

E. Cayce, A.R.E. State:

For there is the law of the material, there is the law of the mental, there is the law of the spiritual. That brought into materiality is first conceived in spirit. Hence as we have indicated, all illness is sin; not necessarily of the moment, as man counts time, but as a part of the whole experience. For God has not purposed or willed that any soul should perish, but purgeth everyone by illness, by prosperity, by hardships, by those things needed, in order to meet self – but in Him, by faith and works, are ye made every white whole.

If the soul were at all periods, all manifestations, to keep in that perfect accord, or law, with the "*oversoul*," or the First Cause, or the Soul from which it comes, then there would be only a continuous atonement with the First Cause (God).

But when an entity, a soul, uses a period of manifestation – in whatever realm of consciousness – to its *own indulgencies*, then there is need for the lesson, or for the soul understanding or interpreting, or to become aware of the error of its way.

What, then, was the first cause of this awareness?

It was the eating, the partaking, of knowledge; knowledge without wisdom – or that as might bring pleasure, satisfaction, gratifying – not of the soul but of the phases of expression in that realm in which the manifestation was given.

Thus in the three-dimensional phases of consciousness such manifestations become as pleasing to the eye, pleasant to the body appetites. Thus the interpretation of the experience, or of that first awareness of deviation from the divine law, is given in the form as of eating of the tree of knowledge.

Who, what influence, caused this – ye ask?

It was that influence which had, or would, set itself in opposition to the souls remaining, or the entity remaining, in that state of at-onement (with the First Cause) (God).

What, then, is the first cause of man's expression? That he may know himself to be himself and yet one with the Father; separate, yet as Father, Son and Holy Spirit are one, so the body, the mind, the soul of an entity may also be at-onement with the First Cause (God).

All forms of sin or lessons may be implied in the word selfishness. To illustrate in the immediate conditions; and this becomes the application of that implied or intended to be pointed out in the lesson or in the facts above:

In thine own experiences in the earth, in relationships with this entity, ye possessed the body without regard to the unfoldment of the soul of this entity, in its relationships to the First Cause (God).

Now: The lesson is – though in the *mind*, there are the needs for encouragement, love, the associations for the better activity of the body. Are these to be in mind or in reality – reality meaning soul?

Hence a lesson becomes necessary. As to whether it is to be rectified in this present experience depends upon choices taken in relationships to mental and material activities.

As is oft expressed, the spirit is willing, the motivating force of a soul-entity is willing, but the body, ego, mind, the impelling force to or through which consciousness arises and makes the entity aware through the emotions of mind and body, has its lesson to gain.

The law is perfect. Study to show thyself approved unto an ideal. Have ye an ideal – spiritual, mental, material? Do ye keep the faith as ye profess in thy knowledge? Knowledge without works is sin. Sin lieth at thy door if ye fail to keep the faith.

These questions may be answered only in self. *No one* made anyone a judge! Thy higher, *thy soul self* is ever the judge. And thy angel – as everyone's angel, or the shadow of that it is possible for thee to be – stands before the throne, *ever*, to make intercession – through Him who hath shown the way.

What manner of consideration and activity have ye given?

Only such a case may be presented for that judgment.

The spirit is willing, the flesh is weak; the *mind* is oft zealous, jealous, faithless.

Study to show thyself approved unto *God*; not to man, nor to an individual.

Do *right*, not as in thine own sight but as in the sight of the law of God, the soul – that seeks its union with, that awareness of its oneness with, the Creative Force (God).

Selfishness is the besetting sin of man. Tolerance, faith, patience – *these* be expressions that may make for the happiness that all are crying for. Yet so few are willing to pay the price for same – which is tolerance, patience, and *selflessness* in the expressions to its associates, its fellow man, its activities in the earth.

. . . being afraid is the first consciousness of sin's entering in, for he that is made afraid has lost consciousness of self's own heritage with the Son; for we are heirs through Him to that Kingdom that is beyond all of that that would make afraid, or that would cause a doubt in the heart of any. Through the recesses of the heart, then, search out that that would make afraid, casting out fear, and *He* alone may guide. -End of Statement

-E. Cayce A.R.E.

The Greek character of "Narcissus" represents the false self or self created psychological egoic state of mind and mentality which is separate from God realization.

When the inner and eternal true self mistakenly identifies itself to the limited physical human body and brain (a divine animal) it loses cosmic intelligence, insight and understanding. In this mistaken or "wrong" state (Socrates), the now limited self can only "know" life by sensory input and the formation of "concepts" by the physical brain (a simple self programming computer).

Sin, to miss the mark, to not understand which mental condition to exist in while living in the physical earth plane (creation).

"God does not abandon people; it is people who abandon God." - Hua Ching Ni (Teacher)

Sin is when the individualized spirit or soul, becomes involved with the physical body and IDENTIFIES itself *WITH* the body instead of remaining as the inner true SELF, which is *in* the body but *not as* the body.

Sin is the shift of consciousness from the true inner spiritual world to the outer physical world and then forgetting that you are spirit.

Meditation removes sin. Therefore meditation is the practice of SELF SALVATION.

When one returns to one's original spiritual state, one is called a Christ (Son of God) this returning, or Christ state is what saves one, this is the real meaning of Christ is the savior. (As Jesus taught).

"No man does WRONG knowingly" -Socrates.

In the previous sentence, the word "wrong" is meant to signify the condition of sin. There is only one sin; it is also the original sin. Sin means to "miss the mark" or "rebellion." To miss the mark, or make the error in judgement occurs when the true inner, or eternal SELF becomes so identified with the physical body that it loses its *universal* SELF awareness. The self (soul) *assumes* that the body and sensory input are the only way to acquire knowledge. What Socrates is actually saying is that sin, or complete identification with the physical body and brain is the "WRONG" condition to experience life from. No man who has found spiritual self realization, by becoming unidentified with the physical body, does knowingly or willingly relinquish his superior divine and eternal state in order to return to the inferior, or "WRONG" state to respond to life.