-worth.

22.9 This bravado of arrogance is employed by the soul to establish itself as the centre of its world.

22.10 This bravado of arrogance is employed by the soul to diminish God's presence as the centre of its world.

22.11 This bravado of arrogance is employed by the soul to reject its identity as the Spirit of God within every member of the Body of Christ.

22.12 Only by establishing itself as the ruling monarch, as the god of its world, as the central sun of the revolving populace, will it achieve its objective, its holy grail, to establish its own self-worth.

22.13 Here, the humbling itself before the temples of God is seen as a death knell to this most treasured cause.

22.14 Here, the bowing before God is seen as a death knell to this most treasured cause.

22.15 Here, the humbling itself before the heavenly Father is seen as a death knell to this most treasured cause.

22.16 Here, the bowing before others is seen as a death knell to this most treasured cause.

22.17 Even if it humbles itself occasionally before God, the arrogant soul will refuse to obey God's two commandments of love.

22.18 Even if it humbles itself occasionally before God, the arrogant soul will refuse to accept and fully surrender to the will of God.

22.19 Even if it humbles itself occasionally before God, the arrogant soul will refuse to bend its knee before the Spirit of God within every temple.

22.20 Even if it humbles itself occasionally before God, the arrogant soul will refuse to accept it is the indivisible Spirit of God within every holy temple.

22.21 The aspiring ascended master understands, in his quest for glory, he must depose himself as the centre of his world.

22.22 The aspiring ascended master understands, in his quest for glory, he must depose himself as the ruling monarch and god of his world.

22.23 The aspiring ascended master understands, in his quest for glory, he must enthrone the Spirit of God as the centre of his world.

22.24 The aspiring ascended master understands, in his quest for glory, he must enthrone the Spirit of God as His singular identity in this creation world.

22.25 It is here the aspiring ascended master humbles himself before His true identity, the Spirit of God, within every temple.

22.26 It is here the aspiring ascended master humbles himself before His true identity, the pure and uncontaminated awareness of God, within every temple.

22.27 It is here the aspiring ascended master humbles himself before the Son of God, His singular creation body, the individual members of the Body of Christ.

22.28 It is here the aspiring ascended master humbles himself before the Spirit of truth, His wisdom mind, the Holy Spirit of God.

22.29 For unless he bows down to the Spirit of truth, the Holy Spirit, as his only guide of wisdom and knowledge, he will arrogantly believe he is endowed with the answers to God, his life, and the world that abounds.

22.30 Here “the Spirit of truth, whom (the arrogant of) the world cannot receive, because it neither sees Him nor knows Him; but (in humility) you know Him, for He dwells with you and will be in you.”⁴³

22.31 It is here we must empty the vessel of our mind in the spirit of humility to make way for the Spirit of truth; for how else will we make way for the Spirit of truth if we think we know it all?

22.32 The aspiring ascended master knows they will be judged to the degree they arrogantly hold fast to their own perceptions as truth.

22.33 The aspiring ascended master knows they will be judged to the degree they arrogantly hold fast to their own self-importance.

22.34 The aspiring ascended master knows they will be judged to the degree they inwardly believe they are superior to God.

22.35 The aspiring ascended master knows they will be judged to the degree they believe and demonstrate they are superior to any temple of God.

Freeing the mind of ego control: The Spirit of Listfulness

23.1 Listlessness is the fourteenth of the anti-Christ spirits.

23.2 It is here the soul, in arrogantly cutting itself off from the mind of God, stopped listening to the Spirit of truth, the Holy Spirit.

23.3 It is here the soul, in arrogantly holding fast to its own perceptions as truth, stopped listening to the Spirit of truth, the Holy Spirit.

23.4 In appointing itself as its own authority, the soul relied solely on its own judgment and perceptions as truth.

23.5 In appointing itself as a superior being, the soul relied solely on its own judgment and perceptions as truth.

23.6 In appointing itself as its own star witness, the soul relied solely on its own judgment and perceptions as truth.

23.7 In appointing itself as the judge of all truth, the soul relied solely on its own judgment and perceptions as truth.

