

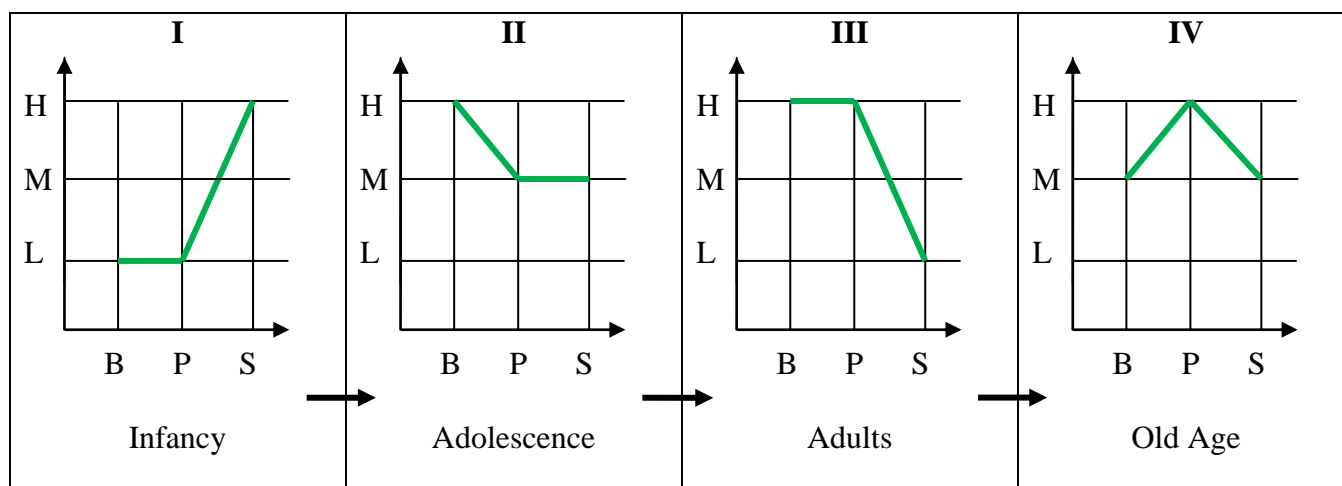
## THE PROCESS OF 'BECOMING'

Life is a process of a battle between our other emotions and the emotion of love, with the resultant mixture of emotions that will decide the state of the soul at the point of biological and psychological death. This is the process by which the physical interact with and affect the spiritual part of our nature. In this process many of us are overwhelmed by our biological and psychological natures at the expense of losing our ability to love as God loves.

In order to find all that are in the material world to satisfy our biological and psychological needs, we have to abandon our love of God or neighbors, because only through this means that we are able to acquire all the material gains to enhance and maximize our biological and psychological wellbeing. The biological and psychological wellbeing become the centre-stage of living where all our values are used to judge a desirable 'quality of life'. Our natural propensity to love has been modified to love ourselves and all things that are biological and psychological in nature – love of physical looks, material things that enhance our biological conditions, love of material success, love of status and power that enhance our feeling of self-esteem, and many other means to enhance our psychological well-being.

Any forms of biological and psychological sufferings are regarded as antithesis to the idealism of living. We cannot but to be affected by these in our efforts to establish 'a comfortable place under the sun', 'to be successful in life' and is part of our survival instinct which has the biological origin. Thus left only to our biological and psychological natures we cannot but to remain 'earth-bound' and can never be able to transcend into the spiritual realm of our existence.

As mentioned in chapter 13, there are four distinct stages of dominance corresponding to the different stages of our life in terms of the influences and strengths of our biological (B), psychological (P) and spiritual (S) forces at work, giving rise to the following 4 BSP profiles, which can be illustrated in a three point scales Low (L), Moderate (M) and High (H), thus:

