



DISSOLVING
THE EGO,
REALIZING
THE SELF

CONTEMPLATIONS
FROM THE TEACHINGS OF
DAVID R. HAWKINS, M.D., PH.D.

Edited by Scott Jeffrey

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Note: References to the Map of Consciousness and the concept of calibration are explained in detail in Dr. Hawkins's book *Power vs. Force* (Hay House, 2002).



PREFACE

All life reflects the evolution of consciousness, from that of the simple bacteria to the advanced levels of Enlightenment of the world's Great Sages. Scott Jeffrey has taken on the formidable task of delineating core comprehensions that occur along the Great Pathway. These selections are inspirational, innately transformative steps that accelerate the journey to Enlightenment. To completely understand any one of them illuminates all the others. It is the great journey that uplifts the reader from the seemingly mundane to the Realization of the Glory of God.

— **David R. Hawkins, M.D., Ph.D.**



INTRODUCTION

The contemporary spiritual student is bombarded by information and activities that consume time and attention. This collection of writings on the nature of ego, mind, and consciousness itself is designed to be a pocket companion for serious seekers and students of Dr. David R. Hawkins's teachings, easily portable and taking up little room on your nightstand. Whether you're working at your desk, waiting in line at the bank, sipping coffee in a café, hiking in the woods, or just lying in bed, *Dissolving the Ego, Realizing the Self* provides convenient contemplations of Truth.

Quotes and passages to inspire contemplation and reflection for the student on the go have been hand-selected from all of Dr. Hawkins's core writings—including *Power vs. Force*; *The Eye of the I*; *I: Reality and Subjectivity*; *Truth vs. Falsehood*; *Transcending the Levels of Consciousness*; *Discovery of*

the Presence of God; and Reality, Spirituality, and Modern Man—as well as numerous other published and unpublished works.

The chosen selections have been taken directly from the above sources, with only minor alterations where appropriate, categorized topically for the reader's convenience, with a great deal of overlap between sections. The beauty of this format is that you may begin reading wherever you feel most inspired, or simply flip to a page at random. (If you find that any of the terms used are unfamiliar, please consult the Glossary at the back of the book.)

The approach to spiritual progress as explained by Dr. Hawkins isn't one of "getting somewhere," as there is no "where" to get. Instead, you're guided to transcend your ego and shed all illusions so that Truth stands revealed. As he explains in many of his talks, "The sun is always shining; you need only remove the clouds."

Dr. Hawkins's teachings expose the ego/mind as nothing more than a complex house of mirrors. As a skilled teacher and mystic, he guides us out of perceptual distortions and fallacies into the Light of Consciousness itself. His teachings represent a beacon of truth that any willing

spiritual aspirant can follow to higher levels of consciousness.

You'll find that Dr. Hawkins illuminates the illusion of duality (the sense of separation of a "this" observing a "that") and the true nature of Subjectivity, Reality, and Truth with a precision unsurpassed in spiritual literature. He offers the devoted student the gift of clarity and spiritual direction, distilling difficult and confusing topics for the Western mind.

Dr. Hawkins's teachings are not oriented toward the spiritually timid; that is, those more interested in energizing belief systems, confirming opinions, and blindly adhering to ecclesiastic doctrine. For the individual who is honestly moving toward greater meaning and understanding, and ultimately Self-realization, the passages herein were selected.

In transcending the illusion of the (small) self, one realizes the (higher) *Self*—the Ultimate Reality out of which consciousness arises, beyond words or concepts. The first section of this book explores the true nature of the small self—the ego and mind. Subsequent sections are devoted to transcending that self and experiencing the nondualistic Presence of Divinity and the realization of Enlightenment.

Many of the themes and concepts presented in this book are repetitive, as they are in Dr. Hawkins's core writings. This is done intentionally, as Dr. Hawkins explains that nonlinear principles are learned through repetition rather than linear, sequential understanding. It is in reading, rereading, and contemplating the meaning behind the words that one's understanding ripens. Eventually, the teaching becomes a part of the student (a subjective, experiential reality). Words, then, become unnecessary.

May your spiritual journey lead you to Higher Truth. . . .

— Blessings,
Scott Jeffrey



≡ Part I ≡

THE “SELF” (EGO/MIND)

The process of transcending to the highest levels of enlightenment is one of letting go of the identification of a personal self.

