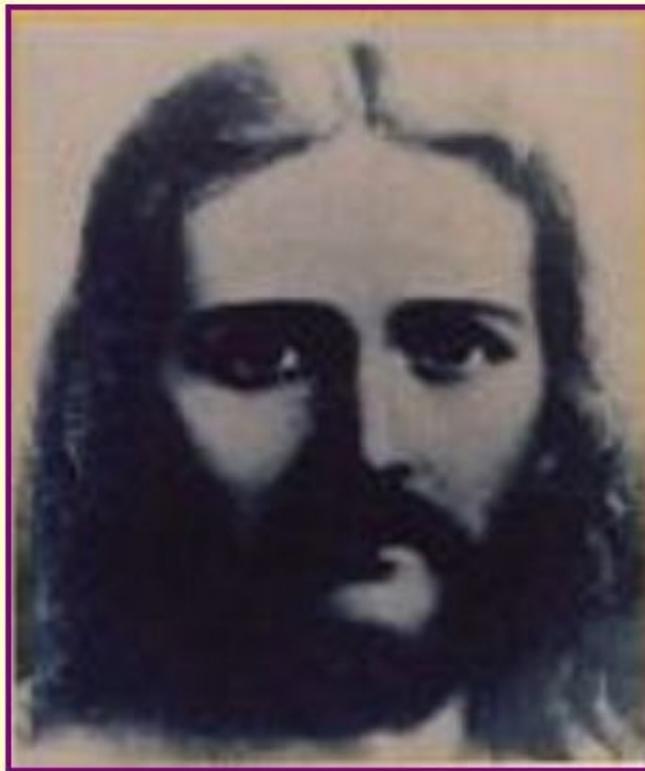


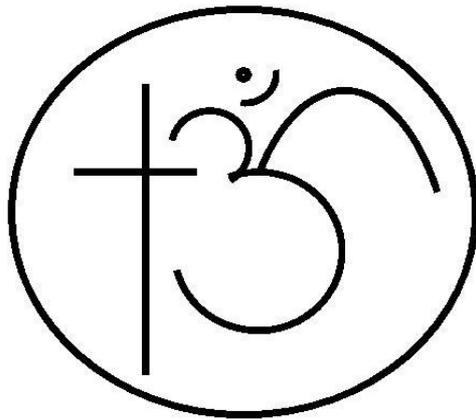
Luigi Ioverno

The psychological and spiritual
evolution of Jesus



Luigi Ioverno

The Psychological and Spiritual Evolution of Jesus



CONTENTS

Introduction

CHAPTER 1

The psychological and spiritual evolution of Jesus

CHAPTER 2

Jesus' *Ego* or the fight against Satan

CHAPTER 3

Jesus in the desert overcomes the temptation of the devil

CHAPTER 4

The first temptation: "*Power over matter*"

CHAPTER 5

The second temptation: "*Power over men*"

CHAPTER 6

The third temptation: "*Power over God*"

CHAPTER 7

The wedding at Cana

CHAPTER 8

Jesus casts the merchants out of the temple

CHAPTER 9

The curse of the fig tree

CHAPTER 10

Further episodes of intolerance:
Peter is called "Satan"
Refusing the family

CHAPTER 11

Jesus' final battle with his *Ego*

CHAPTER 12

The Final Act

CHAPTER 13

Conclusion

CHAPTER 14

Further analysis:
reincarnation
God's Chosen Son
heaven and hell
the role of Mary

CHAPTER 15

The three types of 'I':
Ego, Role and Soul

CHAPTER 16

At the crossroads

CHAPTER 9

The Curse of the Fig Tree

The evangelist says:

“Early next morning Jesus was hungry, he saw a fig tree by the side of the road and went to it, but found nothing on it except leaves. So he said to the tree: ‘You will never again bear fruit!’. At once the fig tree dried up.” (Matthew 21. 18)

Can you believe it?

Jesus, the “*Son of God*”, symbol of love and tolerance, annoyed because he didn’t find fruit on the tree (not only that but it was out of season as Mark explains in “*11. 13*”) he curses the fig for all eternity!!!

If at the time of the inquisition a person had done such a thing (a curse... that worked) even if it had been done to an old tree, it would have been interpreted by the judges as an act of the demon, or of witchery, and the person who did it would have been condemned (without appeal, note!) and burned in the public square. As it was Jesus who did this however nobody has ever dared say anything negative about it.