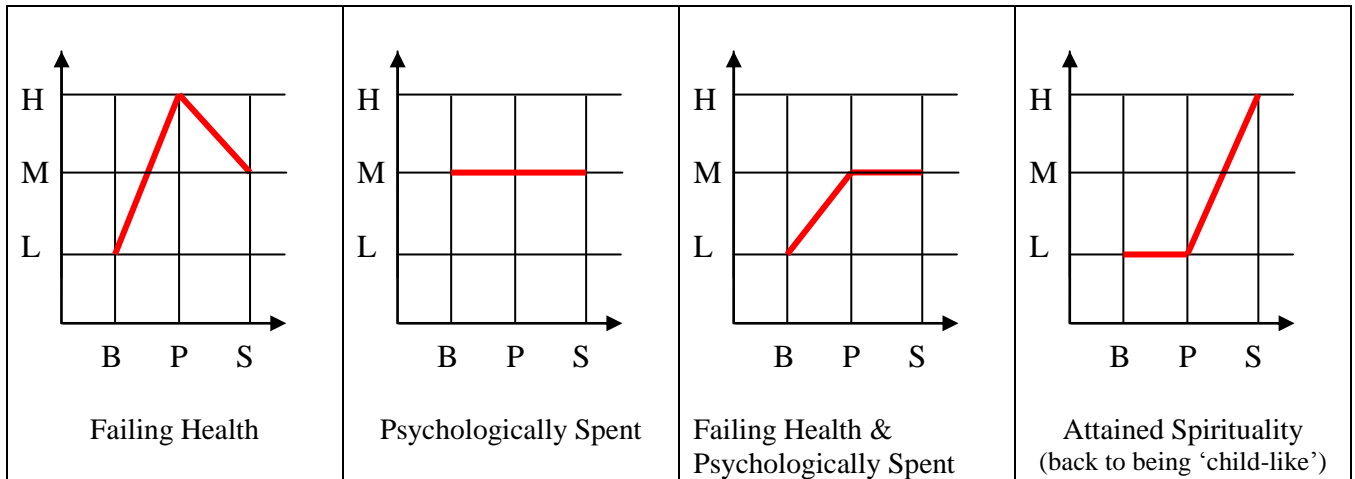


Lead To the 'Path' of Enlightenment or the process of 'Becoming'

These BPS profiles illustrate the overwhelming forces of our biological and psychological natures (our 'fallen nature') at work. Although our spiritual force, representing by our propensity to love, forges to break through in our search for happiness, it is always subjugated by our preoccupation of

our biological and psychological needs in their ascendancies. As long as our biological and psychological natures predominate, the process of ‘becoming’ is made more difficult. As long as we are preoccupied with our pursuits of the biological and psychological satisfactions, it will be very difficult for the spiritual to break through. When the biological and psychological forces have less impact as in cases of the inability to exercise their control and indulgences, for example in cases of sufferings and disabilities, the spiritual force starts to break through in the process of ‘becoming’ but it still needs to have a ‘path’ by which the process can facilitate in re-modifying the ‘self’, ‘psych’ or ‘soul’ back to the original state in which we were created.

The Path to Enlightenment (see chapter 31) or going through a process of ‘becoming’, the individual soul may end up in one of the following distinct BSP profiles:



There are many who failed to pursue the ‘path for enlightenment’ or undergo a process of ‘becoming’ and remain at stage III or IV of the corresponding BPS profile in the normal maturation process (see previous diagrams), or variations of these.

All of us are bathed in the midst of and cannot avoid but to live a life dictated by the derivatives of our culture. That is perhaps what Jesus meant when He said that it is very difficult for a rich man to enter into the kingdom of God and is like ‘a camel going through the eye of a needle’. It is those who are earth-bound with all the psychological complexes, material desires and possessions that make it difficult, just as a camel trying to go through the eye of the needle, to enter into God’s kingdom. All of us without exception to a large degree are earth-bound. It is therefore only through the grace of the Creator, where certain sins (as caused by our ‘fallen nature’) can be forgiven, and Jesus showing us the way that it is possible for some to enter into His Father’s Kingdom.

God gives us the ‘will’ to choose to enter into a love relationship with Him, that is to enhance our natural love emotion, our spiritual nature, or to choose to enhance our biological and psychological wellbeing. Our objective in life is to seek out our positive emotions (spiritual happiness) and channel these into our love for our Creator through perhaps our love of neighbors or Jesus Christ. In this process our whole being will be transformed and virtues will be engendered, but unfortunately in the process we are adulterated by our biological and psychological natures which demand all those that satisfy our immediate needs, which work against the development of virtues. It is an effort that makes the pursuit for the meaning of life difficult. It is a process in which we have to battle with the forces that act against our mission in life as posed by our biological and psychological natures. When we have discovered our true self and seek to enhance our spiritual love emotion, especially that which relates to the love of God and neighbors, then we are on the way to achieving the highest objective in ‘becoming’ which will increase our faith in God and peace in our soul.