23.8 How many souls, spiritual seekers, or followers of Christ have appointed their human mind as the authority of truth?

23.9 In taking authority, he has failed to empower the Spirit of truth, the Holy Spirit, to take up position as the sole authority in his mind.

23.10 In taking authority, he has failed to empower the Spirit of truth, the Holy Spirit, to take up position as the superior being in his mind.

23.11 In taking authority, he has failed to empower the Spirit of truth, the Holy Spirit, to take up position as the star witness in his mind.

23.12 In taking authority, he has failed to empower the Spirit of truth, the Holy Spirit, to take up position as the judge of all truth in his mind.

23.13 This taking authority is an attempt by the ego-mind to usurp the power of God.

23.14 This taking authority is an attempt by the ego-mind to shut out the influence of God.

23.15 This taking authority is an attempt by the ego-mind to cut off the voice of God.

23.16 This taking authority is an attempt by the ego-mind to stop communion with God.

23.17 This taking authority is an attempt by the ego-mind to retain control of the soul.

23.18 This taking authority is an attempt by the ego-mind to position itself as the sole authority.

23.19 This taking authority is an attempt by the ego-mind to elevate the glory of the individual self.

23.20 This taking authority is an attempt by the ego-mind to diminish the glory of God.

23.21 The aspiring ascended master understands his singular task is to diminish his individual self in the sight of God.

23.22 The aspiring ascended master understands his singular task is to diminish his ego-mind as the authority of his mind.

23.23 The aspiring ascended master understands his singular task is to increase in his mind the presence of God.

23.24 The aspiring ascended master understands his singular task is to increase in his mind his dependence on God.

23.25 Here, the aspiring ascended master stills his mind to quieten the inner ego-voice.

23.26 Here, the aspiring ascended master stills his thoughts to make way for the wisdom of the Spirit of truth.

23.27 Here, the aspiring ascended master stills his beliefs to make way for the truth of the Holy Spirit.

23.28 Here, the aspiring ascended master stills his judgment to make way for the verdict of the Spirit of truth, the Holy Spirit of God.

23.29 For “when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father⁴⁴ ... He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak.”⁴⁵

23.30 For “if anyone thinks that he knows anything, he knows nothing yet as he ought to know.”⁴⁶

23.31 The aspiring ascended master knows they will be judged to the degree they assert themselves as their own authority.

23.32 The aspiring ascended master knows they will be judged to the degree they assert their perceptions as truth.

23.33 The aspiring ascended master knows they will be judged to the degree they are unwilling to appoint the Spirit of truth as their sole authority of wisdom and truth.

23.34 The aspiring ascended master knows they will be judged to the degree they are unwilling to defer judgment, and listen attentively, to the Spirit of truth, the Holy Spirit of God.

Freeing the mind of ego control: The Spirit of Modesty

24.1 Boastfulness is the fifteenth of the anti-Christ spirits.

24.2 It is here the soul, in appointing itself as a superior being, began to boast of its superior attributes and achievements.

24.3 It is here the soul, in appointing itself as the authority of all truth, began to boast of its superior intellect and judgment.

24.4 Full of itself, and like a great puffer fish, the fallen soul puffs up its own achievements.

24.5 Full of itself, and like a great puffer fish, the fallen soul puffs up its own intellect.

24.6 Full of itself, and like a great puffer fish, the fallen soul puffs up its own judgment.

24.7 Full of itself, and like a great puffer fish, the fallen soul puffs up its own prowess.

24.8 Nowhere can we see this on more full display than in those who believe they have God in their pocket and know the fullness of His truth.

24.9 Nowhere can we see this on more full display than in those who have a haughty disposition and look down their nose at the frailty of others.

24.10 Nowhere can we see this on more full display than in those who believe they have special status and belong to an elite subset.

24.11 Nowhere can we see this on more full display than in those who are convinced of their own greatness and preeminent superior status.