In the past the church was not very tolerant of thinkers and so nobody ever had the freedom to think that on that occasion Jesus was wrong!

Instead, as before with the merchants in the temple, in this situation too,

Jesus is going through another intolerance crisis and does something really childish!

As far as I am concerned with this behaviour he shows his psychological immaturity in a really vulgar way, not only because he reacts with fury to something banal, but also because he doesn’t realize how disgraceful his action was.

In fact, when the apostles ask him why the fig tree dried up, immediately he makes the situation worse by trying to justify his behaviour with a vain incoherent reason:

“If you believe and do not doubt you will be able to do what I have done to this fig tree; not only this but you will even be able to say to this hill: ‘Get up and throw yourself into the sea!’, and it will”. (Matthew 21. 21)

I’m sorry to say it, but to me this sounds like the answer that a bully, showing off about his latest escapade, would give and not the judicious answer of a spiritual guide!

Let us try to understand why Jesus answered in this way by asking ourselves:

- is it possible that Jesus was so hungry that he became irascible and lost all reason? After all we are talking about a person who had, in the past, fasted for forty days and forty nights!
- And if he were so hungry why didn't he perform a miracle like he did at the wedding of Cana where he transformed water into wine?
- Or if he tried to perform a miracle, why didn't it work?
- Or if in the past he had been able to transform water into wine (for people who were probably already drunk) while this time (for himself) he wasn't able to make one miserable fig appear on a healthy tree, even if it wasn't the season for figs?

It seems incredible!

He, "*The Son of God*", the Messiah of the Jews, the one who can feed the five thousand, can ensure that the fishermen get a good catch, who can heal the sick, who can even bring people back from the dead... and yet for himself he can't make one fig appear? Why?

Simply because: **God did not allow the miracle of the figs out of season to take place.**

Yes sir! As this was not part of God's plan, God did not allow it. Stop!

Take note of this:

Jesus, blinded by hunger and by his Ego, forget that miracles come only from God and only when He wills...

I wouldn't like you to forget it too!

God's messenger, whoever he is (son, saint, messiah, prophet, etc. etc.) is only a go between

in the sense that it is not he who performs the miracles, but at the most he helps in the manifestation of God's will; in fact,

if God does not will it, neither Jesus nor anyone else in the world can make a miracle!

In reality, this episode, which has never really been studied in depth and has always been interpreted in a way that accepts Jesus' incongruous answer ("*... those who have faith in God, will not only have this power but will have much more!*"). It has not only added to the vainglory of Catholics regarding the power of Jesus to do what he wants, to anything he wants (people, animals, plants, etc.) but it also in a way gave ulterior authority to the Catholic Church to mistreat anybody who dared show disrespect for Jesus or for Jesus' supposed wishes.

In practice anybody who offended Jesus (as did the "*guilty*" fig in question) could be legitimately punished by the Church, damned, and even before their time is up, sent to hell for all eternity (for example with excommunication).

Yes sir, for all eternity! Just as Jesus decreed with the poor fig.

In fact, he didn't use half measures despite the "*presumed innocence of the fig*" (because, after all, it wasn't even the season for the fruit!) with two words he removed it from "the game of life" for all eternity. It was as if Beelzebub himself had annoyed him!

If you do not agree with the way I have put things here just ask yourselves this question: is it necessary to have faith in God to curse something (even a simple fig)? And does one who is devoted to God enjoy seeing the results of such an action to the point of showing off?

But getting back to our research, if we analyse this incident from a psychological point of view, the action that he did and the results obtained highlight some important aspects of Jesus' character and of "*God's Game*"; in the sense that

this SMALL EPISODE, almost insignificant, is for me THE MOST IMPORTANT IN THE GOSPELS,

because it is there to remind us of the reality of God or, better, **to show us who really leads "The Game"**.

As the *Swami* says:

"A destiny exists which shapes the events of life which individuals with all their efforts cannot control. An invisible hand that holds the helm of the events: you could call it "destiny", "providence" or "God", the names are not important, what is important is humility and a sense of sacred fear."

Let us not forget that everything that happens to Jesus (and also therefore to us) from before his birth to his death and resurrection,

every single thing, depends on God's Will.

Despite this the Catholic Church has repeatedly tried to conceal this "*small*" fact:

the Church has always tried to make the figure of the servant (Jesus) prevail over that of the master (God),

the Church has always said that Jesus has the functions and powers of God and that Jesus and God are the same person!