The belief in an “I” or “me”—a central processing unit that has its own body, mind, and emotions—is a hindrance to realizing one’s true nature. Dr. Hawkins explains that the self (with a small “s”)—the composite of ego and mind—presumes there is a centralized “inner primary causal agent, for example, the ‘doer’ of deeds, the ‘thinker’ of thoughts, and the ‘decider’ of decisions.” We start by exploring the nature of the ego and the mind—the sense of a personal self—so we are better prepared to transcend this misidentification.

1

NATURE OF THE “EGO”

Hawkins describes the ego as “the imaginary doer behind thought and action.” This “set of entrenched habits of thought,” enforced by societal consensus and unconscious repetition, creates the illusionary sense of a personal self. The primary goal of spiritual work is to transcend the central processing unit believed to be essential for survival. Understanding the ego’s nature reveals its underlying mechanisms so that we may withdraw the value we innocently projected onto it, thereby enabling spiritual progress.

The progress of consciousness is facilitated by an awareness of the evolutionary nature of the ego and its structure.



Realization is a progressive process. Spiritual progress is hastened by understanding the true nature of the ego. It is not an enemy to be attacked or defeated, nor is it an evil to be vanquished. It is dissolved by compassionate understanding.



In spiritual parlance, *ego* implies a negative quality, an obstacle to realization because of its linear dualistic construction. In psychology, however, the term denotes coping and survival skills needed to deal effectively with the world.



The world of the ego is like a house of mirrors through which the ego wanders, lost and confused, as it chases the images in one mirror after another. Human life is characterized by endless trials and errors while attempting to escape the maze. At times, for many people—and possibly for most—the world of mirrors becomes a house

NATURE OF THE "EGO"

of horrors that gets worse and worse. The only way out of the circuitous wanderings is through the pursuit of spiritual truth.



Because the ego is constructed of positionalities, it has no option to be anything else except what it is. It therefore becomes an inescapable source of endless suffering and loss. Above all else, it fears the future and the specter of death itself, which is intrinsic to the ego's structure.



The ego is not an enemy to be subdued, but merely a compilation of unexamined habits of perception.



The ego can be thought of as a set of entrenched habits of thought, which are the results of entrainment by invisible energy fields that dominate human consciousness. They become reinforced by repetition and by the consensus of society. Further reinforcement comes from language itself. To think in language is a form of self-programming. The use of the pronoun *I* as the

subject—and therefore the implied cause of all actions—is the most serious error, and automatically creates a duality of subject and object.



There is no such thing in reality as an ego; it is merely illusory. It is made up of a compilation of arbitrary points of view supplied by mental processing and powered by feelings and emotions. These desires represent the attachments that the Buddha spoke of as the bondage of suffering. With absolute humility, the ego dissolves. It is a collection of arbitrary mental processes that gain force only because of vanity and habit. If one lets go of the vanity of thought, it dissolves. All thought is vanity. All opinions are vanities. The pleasure of vanity is therefore the basis of the ego—unplug it and it collapses.



The ego is neither bad nor an enemy, but merely an illusion to release so that something far better can replace it.



NATURE OF THE "EGO"

The ego is the imaginary doer behind thought and action. Its presence is firmly believed to be necessary and essential for survival. The reason is that the ego's primary quality is perception, and as such, it is limited by the paradigm of supposed causality.



The ego fears dissolution and therefore resists giving up the illusion of a separate existence in an imaginary "here" and an imaginary "now." It fears it will dissolve into being nothing, and consequently the conscious awareness will also cease. With examination, it will become clear that one's reality is not a "who" at all, but instead is an intensely loving Allness, which is realized and known to be much closer and more comforting and fulfilling than the prior sense of "I."



The ego could be called the central processing and planning center—the integrative, executive, strategic, and tactical focus that orchestrates, copes, sorts, stores, and retrieves.



As we get closer to the discovery of the source of the ego's tenacity, we make the amazing critical discovery that *we are enamored with our self*.



The ego secretly “loves” and clings to the position of victimhood and extracts a distorted pleasure and grim justification from pain and suffering.



One mechanism the ego uses to protect itself is to disown the painful data and project it onto the world and others.



The ego is extremely tenacious and therefore often seems to require extreme conditions before it lets go of a positionality. It often takes the collective experience of millions of people over many centuries to learn even what appears to be a simple and obvious truth—namely, that peace is better than war or love is better than hate.



NATURE OF THE "EGO"

Although the critical level of integrity (level 200 on the Map of Consciousness) is the very threshold of spiritual progress, one can see that due to the structure of the ego, it can be difficult to achieve. The strength of the ego is such that it can be overcome only by spiritual power.