Thus based on our understanding, it does not matter whichever ‘path’ that is taken to arrive at the final stage of the spiritual state that is based upon love of God or Creation or ‘love of neighbors’. It does not matter even whether the achievement of that state is based upon ‘proper understanding’ within a cognitive framework or not, for it is the final state of spiritual love that matters. It is the emotional relationship that counts. It is not based on our understanding of the dogmas, the texts of religions, Koran or the Bible, but it is the state of our spirituality at the end of life, and the works that are associated with it, that determines our salvation. However, these or other means can facilitate our process of ‘becoming’, guiding us with the principles of conduct that will assist us in the process of loving our neighbors and God. It is spirituality rather than being religious that counts.

Thus salvation is open to everyone who undergo that ‘path’ or what is better understood as the process of ‘becoming’. However, with an overriding logical framework that provides us with a model, not so much in terms of the ‘dos’ and ‘don’ts’ dictated by the laws or codes of conduct, it will hopefully enable us to act correctly and be in control in the process of ‘becoming’. With proper understanding comes commitment and with firm commitment guided by our emotional experience of love then we should automatically do what is right. Ultimately it is in arriving at the final state of our soul, near to the initial state of spiritual love in which God created us that matters.

The process of ‘becoming’ using the psychological means is to start with exercising a conscious ‘will’ to discover the ‘true self’ and be prepared to recognize and accept that state of the soul or psych, with all the misgivings and faults of character. We need to look back for all the wrongs that we have done in the past to acknowledge them and plead for forgiveness. ‘Salvation’ is available to everyone who uses the ‘will’ to overcome these misgivings and faults and choose to establish a loving relationship with the Creator, however He is conceived to be, by focusing on the cultivation of spirituality, the greater propensity to love. Once this is achieved the problems associated with the biological and psychological conditions can be overcome and be able to achieve the peace of mind from within. The heightened state of our spirituality always override all of our biological and psychological sufferings, as are found in all the saints and specifically demonstrated in the life of Jesus Christ.

Thus, recognizing and accepting the discovery of one’s true self and acknowledging that there is a spiritual realm of existence, or even accepting that there is a God, do not in themselves mean there is ‘salvation’ or having earned the right of entry into God’s kingdom. It is in going further to cultivate and establish a personal love relationship with the Creator or our love emotion through ‘love of neighbors’ that the hope of salvation can be achieved. We must consciously strive to grow spiritually.

Since our biological and psychological forces dominate us, we nevertheless needs these two forces to facilitate our process of ‘becoming’; thus it explains the reasons and need for our participations in religious rituals and all the other means of seeking for happiness and to find peace. It is not the acts of participation that are important in themselves, but the resultant facilitation in the evocation of the emotion of love that counts, but nevertheless these means need to be manifested as an outward signs of interiority. Hypocrisy results when there is no attempt at recognizing and abandoning the psychological baggage of the past, or appear to become ‘converted’ from just following rules or ‘commandments’, rituals or dogmatic zeal of religions, without the spiritual commitment that goes with it. This is a private journey that has to be undertaken by the individuals to arrive at the final consequence in the fate of the afterlife.

By having ‘free will’ it does not mean that we have the freedom to do what we want and be able to choose our destiny (more on this later). This ‘free will’ is given only for us to choose between responding to God’s love or love of our ‘fallen nature’. We exercise this ‘free will’ only either to seek out our positive emotions (spiritual happiness) or to live with our negative emotions and our earth-bound emotions we acquired. Out of this, we can either ‘do good’ by loving our neighbors or to ‘do evil’ by loving our ‘fallen nature’. This is complicated by the fact that this ‘free will’ is interfered with

by our biological and psychological conditionings, and as a result lost touch with our original spiritual state in God's image, our natural propensity to love as God loves. That is why we can never hope to understand what pure or perfect love is because of the very nature of our earthly existence. We can only hope to express partially our natural propensity to love by understanding what 'true love' means. In the process of 'becoming' the active consciousness in seeking out our 'mandala', we become more conscious of our identity and its purpose and using our 'free will' to seek out and try to re-establish our original state of our love emotion, a process of spiritual growth and development.