This is a biased interpretation and it does not give the real significance of the figure of Jesus. Take note that

"the servant" even if he is the son of the master can never be "the master"!

Of course, while he is in the service of the master he may have full power but if the master decides to intervene to show everybody (servant included) that he is the one

who makes the decisions in the end and so he makes his voice heard and the servant must stand to one side and be silent. This was what happened with the fig tree:

by not conceding the miracle, God reminds everybody that He is the “Master of the Game”

But all this is not enough, because the complexity of God is bewildering:

- on the one hand, He does not concede to “*The Son*” the miracle (that is the fig) to appease his hunger,
- on the other hand, He allows him to curse the tree that has so offended “*The Son of God*”!

If we like,

God has granted Jesus the miracle that He deems appropriate for his purpose, without giving in to his request or his Ego!

In fact, even the curse which takes effect is a miracle, it’s just that... **it’s a miracle in reverse!**

But why does God make this decision?

Let us carefully analyse the whole episode so that we can try to understand.

First of all, as the evangelist says, Jesus is hungry so he goes up to the fig tree in order to find something to eat, but he forgets that in certain moments of stress, the demon (our *Ego*) finds it easy to catch out the spiritual researcher and especially if we forget that the demon is always present... until death!

As the *Swami* says:

*“All of the fights of men (wars, disputes, etc.) come to an end sooner or later, but **the fight against the Ego** never ends and even the last man will have to fight it; and this fight can not be won unless he unites with God!”*

Jesus for a second however, has forgotten that Satan is always lying in wait and he finds himself in a similar situation to that of the desert when the devil (his *Ego*) taking advantage of the fact that he was hungry tried to push him into transforming stones into bread... just to prove that he was “*The Son of God*”.

But if in the desert Jesus resisted the temptation in this case, without Jesus realizing it, the *Ego* takes over. In fact, conditioned by hunger, but above all convinced by his own *Ego* that he can perform miracles for anybody when he feels like it, he goes up to the tree and expects it to bear fruit out of season.

But God intervenes in first person and denies him the fruit and, in this way, He reminds him that: **it is He who decides “when, how and who” can perform miracles**, because all of us are an express manifestation of God's will.

And yet in moments of lucidity Jesus understands this well. It's simply that in that moment he gave in to his own *Ego*; in fact,

Jesus knows that he is not the artificer of the miracles but that it is God who allows him to perform them in answer to his prayers;

and as the Gospel bears witness, he himself repeats this fact more than once:

"It was not me, it was your faith that saved you!". (Luke 8. 48)

Or when he was speaking to the apostles who were surprised that he couldn't cure a possessed person, he said;

"For these miracles you need a lot of fasting and a lot of prayer!" (Matthew 9. 28).

However, as confirmation of the fact that he had temporarily submitted to the devil (his *Ego*), Jesus not only didn't stop to reflect about what was happening but, in his frustration, he went on to curse the fig tree for all eternity; and as the evangelist reports: *"At once the fig tree dried up!"*.

I can understand therefore why theologians have often painted a picture of a wrathful God, who punishes for all eternity (even if this is not true!): the reason is that **they confuse the figure of God with that of Jesus**, but history teaches us that it's not enough to be the son of a doctor to be able to cure!

And thank goodness!

Because God is not like Jesus:

God is infinite goodness and sane and therefore ALWAYS able to judge in a just and loving way.

God is not a bit like the deranged Jesus that we find at the beginning of his public life! If He were, we would all have to hope that God will be in a good mood on the day of judgement... otherwise it would mean bad news for everybody!

However in order to clarify further, let us digress for a moment.

In some ways the "curse of the fig tree" episode is similar to a Hindu story described in the *Bhagavata* (one of the most beautiful poems of Indian literature) in which the son of a *Brahmin* (an Indian priest) curses the King because he had insulted his father; he did this by using a magic spell which caused the death of the king a few days later. Apart from the dramatic events, this story is rich in spirituality and full of advice for researchers (obviously those who make an effort).

Here is the story in brief.

A king while hunting got lost in the forest. He was very hungry and thirsty (that again!) when suddenly he came across a hut. He went inside and found a Brahmin meditating. The king asked him for help but the Brahmin didn't hear him. The king was furious and decided to leave. On his way out he found a dead serpent and he put it round the Brahmin's neck.

A little later the man's son returned to the hut and he was angry because somebody had shown disrespect for his father; for this reason he made a magic spell that would kill the person who had done this deed.