The ego has habitual modes of determining perception. They have to be identified first before they can be disassembled. One has to give up guilt about having an ego.



More important is not the nature of the ego, but the problem of identification with it as the "me," the "I," or "myself." The ego was inherited as an "it," and is actually an impersonal "it." The problem arises because one personalizes and identifies with it. That "it" of the ego structure is not unique or individual, and it is relatively similar (with karmic variations) in everyone. What really varies from individual to individual is the degree to which one is enslaved by its programs. The degree of dominance is therefore determined by the extent to which one identifies with it. Inherently,

it has no power, and the power to decline the ego's programs increases exponentially as one progresses spiritually. That is the real meaning of the Map of Consciousness. What the majority of people think to be truth is, in reality, opinions.



From a greater context, we can view that the ego is not "evil," but is primarily a self-interested animal. Unless the "animal self" is understood and accepted, its influence cannot be diminished.



Curiously, the ego's hold is weakened by acceptance, familiarity, and compassionate understanding; in contrast, it is reinforced by self-criticism, condemnation, fear, and shame.



Temptation stems from within; it is merely the desire to experience the ego's payoff and satisfactions of an impulse, even if it is only a curiosity or a wanting.



NATURE OF THE "EGO"

The human ego likes to pretend that evil exists "out there" and seduces its hapless, innocent self into inadvertently falling into the trap of seduction. The real tempter is the ego's desire for gain—whether that be sensation, excitement, advantage, prestige, or the pleasure of controlling others.



The psychological source of seeming evil is primarily the naïve childishness of the primitive animal instincts of the infantile ego, which tends to go into a rage if its impulses are blocked by external authority. The same oppositional rage or narcissistic rebellion characterizes the criminal, the adolescent delinquent, the warmonger, and the puritanical moralist; they are all the same.



It is well to keep in mind at all times that the ego/mind does not experience the world, but only its own perception of it.



The ego is not the real “you”; it was inherited as part of being born a human. It basically originates from the animal world, and the evolution of consciousness happened through the primitive stages of mankind’s evolution, so it could be said that to seek enlightenment is to recapitulate the history of human evolution.



The ego is a set of programs in which reason operates through a complex, multilayered series of algorithms wherein thought follows certain decision trees that are variously weighted by past experience, indoctrination, and social forces; it is therefore not a self-created condition. The instinctual drive is attached to the programs, thereby causing physiological processes to come into play.



The ego gets a grim pleasure and satisfaction from suffering and all the levels lacking integrity: pride, anger, desire, guilt, shame, and grief. The secret pleasure of suffering is addictive. Many people devote their entire lives to it and encourage others to follow suit. To stop this mechanism, the pleasure of the payoff has to be identified and

willingly surrendered to God. Out of shame, the ego blocks out conscious awareness of its machinations, especially the secretiveness of the game of "victim."



Q: The programs of the ego do not continue unless they are secretly pleasurable?

A: That is the secret about secrets. The payoff is a gain of a pleasurable satisfying reward. The ego has learned to be very clever in order to survive. It is capable of resorting to any lengths or ruse of self-deception and camouflage. The world we witness is merely the drama of the collective egos acting out on the perceptual stage of form and time.



The satisfactions of the ego are more pleasurable and addictive than the preservation of human life, much less dignity.



By commitment to inner honesty, it will become apparent that the underpinning of the ego's responses is the pleasure that is derived from them. There is an inner satisfaction that is the payoff of self-pity, anger, rage, hate, pride, guilt, fear, and so on. This inner pleasure, as morbid as it may sound, energizes and propagates all these emotions. To undo their influence, it is merely necessary to be willing to forgo and surrender these questionable, inner secret pleasures to God and look only to God for joy, pleasure, and happiness.



To undo the ego, one must be willing to abandon this payoff game, with its grandstanding of emotions and repetitive rehashing of data and stories to justify its positions. One will note that the ego milks every wrong and that it has no greater pleasure than to indulge in "righteous indignation." It just "loves" that juicy positionality that has such a great payoff.



The ego's addiction and survival are based on the secret pleasure of negativity, which cannot be abandoned until it is first recognized, identified,

and owned without shame or guilt. One has to see that this is just how the ego—which everyone inherits—operates, and recognize that it is not really personal at all.