24.12 The aspiring ascended master understands that modesty is the key to his ascension victory, for “blessed are the meek: for they shall inherit the earth.”⁴⁷

24.13 The aspiring ascended master understands that modesty is the key to his ascension victory, and follows in the spirit of Jesus Christ, for “I am meek and lowly in heart.”⁴⁸

24.14 The aspiring ascended master understands that modesty is the key to his ascension victory, and imitates the example of Jesus Christ, for “behold, your King comes to you, meek, and sitting upon a donkey.”⁴⁹

24.15 The aspiring ascended master understands that modesty is the key to his ascension victory, for “though the LORD is on high, He attends to the lowly; but the proud He knows from afar.”⁵⁰

24.16 Those who are proud and full of themselves are in for a greater fall, and will slide down the snakes of the game of life; for “the Lord will strike with a scab the crown of the head

of the daughters of Zion ... who are haughty, and walk with outstretched necks and wanton eyes ... in that day the Lord will take away the finery ... and she being desolate shall sit on the ground.”⁵¹

24.17 No soul is immune from this fall from grace who walks a path without the grace of lowliness.

24.18 No soul is immune from this fall from grace who walks a path without the grace of meekness.

24.19 No soul is immune from this fall from grace who walks a path without the grace of commonness.

24.20 No soul is immune from this fall from grace who walks a path without the grace of easily accepting defeat.

24.21 For lowliness, meekness, commonness and easily accepting defeat are the hallmarks of the spirit of modesty, where the aspiring ascended master makes no claim or boast of his own import, worshipping solely the Spirit of God.

24.22 The aspiring ascended master knows they will be judged to the degree they are not lowly and boast of their superior achievements.

24.23 The aspiring ascended master knows they will be judged to the degree they are not meek and boast of their superior intellect.

24.24 The aspiring ascended master knows they will be judged to the degree they are not of common demeanor and boast of their superior judgment.

24.25 The aspiring ascended master knows they will be judged to the degree they don't easily accept defeat and boast of their superior prowess.

Freeing the mind of ego control: The Unifying Spirit

25.1 Divisiveness is the sixteenth of the anti-Christ spirits.

25.2 It is here the soul, in boasting of its superior qualities, divided itself from the Body of Christ, creating division amongst its members.

25.3 It is here the soul, in no longer identifying as the Spirit of God, took no part in the shepherding of every lost sheep of the Body of Christ.

25.4 For the Body of Christ is akin to a flock of sheep, wholly united in the spirit of oneness.

25.5 For the Body of Christ is akin to a flock of sheep, where one sheep goes the rest will follow.

25.6 For the Body of Christ is akin to a flock of sheep, shepherded by a well-meaning shepherd.

25.7 For the Body of Christ is akin to a flock of sheep, where the shepherd will leave his flock behind to gather every lost sheep.

25.8 The fallen soul, in shepherding solely himself, sees not himself as a shepherd of the Body of Christ, for his only concern is his own welfare.

25.9 The fallen soul, in shepherding solely himself, sees not himself as a shepherd of the Body of Christ, for his only concern is his own salvation.

25.10 The fallen soul, in shepherding solely himself, sees not himself as a shepherd of the Body of Christ, for his only concern is his own glory.

25.11 The fallen soul, in shepherding solely himself, sees not himself as a shepherd of the Body of Christ, for his only concern is his own ascension.

25.12 It is here in this state he is the great divider, sowing seeds of division amongst others and nations and inciting hostility, prejudice and war.

25.13 Yet for those who appear as preachers of God and shepherds of the flock, who harbor ill-feelings toward any of God's children, who disdain any member of the Body of Christ, who rally their members to despise lost sheep, and to shun lost sheep, who rolemodel to others to divide the Body of Christ, they will be held to a great reckoning; for "Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD. ... "Behold, I will attend to you for the evil of your doings."⁵²

25.14 The aspiring ascended master understands, in the spirit of oneness, he is the indivisible Spirit of God within every member of the Body of Christ.

25.15 The aspiring ascended master understands, in the spirit of oneness, he is the indivisible pure awareness of God, portioned off within every member of the Body of Christ.

25.16 The aspiring ascended master understands, in the spirit of oneness, that he, by extension, as the indivisible Spirit and pure awareness of God, is every member of the Body of Christ.