Our natural love emotion has the natural tendency to seek for spiritual happiness which can only be achieved by entering into a two 'one-way street' love with God or His Creation, but in the process of life experiences it is interfered with by our biological and psychological natures that give rise to self-centeredness and is cathected onto things that give pleasures to the senses and a sense of psychological wellbeing. True happiness and peace can only come about when we understand and overcome the biological and psychological forces that bind us.

Our biological and psychological forces therefore burden us in our quest to 'becoming'. However, on 'becoming' we soon realized that material things do not satisfy our search for spiritual happiness. True spiritual happiness can only come about through spiritual love, a love that is unconditional and unidirectional, which mimics the original state of our propensity to love as God loves. Happiness is being realized and experienced when a two 'one-way love' crossed and a love relationship is entered into. That is why a contracted relationship that is founded upon biological and psychological conditions seldom lasts. It is through spiritual love founded upon the virtues and value-added attempts at elevating the relationship of the objects of love that will endure. It is only through this love that happiness can be attained as we come to understand the pursuit of all the holy men or women who have succeeded in entering a love relationship with God or Creation. It is through this emotional experience of happiness that peace can be attained.

From this schema, we can then understand how the evolutionists' and creationists' views of the creation of Man can now be reconciled. The biological body and brain of *Homo sapiens spiritulus* have to evolve up to a point where the 'mind' can be manifested, just as a medium has to be invented before any of the previously insensible properties of something intangible that exist can be detected (based on the rationalist argument in chapter 8). Our 'mind' equated with the 'soul', which reflects the 'image of God', can now be manifested and human beings are the instruments by which we detect God's image. God must have a hand in creating us as a medium to detect partially those aspects of His vital properties; otherwise our existence in our present form can never be logically explained. This schema as proposed is not in contradiction to the essential elements of teaching in the 'Bible story' and in fact conform to a consistent logical framework that helps eradicate many contradictions in the conventional and orthodox interpretations of the Bible.

From the above analysis, universal salvation is therefore individual that has no allegiance to any specific religious dogmas and practices. Spiritual values are universal and have no allegiance to religious theologies or political ideologies; and therefore for a particular religion or political entity that is true to its respective purposes which are derivatives in nature, it should not be championing these values exclusively either by the organized churches or governments. Since salvation is individual and spiritual in nature religion should not intrude into politics and vice-versa, except that which violates the spiritual nature common to all of humanity. The organized churches should not be championing their religious values onto other cultures, nor governments championing their derived political ideological values onto other states.

For all those who are true followers of the spiritual it is the duty to express and condemn those acts that violate the spiritual condition of loving our neighbors. There ought to be a universal set of values based on humanism founded upon 'love of neighbors'. Many of the world human conflicts have been

fought precisely because of the differences in these derivatives of cultures linking back to different misconceived religious and ideological beliefs and values. The championing of human rights and democratic principles through use of force is therefore misconceived and has no bearing to individual salvation. Herein is found the universality of God's salvation for mankind. It is founded upon individuals' relationship with Him, upon the development and growth of the spiritual love emotion by the individuals through their own different pathways.

### The Process of Becoming and Growth of the Spiritual Self

On 'becoming' starts with our natural love emotion at birth where there is no 'self'. The process of 'becoming' is a life-long quest in discovering our true self that has been shaped by our life experiences. 'Becoming' involves the discovery of the 'true self', giving rise to individual souls. Consciousness is the start in the process of 'becoming', to discover the 'self'. Unfortunately in this process we are burdened by our biology and psychology – our own psychology confounded by the psychology of others. Our biological condition with its sense receptors demands all the sensory satisfaction that can be achieved. On top of this there are layers and layers of complexities in our psychological makeup that hinder our process of discovering our true self. This is further compounded by the derivatives. All of us are greater slaves to our past experiences with all the psychological complexities than we are prepared to admit and accept.