To the ego, abandoning the self-reward dynamic is looked upon as a loss. The ego does not trust God and thereby thinks it has only itself to turn to for sustenance, survival, and pleasure. The ego has faith in its own mechanisms and not in God. It should not be faulted for this error because it has no experiential basis for comparison. Its only way out is with faith that there is a better way. It hears a spiritual truth and begins to search for it when the mind becomes disillusioned with its own fallacies and failure to achieve happiness. It finally realizes that the grim satisfaction it squeezes out of pain is a poor substitute for joy.



To the ego, gains lie without; to the spirit, they are internal, for the ever-present joy of existence is independent of content or form. To the spirit, a sunny day or a rainy day are the same. Awareness enjoys qualities rather than grasping

at form. Thus, it can enjoy “being with,” without having to own or control. Awareness is not driven by goals but instead values the capacity for equal pleasure in all circumstances.



The ego's rigidity and resistance to correction are based on narcissistic egotism, pride, and vanity. The collective egos of whole nations bring about their downfall and destruction.



The ego is not only unable to correctly assess situations that are fatal, but it even willingly sacrifices life for its own ends. The ego is therefore potentially deadly and would rather “see you dead” than admit it is wrong.



The ego conceals, whereas awareness reveals. The answer to many defective ego positions could be subsumed in the commonly overlooked sanity of “common sense.”



NATURE OF THE "EGO"

At the higher levels, the ego is seen to be an illusion, without any innate reality.



At its roots, the ego is the extreme of selfishness and is completely lacking in all ethical principles.



The ego is a victim of itself. With rigorous introspection, it will be discovered that the ego is really just "running a racket" for its own fun and games and survival. The real "you" is actually the loser.



The ego clings to emotionality, which is intimately connected with its positionalities; it pretends to think that it has no other choices. To "surrender to God" means to stop looking to the ego for solace and thrills and to discover the endless, serene joy of peace. To look within is to find the underlying, ever-present source of the illumination of the mind itself.



The ego defends its own limitations with prideful denial, thus becoming its own victim.



From a developmental analysis, which utilizes consciousness-research techniques, it appears that the human ego itself is primarily the product and continuation of the presence of the survival core of the animal evolution.



In contrast to the innate arrogance of the ego, true intelligence is a quality of consciousness/awareness and is not subject to attack because its essence is nonlinear. It is, however, utilized by the ego in its expression as mind, which then becomes and subserves the ego's drive for survival. Thus, the ego really uses the mind as camouflage and becomes hidden in its clever constructions. This recognition clarifies why the ego's masquerade as religion and the undermining of spiritual truths have been central to its domination of large cultures for extended periods of time and the deaths of millions.



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The persistence of the primitive ego in man is referred to as the narcissistic core of "egotism," which, at calibration levels below 200 (the critical level of integrity), indicates the persistence of the primitiveness of self-interest, disregard for the rights of others, and seeing others as enemies and competitors rather than as allies. There is nothing deadlier than the religionized ego.



While the ego/self routinely takes credit for survival, its true source is the presence of Divinity as Self. It is only because of the Self that the ego is capable of being self-sustaining. It is just a recipient of life energy and not its origin, as it believes.



The ego is the main hero/heroine in the inner movie of one's life.



The clever ego expresses its inner grandiosity by seeking to replace Divinity by declaring itself to be God (or Nero, Caesar, and so on), or

claiming special Divine authority by its declaration that it is Divinely ordained and therefore authorized.



Ego positions have the characteristics of disowning responsibility and placing blame “out there.” In the end, the ego’s payoff is the energy by which the ego persists, because it lacks the pleasure of the input of spiritual energy. The ego’s payoff is its substitute for Divinity; thus, it maintains its sovereignty and is convincing in its secret, silent belief that *it* is the source of one’s life itself—that is, that *it* is God.



On its own, the ego would never seek salvation . . . the mechanism for salvation is via the will, which invites the intervention of Divinity.



To the ego, a “want” is interpreted as a “need” and a “have to have.” Thus, its seeking can become frantic, and all caution can be thrown to the wind. Desires are thereby escalated to being desperate and demanding any sacrifice, including

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even the deaths of *millions* of other people. It *must* have what it wants at any cost and will find many excuses to justify itself. It gets rid of reason with clever rhetoric bolstered by blame and demonizes others, for the ego has to *win* at all costs—because throughout millions of years of evolution, it *did* die if it did not get its wants and needs fulfilled. The ego has a long, long memory and millions of years of reinforcement.



The ego structure is dualistic and splits the unity of Reality into contrasting pairs and seeming opposites that are therefore the product and content of perception, which consists of projections.



The ego's position propagates itself because its secretly sought payoff is the emotion itself.