25.17 The aspiring ascended master understands, in the spirit of oneness, his whole being, while appearing divided within individual members of the Body of Christ within the

confines of the dimension of time and space, is in reality indivisible.

25.18 Thus, the aspiring ascended master loves all of Himself.

25.19 Thus, the aspiring ascended master adores all of Himself.

25.20 Thus, the aspiring ascended master exalts all of Himself.

25.21 Thus, the aspiring ascended master gathers every part of Himself, laying down his life and moving heaven and earth to gather every lost sheep of the Body of Christ; “for the good shepherd gives His life for the sheep.”⁵³

25.22 There in earnest “I will gather the remnants of My flock ... and bring them back to their folds.”⁵⁴

25.23 The aspiring ascended master knows they will be judged to the degree they create division amongst the people and nations.

25.24 The aspiring ascended master knows they will be judged to the degree they sow seeds of division of hostility, prejudice and war.

25.25 The aspiring ascended master knows they will be judged to the degree they fail to unify every member of the Body of Christ.

25.26 The aspiring ascended master knows they will be judged to the degree they fail to gather every lost sheep as a shepherd of the Body of Christ.

Freeing the mind of ego control: The Spirit of Generosity

26.1 Greed is the seventeenth of the anti-Christ spirits.

26.2 It is here the soul, in dividing itself from the Body of Christ, served principally itself in the spirit of greed.

26.3 It is here the soul, in serving principally the needs of itself, gathered all to itself and was miserly toward the needs of others.

26.4 This greed is anchored in the spirit of selfishness.

26.5 This greed is anchored in the spirit of self-interest.

26.6 This greed is anchored in the spirit of self-absorption.

26.7 This greed is anchored in the spirit of self-regard.

26.8 Worshipping and adoring its individual self, and not the Body of Christ of which it is a part, the fallen soul grabs for itself, as tokens for itself, as objects for itself, as adornments for itself, as offering to itself, on the path of idolizing the individual self.

26.9 On this quest of idolizing its individual self, there are never enough tokens, objects, adornments and offerings.

26.10 On this quest of idolizing its individual self, these tokens, objects, adornments and offerings are perceived in limited supply.

26.11 On this quest of idolizing its individual self, others are seen as competing threats for these tokens, objects, adornments and offerings.

26.12 On this quest of idolizing its individual self, a hoard mentality for these tokens, objects, adornments and offerings is created in its mind.

26.13 Here, the fallen soul has a greed for power, a greed for riches, a greed for wealth, a greed for adoration, a greed for reputation, a greed for influence, a greed for rank, a greed for authority, and a greed for everything and anything it esteems and values in its mind.

26.14 Others who are seen as having more are targets for his wrath.

26.15 Others who are seen as having more are targets for his envy.

26.16 Others who are seen as having more are targets for his jealousy.

26.17 Others who are seen as having more are targets for his lust.

26.18 And in all of these he yearns and covets meticulously for himself.

26.19 The aspiring ascended master understands that greed is the snake that swallows itself.

26.20 The aspiring ascended master understands that greed is an affirmation of an unfulfilled life.

26.21 The aspiring ascended master understands that generosity affirms the abundant life.

26.22 The aspiring ascended master understands that generosity is the key of life to climbing the ladder of spiritual ascension.

26.23 For what we give to the Body of Christ will be recorded as merits, and what we take and do not share with the Body of Christ will be recorded as demerits. Therefore “give, and it will be given to you: (just like grain) in good measure, pressed down, shaken together, running over, shall they put into your lap. For with what measure you measure it, it will be measured again to you.”⁵⁵

26.24 The aspiring ascended master knows they will be judged to the degree they fail to give material aid to the Body of Christ.

26.25 The aspiring ascended master knows they will be judged to the degree they fail to give physical aid to the Body of Christ.

26.26 The aspiring ascended master knows they will be judged to the degree they fail to give emotional aid to the Body of Christ.

26.27 The aspiring ascended master knows they will be judged to the degree they fail to give spiritual aid to the Body of Christ.