From our vantage position we can then understand that it is the manifestations of the psychological aspects of our nature that provoke positive or negative emotions. This is complicated by the fact that we have our own psychological makeup interacting with the different psychological makeup of others. This is further confounded by the derivatives that arise from the social conditions and culture. In the process we have learnt to suppress and inhibit the positive spiritual love emotion and the expressions of it, more tending towards expressing its displaced manifestations or the expression of our negative emotions as part of a survival behavioral response.

We have difficulties in loving spiritually because we allow our psychology to get the better of us and dictate our life. For example, God loves us spiritually or when someone loves someone else spiritually it is always the psychological makeup with all its conditioned complexities that prevent us from responding to this kind of love. Rightfully we have reservations in accepting the expression of spiritual love because of our psychological nature that conditioned us to suspect the motive behind this gesture from past negative learned responses due to our biological and psychological makeup. When spiritual love is being expressed it is always a suspect for biological and psychological reasons. We cannot but to be affected by these complexities, even with our now understanding of the forces emanating from our biological, psychological and spiritual makeup, with the former two dominating our sphere of influence, making it difficult for us to break through. We are always conditioned to respond only to the biological or psychological love and spurn the invitation of spiritual love that is offered.

On 'becoming' we try to overcome our biological and psychological influences by going beyond the dictate of our psychology and the psychology of others impacting on our spiritual state. Throughout our lives we are just trying to find the ways to express our spiritual love, for indeed the world does not allow us to do so easily because of our biological and psychological natures. Only through this can we hope to discover our true self and only then are we on our way to expressing true love towards our neighbors and our Creator.

That is why for some, the path to discovering the 'self' in the process of 'becoming' is to get away from the busyness of life, getting away as much as possible from the demands of our biology and psychology, and to concentrate on developing our positive emotions in an environment where these can be cultivated. For the Buddhists and other religious monks it means choosing a life of asceticism

and for those who have chosen a religious life to live a life of poverty, chastity and obedience. In the process of 'becoming' we need to look deep into our spiritual 'psyche', try to eradicate contradictions that are from within, caused by our biological and psychological conditions; to discipline ourselves by adopting a consistent framework of understanding, motivated by our spiritual dimension of love for God so as to manifest consistency in our behaviors.

When we succeed in overcoming our biological and psychological dilapidated forces then we are in control and this requires the exercise of the 'will'. Just as the biological and psychological forces shaped the self, likewise we need to use these forces to redirect our process of 'becoming', to recondition our love emotion to that of loving our neighbors or God. Thus there are many means by which this is being achieved. For some it means getting away from all the temptations of the world, to live a life of asceticism, to be a recluse, study the sacred books, entering into a spiritual love relationship, participating in the rituals of religious practices and ethics, etc. In the final analysis it is not a matter of which mean is 'right' or 'wrong' but the achievement of the desirable end that matters.

Just as our biological and psychological conditioning affect our original 'psyche' resulting in the development of negative emotions, we need to discipline ourselves effected through the biological and psychological means to build up our positive emotions, especially that which relates to our propensity to love. Entering into a spiritual love relationship with someone for this reason and assisting each other in the process of 'becoming' can facilitate this process; or to adopt a life-style of a community in recluse, to get away by minimizing the negative influences caused by the detrimental effects of the biological and psychological conditions.

Unlike biological and psychological love which is possessive and restrictive, spirituality love will transcend beyond loving only oneself and one other. Loving someone spiritually will facilitate to go beyond loving one person and extend this to all people. For others, the loving of neighbors can come about by being faithful to one's family, community, religion or directly through establishing a loving relationship with Jesus. In majority of cases, we do in fact indulge naturally by the seeking out a partner who may be able to facilitate the mutual development in the process of 'becoming' that would lead to spiritual love. But unfortunately, in majority of cases because of the burden of our psychological conditions we soon discover that it is not easy to seek out a 'soul mate' that can endure the arduous route of marriage and living together. Many of the indulgences through this channel are often directed at 'to be loved' activities instead of activities that help develop our propensity 'to love'. When people retire from work they often seek out activities and indulgences that serve their self-centered interests, rather than to indulge in activities that can manifest the 'to love' propensity.