The inflated ego is devoid of reality testing as well as amelioration by reason, logic, or rationality.



Addiction to the ego's proclivities is like intoxication where pleasure is derived from the emotional payoff of negativity. Thus, negative positionalities tend to be self-perpetuating habits akin to addiction, based on presumptions and the inner seductive lure of the gratification of basic animal instincts. By repetition, they eventually gain dominance and control, which is the innate purpose of the narcissistic ego in the first place.



The levels below calibration level 200 (the critical level of integrity) tend to be self-propagating because of the seductive emotional pleasure of the ego's animal-instinct payoff.



The ego is oriented toward specifics and the linear content of the field of vision. Its effect on vision itself is exclusive and limited in order to focus primarily on the near side of objects (so as to facilitate manipulation). Spirit is oriented toward context and the whole, and is thus inclusive and focused on the far side of objects. Its field is diffuse rather than local.



In ordinary life, the ego/mind goes from "unfinished" to "finished," and then from "incomplete" to "complete." In contrast, the spiritual pathway is a direction and style that goes from complete to complete as evolutionary states of emergence. Ego positions are interactive and usually represent a composite. For example, to disassemble anger may require the willingness to surrender the pride that underlies that anger, which in turn depends on surrendering a desire. This means surrendering the fear that energized the desire, which again is related to the undoing of imaginary loss, and so forth.

Motivations are thus intertwined and mutually interactive, and operationally surrendering them leads to the next levels, which are comprised of dualities. Thus, the deeper layers tend to surface one's belief about God, programmed spiritual expectations, and belief systems. Spiritual work is therefore a matter of exploration that transcends mental concepts, such as those of cause and effect.



The ego's survival relies on the defeat of truth because it is dependent on allegiance to falsity. For one thing, spiritual truth challenges the ego's presumption that it is sovereign.

The ego is addicted to being "right" (for example, politics). A prevailing goal of the ego is to be "right." Therefore, it is the core of the payoff of righteousness. You can be right without being righteous, and you can be righteous without being right.



The ego is focused on one point, the experiencer, which is programmed to seek pleasure and survival through gain. It views happiness as something one acquires, possesses, and incorporates. Therefore, the experiencer is programmed to "get." The experiencer's function is to get pleasure and possess it. It is not concerned with the soul unless it fortuitously becomes spiritually oriented. Then its goals shift, and it discovers that the source of pleasure is completely within. When it is discovered that the source of ongoing pleasure is the Self (and not the small self), the result is independence from the world. Gratification of the ego's desires is within the linear domain. True happiness arises from the nonlinear. With relinquishment of

dependence on the experiencer for pleasure and happiness, one discovers that the source of happiness is one's own existence, and the realization of the Self is happiness itself.



Notice that the experiencer aspect of the ego is constantly poised to derive benefit from the witnessed phenomena, even if it is only to confirm its own reality as being the "you" of the ever-presumptuous personal "I."

The ego is reluctant to accept that the unfolding of sequential phenomena is autonomous and impersonal. It is poised to jump in to impose a feeling, which in turn is always the expression of an ego viewpoint or positionality, such as an opinion, or at least an order to declare itself to be primordially essential to one's identity and sense of reality. To cease identifying the experiencer as the reality of oneself is a major transition from dualistic content to nondualistic context, and therefore, from self to Self.



The ego is not the actual reality or source of life or existence, and is therefore vulnerable to

dissolution. It is primordial but not essentially sovereign. It is dominant only until its illusory quality is recognized.



The body itself is actually not experienced; instead, only the *sensations* of the body are experienced. Therefore, awareness of the body is merely a composite sensation by which the somatic area of the brain records input, and by neuronal function, replicates the body image.



The attachment to the body is to sensation and the superimposition of the concept of “mine”; what is “mine” and is controlled by “me” must therefore be “who I am.” Identification with the body is consequent to the ego’s positionalities. To detach from identification of the self as the body, it is necessary only to see the body as an “it” rather than a “me.”



The sense of “who” we are is primarily an identification with the body, the personality, and its mental processing, with accompanying

emotional investment. One can do an internal mental imaging process to see how much of the body or its sensations could actually be lost and yet have the self retain a sense of "I." It becomes clear that the experiential "I" *has* a body but is *not* a body.



The narcissistic core of the ego is aligned with being "right," whether being "right" means being in agreement with wisdom or rejecting it as invalid. With humility, the serious searcher discovers that the mind alone, despite its education, is unable to resolve the dilemma of how to ascertain and validate truth—which would require confirmation by subjective experience as well as objective, provable criteria.