Freeing the mind of ego control: The Spirit of Chastity

27.1 Lust is the eighteenth of the anti-Christ spirits.

27.2 It is here the soul, in greedily serving the needs of itself, developed a lust for things it coveted.

27.3 It is here the soul, in attaching itself to things it coveted, developed a lust for things it longed to possess and possessed.

27.4 This lust is like the pull of a magnet, for the object of lust has been magnetized.

27.5 This lust is like the pull of a great river, for the object of lust pulls the mind downstream.

27.6 This lust is like the pull of quicksand, for the object of lust entraps the mind in a struggle for life and death.

27.7 This lust is like the pull of a tornado, for the object of lust displaces the mind, causing devastation in its wake.

27.8 Here the object of lust overpowers the mind.

27.9 Here the object of lust disempowers the mind.

27.10 Here the object of lust consumes the mind.

27.11 Here the object of lust destabilises the mind.

27.12 Here the object of lust disturbs the mind.

27.13 Here the object of lust disquiets the mind.

27.14 Here the object of lust excites the mind.

27.15 Here the object of lust exhausts the mind.

27.16 And this is the goal of the collective dark forces, who seek to overpower, disempower, consume, destabilise, disturb, disquiet, excite and exhaust the mind of the child of God.

27.17 By encouraging the soul to lust after love.

27.18 By encouraging the soul to lust after sex.

27.19 By encouraging the soul to lust after power.

27.20 By encouraging the soul to lust after wealth.

27.21 By encouraging the soul to lust after objects.

27.22 By encouraging the soul to lust after outcomes.

27.23 By encouraging the soul to lust after highs.

27.24 By encouraging the soul to lust after dreams.

27.25 The aspiring ascended master understands the consciousness of mankind is in the grip of lust; for in reality it is not the 'things' we crave, but the mental and emotional highs of lust.

27.26 The aspiring ascended master understands his goal is to sever the experience of lust, by no longer engaging in mental and emotional highs.

27.27 The aspiring ascended master understands he must detach from engaging in material pursuits that foster a mental and emotional high.

27.28 The aspiring ascended master understands he cannot enter the highest heaven, and ascend spiritually, unless he has transcended the drug of lust; for "neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God."⁵⁶

27.29 These are merely examples of those caught in the throes of lust; for it makes no difference if you are heterosexual, homosexual, pansexual, or any other sexual, if you continue to be bound by the energy of lust you will be blocked from entering heavens highest door.

27.30 The aspiring ascended master knows they will be judged to the degree they are bound by the energy of lust.

27.31 The aspiring ascended master knows they will be judged to the degree they are fostering the energy of lust.

27.32 The aspiring ascended master knows they will be judged to the degree they are not actively renouncing lust.

27.33 The aspiring ascended master knows they will be judged to the degree they are not living a chaste life, and detaching from the things of this world.

The judgment of the soul's rise and fall

28.1 It is the game of life which judges the rise and fall of each soul, not the heavenly Father; though God has set the parameters for this judgment.

28.2 As the game of life is centred around the rise and fall of the state of Christ consciousness, it is the mind of Christ which enacts this judgment; “for the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father.”⁵⁷

28.3 As the rise and perfection of the state of Christ consciousness is necessary for entry into the highest heaven—the kingdom of God, it is the Son alone which determines this entry; for the entry point are the gates of Christ.

28.4 Those whose consciousness is a blend of Christ and anti-Christ thinking, which is the majority of souls on earth, including those who purport to follow Christ, they are denied entry into the kingdom of God, but given entry into a lower heaven.

28.5 Those whose consciousness is to a high degree an outpouring of anti-Christ thinking, whose mind is shut off to

the consciousness of Christ, they are denied entry into the lower heavens, becoming consorts and vestibules to the Devil and his devils in his basement kingdom below.

28.6 Thus, it is we alone who determine our fate, our rise and fall in the game of life, and in this we must navigate our ascension pathway, swimming determinedly like the salmon upstream, through the narrow course way and predatory obstacles, to make our way home to Source.