For those who are bereaved with some physical impairment that are maligned, they are less of a bother with the biological and find greater efforts to get in touch with the spirit against the detrimental psychological conditions they face. As I write this, I heard the news of the death of Christopher Reeves, the actor that played Superman who, because of his physical conditions (paralysis of the whole body) has demonstrated that the human spirit can rise above adversities caused by our dilapidated biological and psychological states. So it is with other people in similar conditions and circumstances. This demonstrates that our biological and psychological conditions have a profound detrimental bearing on getting in touch with our spirit, but nevertheless through prolonged sufferings the spirit eventually emerge dominant.

Some people called this 'resilience' that rise above sufferings, found unique to the human species, which has the capacity to overcome the great adversities that come with life calamities, such as loss of loved ones, witnessing devastations and loss of properties and lives of others. Great debates are centered on the cause of this 'resilience' found in people and there are even some who attribute this to 'resilience genes' and this interact with the psychological factors to predispose the extent of each to deal with the problems of life. Again because of the overwhelming impact our biological and

psychological makeup on our beings, we tend to ignore the fact that this ‘resilience’ is in fact caused by our spiritual self. This ‘resilience’ has its source our spiritual force that always tries to break through against the disparaging influences of our biological and psychological conditions.

It is in directing how this ‘resilience’ is to be overcome that leads the way in the process of ‘becoming’ and if it is being focused on increasing our spirituality it will lead to the path of enlightenment or the road to ‘salvation’. When the stage is reached where the focus is on spirituality you would find that the biological and psychological problems can easily be overcome by putting less impact on what these forces can cause – spirituality is then in control. Thus we can now understand the justice from the spiritual perspective for those who are physically impaired or those undergoing sufferings and having to overcome their biological and psychological afflictions. These are the people who have greater chance of using their spirituality to overcome their conditions.

‘Becoming’ involves the exercise of the ‘will’ to develop good virtues in ourselves and others that are motivated by our love emotion. The process of ‘becoming’ involves disciplining ourselves to adopt a consistent life-style motivated by our love emotion in the face of trials and tribulations of life – then we are on the road to achieving the true objective of ‘becoming’. Only then can we come to terms with ourselves and achieve the peace that is from within.

The process of ‘becoming’ should use the dialectical approach to disciplining the biological, psychological and the spiritual forces. We need to balance the forces within each of these dimensions of influences, using the spiritual benchmark as the guiding principle. Biologically we try to maintain good health through balancing the foods that we eat and the physical exercises that we undertake. Psychologically we do find ways to balance our personality to deal with the stress that comes with living in a competitive environment. All these balancing efforts should not be done at the expense of distracting us from achieving our objective by committing ‘sin’ as we define it, in the process. We should at the same time try to balance our spiritual forces by indulging in activities that help uplift our spirits like attending to religious practices, going to church, meditation, etc. or on the secular front to participate in the activities such as indulgences in our artistic expressions. These activities should stamp from within naturally rather than acting from without as signs of religiosity.

The process of ‘becoming’ in the discovery of our positive love emotions should lead us then to love our neighbors and find means to alleviate sufferings and to improve quality of life for all. The ‘quality of life’ must then be in the spiritual sense, where the biological and psychological conditions, which have a bearing on its wellbeing, are being altered. This ‘quality of life’ can only be found in seeking out our spiritual happiness. If we can succeed in overcoming the influences of the many layers of derivatives, the negative influences of our psychological and biological nature, then we are in a good position to love our neighbors. It is easily said then done, because without being able to acquire the channels where we can get in touch with our spirit, it is very difficult to go through this process of ‘becoming’ for a better outcome. Our biological and psychological natures overwhelm our efforts to get in touch with our spirit and we need to exercise our conscious ‘will’ to find the channels where that can be achieved.

Since our spiritual nature has been modified and defined in the process by our biological and psychological conditioning, so it is in the same way it requires the positive aspects of our biological and psychological discipline to effect a positive change in our spiritual state. The process of ‘becoming’ in the discovery of the true ‘self’, ‘psych’ or ‘soul’ requires us to use the biological and psychological disciplines to re-modify our spiritual state through positive reconditioning and reinforcements. We can consciously use the positive aspects of our biological and psychological natures to facilitate us in the positive direction in the process of ‘becoming’ by promoting the balance of the forces that are at play. We could choose the media by which our biological well-being can be maintained at a healthy level and at the same time using psychological means to maintain a balanced

state of psychological well-being, all of which should lead to the development of our spiritual state; but ultimately it is in the spiritual state that counts, even at the expense of sacrificing our perceived biological and psychological wellbeing. In today's practices, programs in promoting our biological, psychological and spiritual well-beings are done separately, with the first two predominate. Perhaps a total wellness program could be constructed without any religious affiliation that could help us strengthen our spirituality.