There is a secret payoff and satisfaction in being the victim, martyr, or loser.



As Freud discovered, out of guilt the animal nature of man becomes repressed and then projected onto others, or onto a deity that

purportedly has the same character defects as man. Historically, man paradoxically fears his own projections and confuses Divinity with the repressed dark side of his own nature. The ego is dissolved not by denunciation or self-hatred, which are expressions of the ego, but by benign and nonmoralistic acceptance and compassion that arises out of understanding its intrinsic nature and origin.



It is well to remember that the human psyche is like the hardware of a computer, which innocently accepts any software with which it has been programmed. This was stated by Socrates as “all wrongdoing is involuntary, for man always chooses what he believes to be for his good.” Man is merely mistaken in what is really the source of goodness and happiness and thus mistakenly chooses externals (illusions) instead of Truth. Instead of vilifying the ego—and indulging in guilt, shame, and self-hatred—it is far more productive to accept it for what it is, appreciate its historic value, and adopt it as one would a naïve pet.

We can accept that the ego is, “of course,” desirous of gain, advantage, greed, and the like. By simply expecting it to be as it is, its nature

can be accepted and then transcended. The ego just does what it has been trained to do over the millennia, and it still thinks that its survival depends on adherence to, and the practice of, its programs. Because of evolution, these programs have now become the antithesis of the intentions of the ethical person of today or of the serious spiritual seeker.

In approaching the ego, it is well to remember that it feeds off of, and is seduced by, the energy of the negativity of pain, suffering, hate, and guilt—to which it then gets attached (addicted). It secretly nurtures the “juice” it gets from being the martyr or the victim; and it loves hatred, being “right,” and revenge. The consciousness level of the ego is based on the utilization of the qualities of force, whether they are emotional, intellectual, or physical. The undoing of the ego, consequently, is not by the utilization of moralistic or emotional counterforce but by use of the power of Truth itself.



The primary underpinning of the persistence of negativity is the ego's secret payoff from negativity (“juice”). This secret payoff is the ego's only

source of energy, so it sees forgiveness, as well as compassion, as the “enemy.”



The self identifies not only with the mind, but also with its content—which becomes “my” memory, “my” senses, “my” thoughts, “my” emotions, “my” property, “my” success, “my” failure, “my” expectations, “my” feelings, and so on. Identification presumes ownership and authorship; thus, the ego sees and believes itself to be a personal, separate causal agent and the inferred source of its own existence.



Intrinsic to the very basic construction of the human ego is an innate innocence in that it believes in the reality or truth of its own programs and is unaware that it lacks an intrinsic capacity for self-correction. The reason for the ego’s inherent lack of capacity for verification is that its data is limited to only internal processing systems. The internal mechanisms of the ego lack any external, independent source of reference for verification.



With compassion, one realizes that the structure of the ego is such that it cannot know what lies beyond.



There is no timetable or prescribed route to God. Although each person's path is unique, the terrain to be covered is relatively common to all. The work is to surmount and transcend the common human failings that are inherent in the structure of the human ego. One would like to think that these failings are personal; however, the ego itself is not personal. It was inherited along with becoming a human being. Details differ based on past karma.



The vanity of the ego (at the level of pride) is endless and vainglorious in its grandiose delusion that it can disprove the existence of God. Cognition is only linguistic supposition confined to linear symbols, the limited content of mental processing. That it has any actual objective reality at all is a purely subjective presumption.



By spiritual endeavor, one discovers that it is *oneself* who has been a captive and a “victim” ensnared by the clever deceptions of the ego.



All the great teachers have declared that man’s primary defect is “ignorance.” Research reveals rather quickly that the underlying basis of this ignorance is due to the limitation of the innate structure of the ego itself as a consequence of the still-ongoing evolution of consciousness.



In the human, there evolved not only the capacity to process and interpret linear data, but there was also available the nonlinear energy of consciousness/awareness that was called “spiritual” because the energy source was nonphysical and not definable by linear concepts. This, too, was evolutionary in its human development and was called the “human spirit.” It was characterized by the emergence of a nonphysical (“etheric”) energy body, the survival and evolution of which were independent of the physical body

itself. Thus, spirit is related to essence, and reason to linear form and definition.