The origin of the eighteen spirits of Christ and anti-Christ

29.1 One may wonder of the origin of the eighteen spirits of Christ and anti-Christ recorded in this discourse.

29.2 While the nature of these spirits is unremarkable and clearly evident to a true disciple of Christ, the order and naming of each of these spirits has been imparted by Jesus Christ, in quick-fire succession, within less time than it takes to count twenty breaths.

29.3 To His unremarkable scribe, Maitreya Christos, He imparted this knowledge in response to enquiring about those eighteen persons on whom the tower of Siloam fell and killed⁵⁸, with the following words: “These are the eighteen types of pride: rebellion, disobedience, anger, ingratitude, jealousy, non-piety, contentiousness, manic, depression, inconsistency, brooding, deceitful, arrogance, listless, boastful, divisive, greedy, lustful. These are states congruent with antagonism, are states of obsession with the individual self, are states of Antichrist, are states of hell, are relational states at odds with the

Body of Christ and the heavenly Father, are the three sixes, are enmity towards the state of peace, are loveless states.”

29.4 Recording this quickly so a single word was not omitted, this knowledge was recorded in the discourse, *Healing dis-ease in the Mind of Christ*, along with the eighteen spirits of Christ, which were named by Jesus at a later time.

29.5 This knowledge of the spirits of Christ and anti-Christ, contained herein, is a continuation of this knowledge.

29.6 Proving such knowledge to be imparted by Jesus, or any knowledge imparted by the Holy Spirit or the heavenly realm, is an impossible task to satisfy the wise, but “where is the wise? ... Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it (thus) pleased God through the foolishness of the message preached to save those who believe.”⁵⁹

29.7 Thus, we must take this discourse on the mission of Christ, not with a grain of salt, but with a dose of faith.

29.8 “As the Holy Spirit says: “*Today, if you will hear His voice, do not harden your hearts as in the rebellion,*” ... lest there be in any of you an evil heart of unbelief in departing from the living God.”⁶⁰

THE LEIGHTON CRICHTON CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

www.leightoncrichton.net

Bible references

- 1 1 Corinthians 3:16
- 2 John 10:34
- 3 1 Corinthians 3:16
- 4 John 16:13
- 5 Matthew 6:24
- 6 Matthew 6:22; 22:37; John 13:34
- 7 John 14:1
- 8 Matthew 16:25
- 9 Matthew 11:12
- 10 Mark 10:18; Luke 18:19
- 11 1 Samuel 2:2
- 12 John 10:34; Psalm 82:6
- 13 Luke 6:24
- 14 Matthew 6:24
- 15 Mark 3:25
- 16 John 14:27
- 17 Philippians 4:6
- 18 John 1:3
- 19 1 Corinthians 3:16
- 20 Matthew 22:37
- 21 1 Corinthians 3:16
- 22 1 Corinthians 10:10
- 23 Genesis 2:17
- 24 Matthew 5:46; Luke 6:32
- 25 1 Corinthians 6:15
- 26 1 Corinthians 6:19
- 27 1 Corinthians 11:3
- 28 Matthew 25:40
- 29 Matthew 25:35
- 30 1 Corinthians 12:24

- 31 1 Corinthians 12:12
- 32 Job 12:7
- 33 Ezekiel 28:15
- 34 John 10:30
- 35 Luke 11:52
- 36 Psalm 1:1
- 37 1 John 4:18
- 38 Isaiah 40:3
- 39 Genesis 2:16
- 40 Genesis 3:22
- 41 2 Corinthians 4:2
- 42 Luke 8:17; Matthew 10:26
- 43 John 14:17
- 44 John 15:26
- 45 John 16:13
- 46 1 Corinthians 8:2
- 47 Matthew 5:5
- 48 Matthew 11:29
- 49 Matthew 21:5
- 50 Psalm 138:6
- 51 Isaiah 3:17
- 52 Jeremiah 23:1
- 53 John 10:11
- 54 Jeremiah 23:3
- 55 Luke 6:38
- 56 1 Corinthians 6:9
- 57 John 5:22
- 58 Luke 13:4
- 59 1 Corinthians 1:20
- 60 Hebrews 3:7