There are three main-streamed channels that we indulge in that help us alleviate from our biological and psychological conditions. We unconsciously adopt the first channel through indulging in various forms of diversions such as in sports, attending parties, projecting our emotions through fictions and shows, keeping pets, indulging in drugs, worshipping the rich and famous, getting successful in our careers and becoming rich and famous, and other activities that help us escape from our psychological woes through maximizing our biological senses. Sports and entertainment have a very strong appeal to our biological and psychological senses to such an extent that they can become ritualistic. Sports provide the medium of identification, a feeling of superiority and self-esteem; it helps to channel our aggressive drive. The indulgences in some violent sports like boxing, team sports like rugby, can easily act against our spiritual interests. These pursuits are often sensory in nature, satisfying our biological needs that have effects on our psychological conditions. You will soon realize that majority of us indulge in this type of channel in seeking out our 'happiness'. But this 'happiness' is directed more at our biological and psychological natures to avoid getting stressed as experienced in our daily lives.

These diversions are forms of escapism from our psychological woes through our senses, but do not get in touch directly with our spirit. We seek to maintain good health which contributes to our feeling of physical and biological well-being, but it does not necessarily help to discover our spiritual self. Some of us are able to achieve a desirable state of psychological wellbeing by having all the earthly wants such as in money, fame, prestige and power, but not their spiritual wellbeing. Many of those who have achieved all their worldly possessions are finding void in their lives. If the biological and psychological natures are the only part of our human nature, then this should not be happening. Yet for many there is still that desire to seek more for the meaning of life, which indicates that there is a spiritual part of us that seeks for ultimacy. However, because of our psychological conditions it is very difficult for us to get in touch with our spirit. To get in touch with our spirit the de-emphasizing of our biological and psychological conditions will surely help. On the other hand, under the condition of some positive states of biological and psychological well-beings we can utilize them to promote our spiritual well-being. Psychologically we need some media or some codes of practices to guide us through our attempt at entering into a spiritual state. We should attempt to find love and understand its true meaning, that is, to discover the true nature of our propensity to love.

The second type of channel that could lead us to this is to find interests in things that would enlighten the spirit, such as in arts and music, belonging to a religious group, seeking out the right types of companionships (loving someone spiritually for example), prayers, going to church or retreats and become dedicated to following the religious rituals, being alone reflecting on the positive emotions especially that relate to love, attending religious services, meditation, learning to still the mind, or simply reading religious books. This is perhaps the mean by which all religions developed their rituals; the greater the frequency and form, the greater is the effect of indoctrinating one to the faith. These pursuits are motivated by the intrinsic values of the objects or activities, closer to being linked to our spiritual state of love. Our spiritual state is being cathexed onto objects or activities that are instrumental in developing our spiritual propensity to love. These are various media that we can indulge in that can hopefully lead us to discover our true spiritual self. This discovery of our 'to love' propensity should lead to love of neighbors and ultimately to the love of God or the Creator. However, there is a danger that indulgences through this channel can stop at 'self love' and lead to self-centeredness. Belonging to a religious group or organization should facilitate our propensity 'to love'

to extend beyond ourselves. However, not knowing how the three forces work there is a danger that these practices can lead to misunderstanding and conflict with the real mission of life, as are so often manifested through inter-religious conflicts and discords that lead to destructions and even wars. There is also the danger that these sorts of participation can lead to self-aggrandizement, hypocrisy and self-righteousness because of the psychological forces that are at play.