As can be seen from its evolutionary development, faith was a biological necessity for survival that was built into a basic structure of the ego as the sense of self. The capacity to be aware of and experience the self was a quality of sentient awareness innate to the animal kingdom. Thus, humankind lived by faith. Naïvely, the ego placed its primary faith in the narcissistic core of the ego itself (for example, perception and opinion), which therefore assumed autonomy and sovereignty as the arbiter of reality. The ego is, by virtue of its structure and origin, blind to its own limitations.



The absolute subjectivity of revealed Truth precludes all considerations or uncertainties which stem only from the ego. When the ego collapses, all argument ceases and is replaced by silence. Doubt *is* the ego.



That the mind is unable to prove a proposition does not mean that the proposition is false.

This is the pitfall of the atheist because the mind is unable to know what is true. It is simultaneously equally unable to disprove it, for it would then be in the paradox of having to prove its opposite. The narcissistic core of the ego unconsciously and naïvely presumes that it is omnipotent and therefore lacks the humility that is requisite to arriving at higher Truth.



Paradoxically, benefit is derived by the self-interest of the ego when it begins to realize that there is a great advantage to unselfishness. When it learns of the benefit of letting go of egocentric goals, the ego itself then becomes the springboard to spiritual inquiry and the means to its own transcendence, realizing that humility is strength and not weakness, and that it is wisdom and not ignorance. The willingness to “forgive and forget” calibrates at 450 (reason/logic). The willingness to “forgive and surrender to God” calibrates at 540 (unconditional love).



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NATURE OF “MIND”

Often used interchangeably with “ego,” “mind” is the processing unit with which the ego is identified. Ultimately, like the ego, the mind itself is only a concept. As Dr. Hawkins explains, “Experientially, one can only state that thoughts, feelings, images, and memories come into one’s awareness in an endless progression.” And it is this endless progression that we’ve come to call “mind.” As one comes to understand the true nature of the mind, one becomes less at the effect of its inner workings and better positioned to transcend to one’s identification with it.

Like the body, the mind is not one's real self, and like the body, it is basically impersonal. It has thoughts, but these thoughts are not a product of the self. Even if a person does not want a mind, he or she has one anyway. There is no choice in the matter; the mind is imposed and thrust upon one unasked. The fact that having a mind is an involuntary imposition helps with the realization that it is not a personal choice or decision.



All seeming separation is an artifact of thought. It is essential to see that the mind is at all times experiencing a point of view.



The design of the human mind is comparable to that of a computer in which the brain is the hardware capable of playing any software programs fed into it. The hardware is, by design, incapable of protecting itself from false information; therefore, the mind will believe any software program with which society has programmed it, for it is innocently without any safeguard or protection.



NATURE OF "MIND"

The human mind, by virtue of its innate structure, is naïve, blind to its limitations, and innocently gullible. Everyone is the victim of the ignorance and limitation of the human ego.



The human mind is incapable of discerning truth from falsehood. Were this not so, there would have been no wars in history, no social problems, and no ignorance or poverty. Everyone would be enlightened, and the consciousness level of mankind would not have remained at 190 (the level of pride, below the critical level of integrity at 200) on the Map of Consciousness, century after century.



Because of dualistic perception, the mind could no longer discern the abstract symbol from reality. The road to error was open and inviting, and opinion held sway, as the mind had no innate mechanism to discern truth from falsehood. As a result of dualistic mental processing, the mind had developed the capacity for repression and denial so that it could remove obstacles to achieving its goals. The mind discovered that it

could deny ownership of an unwanted side of a pair of opposites and project it onto the world. Thus were born not only politics but also the well-known psychological mechanisms of splitting, repression, denial, and projection. This capacity turned out to be a fatal mechanism in that even when faced with dire results, the ego relentlessly pursued the same mistakes. Millions of people die in every generation throughout history and continue to do so in today's world.



Except in small, personal affairs, the mind was not constructed to readily learn from its mistakes.



One is not "forced" to feel resentment by a negative memory, nor does one have to buy into a fearful thought about the future. These are only options. The mind is like a television set running its various channels for selection, and one does not have to follow any particular temptation of thought. One can fall into the temptation of feeling sorry for oneself, or feeling angry or worried. The secret attraction of all these options is that

they offer an inner payoff or a secret satisfaction that is the source of the attraction of the mind's thoughts.



One thing is obvious: the mind is totally unreliable. It cannot really be depended upon at all. It is not able to be consistent, and its performance is sporadic as well as erratic. It will forget to take the keys to the office, forget telephone numbers and addresses, and be the source of frustration or annoyance. The mind is contaminated by emotions, feelings, prejudices, blind spots, denials, projections, paranoias, phobias, fears, regrets, guilts, worries, and anxieties; along with the fearsome specters of poverty, old age, sickness, death, failure, rejection, loss, and disaster.

In addition to all the foregoing, the mind has also been innocently and erroneously programmed by endless propaganda, political slogans, religious and social dogmas, and continual distortions of facts—not to mention falsifications, errors, misjudgments, and misinformation. Above all else, the primary defect of the mind is not only its content, which is often irrelevant or in error, but the fact that it has no means of telling truth from falsehood. It is merely a game board.



Humility is of greater value than all factual accumulation. Unless one has completely and totally experienced the presence of God in its stunning, absolute Allness, it is safe to assume that one really knows nothing and that all accumulated so-called knowledge is really only tentative. Anything within that claims "I know" proves that it is false by that very statement, or else it would not make such a claim.



Thinking proceeds from lack; its purpose is gain. In wholeness, nothing is lacking. All is complete, total, and whole. There is nothing to think about, nor any motive to think. No questions arise, and no answers are sought or needed. Totality is complete, totally fulfilling, with no incompleteness to process.



Beliefs are the determinant of what one experiences. There are no external "causes." One discovers the secret payoffs that are obtained from unconscious secret projections. One's

underlying programs can be discovered by simply writing down one's litany of grievances and woes and then merely turning them around into their opposites.



Thoughts are occurring on their own, not because they are caused by anything or anyone.



Operationally, the mind is dualistic and thus sets up separate mental processing based on arbitrary, hypothetical positionalities that have no intrinsic reality. Thus, by design, the mind has the basic defect, as pointed out by Descartes, that it cannot differentiate *res cogitans* from *res extensa* (that is, mental activity about the seeming appearance of the world versus the world as it actually is). The mind thus confuses its own projections and mistakenly assumes that they have an external, independent existence—whereas, in reality, no such condition exists.



The mind translates phenomena in 1/10,000th of a second; thus, the mind is like the playback

monitor of a tape recorder. When that interface of mind between phenomena and experiencing dissolves, the difference is quite dramatic.



The mind acts as a processor of data simultaneously from both within and without. It categorizes, sorts, prioritizes, contextualizes, and interprets simultaneously as it concordantly draws on memory banks, emotional centers, and conditioned responses and their correlations. All the above are orchestrated contextually with emotional/animal instincts that are sorted, rejected, accepted, or modified.

In addition, this profound complexity is simultaneously subject to options, choices, and the will. Options and choices are related to meaning and value overall—and they are under the influence and dominance of an all-inclusive, overall field of consciousness having concordant and variable levels of power related to the level of consciousness that is also influenced by karmic propensities. Simultaneously, the mind assesses degrees of relative truth, credibility of information, and suitability and probabilities of action within similarly multilayered behavioral

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social limits, including moral, ethical, social, and religious principles.



The mind is like an infinitely complex processing unit of both internal and external data.



The mind naïvely assumes that it is the real "me" who is searching for truth because it assumes that its ego/self is primary and is the sole author of intention as well as action, and therefore the arbiter of reality.



A person identifies with his body because his mind is *experiencing* his body.



The end point of intellectual investigation arrives at the obvious conclusion that the mind and the intellect are each inherently defective and therefore incapable of arriving at absolute truth.



Q: What makes thinking so tenacious?

A: All mental content represents attachments, and underlying are the attachments to the self and the clinging to what is believed to be the source of survival as well as happiness. It is also one's identification. In reality, the source of happiness is the Self, and not the self (the ego).



Thinking is a processing device with great pragmatic value; it presumes that it knows the data, but it actually has no innate capacity to know. Belief manufactures an imaginary inner "knower" that becomes the "me." Likewise, it manufactures an imaginary doer of deeds, an actor of acts, and an imaginary thinker of thoughts.



Each thought actually arises out of nothingness, or the black field of silent mind, and is not, as presumed, caused by a preceding thought.



Consciousness research confirms that approximately 99 percent of the "mind" is silent and only 1 percent is processing images. The observer self is actually hypnotized by that 1 percent of activity and identifies with it as "me"—it is oblivious to the silent 99 percent of the field because it is invisible and formless.



Once thoughts or feelings are labeled as "mine," they become magically imbued with presumptive omniscience and an assumed sovereign validity.



Thoughts, ideas, and concepts are of pragmatic and useful value to worldliness; but with the relinquishment of worldliness, they are excess baggage and of no value.



Through self-examination and inward focus, one can discover that all states of consciousness are the result of the execution of an option. They