The third more direct channel is to learn to love Jesus and to have a profound direct relationship with Him. Because of our 'fallen nature' it is very difficult to love others because of the psychology of self and others, but it is easier to learn to love Jesus, the source of our love is rested upon His virtues and therefore spiritual love. When we have got in touch with our spirit and succeeded in enhancing our love for Jesus then we are in connection with God and there will be increase in our faith, a faith that is derived from within, which will lead to peace in our soul. In this process we will realize the importance of loving our neighbors and all that are needed to manifest this and be prepared to stand up for justice, liberation of the oppressed (guided by 'love of neighbors') and all that is needed to manifest our love for our neighbors and Creator; and to propagate the truth that has set us free. This will lead to having to do God's works and God's work should be done privately and unobtrusively without self-aggrandizement. By doing God's works it means not at the expense of committing sins in the process. In fact, it may mean the deprivation and suffering inflicted on our biological and psychological states. Through this mean we learn to embrace sufferings and see this positively as Christ has demonstrated that it is through sufferings that our spiritual state of love is tested and strengthened. There are many holy people who have succeeded in overcoming their biological and psychological conditions through the third channel and have achieved total control through strengthening the spiritual part of their being. Such an example is Mother Teresa of Calcutta who has lived a life in accordance to this principle. This should be the condition for the 'quality of life' our soul seeks; whichever path is taken that can ultimately lead to the love of our Creator or Creation, but establishing a spiritual love relation with Jesus offers us a more direct route. In this respect Jesus offers us a more direct route to loving the Father.

The more direct route to developing our spirituality is through knowing about Jesus and His teaching. This is perhaps why God has to come in the person of Jesus because at once we can relate to Him through Jesus upon our biological and psychological natures. This requires the exercise of the 'will', consciously choosing the paths to achieve this. We can choose to love Him through Jesus or through some other means. For some it means taking the path of asceticism, for others it may involve doing missionary work and for most it means using our talents and the circumstances in which we are placed to do God's work, always motivated and guided by our propensity to love our neighbors or God. Knowing the forces that are at work we can perhaps control our own psychology and overlook the psychology of others in order to enhance ours and others positive emotions. There is therefore a need for guidance through some sorts of a medium, a person or a belief or a set of rules and code of conduct, even though these methods may not be targeting at the heart of the problem. A more direct route is to learn to love Jesus and be committed to the heart of His teaching.

It does not necessarily matter the code of practices or religion one adopts as long as it helps shape the discovery of the true 'self' to achieve a positive outcome. It does not even matter how each religion teaches the followers to abide by the moral codes of conduct in the form of 'laws' as long as these codes has the underlying precepts of love and it succeeds in developing our natural propensity to love, facilitating the process of 'becoming'. These 'laws' and codes of conduct are means of disciplining the detrimental effects of our biological and psychological conditions, but it is in the rituals and practices that uses the biological and psychological natures to promote our spiritual wellbeing. The outcome should be one that increases our capacity to love by the actions taken and return to our realization of God's image in us. This should lead to the expression for the love of neighbors or creation whichever personifies God. Thus in the person of Jesus who has claimed to be God in human flesh He has offered us a more direct path. Understanding the mission of life from this perspective

shows the justice in the whole of God's creation and salvation is open to all with no favor or incrimination, the driving force of which is found in the universal spiritual condition of love. However, having said that one has to search for the easier path that can help facilitate the mission of discovering the 'self' or 'the image of God' that is in us, and our own individual mission in life.

Because of all the biological and psychological baggage we acquired through our life experiences it is very difficult for us to seek out our spiritual self. That is why many people want to keep themselves busy, either through work or seeking pleasures of the flesh, the former is caused by our psychological nature due to the fear of facing up to ourselves and the latter is caused by our spiritual nature of trying to break through but nevertheless being displaced because of our biological physiological conditions. It is therefore important that in the process of 'becoming', time should be given to get away from the busyness of life and meditate on the meaning of life, practicing self-denial of all biological and psychological desires in order to discover the true self. It is in fact through this mean that the Holy Spirit is able to work in all individuals, whatever persuasion they may come from.

Hopefully through this framework of understanding in human nature from our vantage position it now provides the cognitive basis for an experiential path in the process of 'becoming'. This process of achieving the desirable outcome of 'becoming' can take many forms and for some it means becoming more 'religious' and for others it may involve assistance in undergoing the experiential effect of being loved and learning how to love. The latter may be the basis where some psychologists believe that you have to be loved in order to love, thus the concept of 'need love'. Ultimately, the highest point of 'becoming' is to get rid of 'need love' to nurture our propensity 'to love' and perhaps be able to love as Jesus loves.

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1, Jan., 2009