When the Brahmin (the only wise person in the group) finished meditating, he saw the serpent but he wasn't afraid, he just threw it out of the hut and started talking to his son. The latter told his father about the curse.

When the Brahmin heard what his son had done, he berated him and did all in his power to break the spell but unfortunately it was too late.

The Brahmin told the king about the spell but instead of despairing the king passed the last few days of his life contemplating God. A week later he was bitten by a serpent and he died.

As you can see even in this story, both the king (who mistreats the Brahmin because he ignored him) and the son of the Brahmin (who curses the king because he has offended his father) are pushed by their *Ego* and their behaviour shows their immaturity. In the same way,

with his anger Jesus shows that he is mentally unbalanced (his mood swings are a symptom of the fact that he has not yet overcome his Ego),

but not only, he also shows that he is not aware of the fact that fathers are sometimes more rigid with their own children than they are with other people. This is often so when the father holds public office or a position of power or responsibility: for example, there are industrial magnates, kings or nobles who educate their children in a very rigid way and who do not give them everything they want; they often give them less than they give to other people.

But let's get back to Jesus.

We said that he cursed the fig tree... for eternity!!!

In this case Jesus behaves like a child with a gun who goes to the supermarket and because he can't find his favourite sweets, he shoots the cashier.

It's true, I can understand the theologians who try to cover up this episode by saying that there is a deeper meaning or a symbolic meaning to this incident.

Okay!

But "the curse of the fig tree" remains and that can't be hidden, and **we must judge the act**, above all because when we judge people what matters are the things they do, not their intentions (also because only God can know those) and

by cursing the poor fig tree for all eternity, Jesus clearly shows his psychological and spiritual immaturity.

This type of behaviour does not set a good example for his disciples to follow or, in fact, for anybody who wishes to use him as a spiritual guide, even if the Church with

the “*Court of Inquisition*” and the numerous excommunications not only imitated him but surpassed him!

To conclude, all this served only to remind us once again of the words of the *Swami*:
“*Because a person has spiritual powers, it doesn’t mean that they have overcome the Ego (or its own lust, anger, greed, attachment, pride and jealousy: **the six enemies of man**, which can also be described as desire, hatred, possessiveness, infatuation, arrogance and envy)*”.

Now, let us ask ourselves:

- Has Jesus understood the gravity of his actions?
- Has he understood why God did not concede the miracle of the fruit out of season?
- Has he understood why God did allow him to curse the tree?

If we think carefully we can answer these questions.

I think that Jesus understood perfectly the gravity of what he did as later on, using a fig as an example he tells “*The Parable of the fig tree that even though it didn’t bear fruit was not cut down*” (curiously this was exactly the opposite of what he did when he was a slave to his *Ego*).

The evangelist says:

“*A man had a fig tree growing in his vineyard. He went looking for figs on it but he found none. So he said to his gardener: ‘Look, for three years I have been coming here looking for figs on this fig tree and I haven’t found any. Cut it down! Why should it go on using up the soil? But the gardener answered: ‘Leave it alone, sir, just this one year; I will dig a trench round it and fill it up with fertilizer. Then if the tree bears figs next year, so much the better; if not then you will have it cut down’.*” (Luke 13, 9)

Can you see how different Jesus is here?

When telling this parable he is much more patient, serene and conscious of the evolutionary limits of others. He puts himself in the position of the servant who has to cut down the fig tree and he asks the master to put off cutting the tree and to have a last try at saving it. He personally offers to dig the trench, to fertilize it, etc. etc. As you can see,

*Jesus has understood that you need patience
with those who are not yet ready to bear fruit*

(this is the meaning of the above mentioned parable), that we need to wait till they are ready, that we must have hope and look after them, but also that we need to personally help them (in fact, God always helps people in first person) again and again, without getting angry and do things that we may eventually be sorry for (as Jesus did with the poor “cursed” fig tree).

Therefore compared to the first Jesus, this Jesus understands human difficulties, whereas before he was a wrathful judge more like the judges of the Inquisition than the *Son of God* or God himself.

As we have already pointed out God always helps men no matter how low they get and if we can accept this vision, thanks to the *harmonic interpretation* we are able to say that

hell for “all eternity” exists only in the imagination of certain Catholic priests.

This vision of hell for eternity is only an interpretation, which has been dictated by ignorance and bad faith, in that as is clearly said in the Hindu religion (and which is valid for all religions):

*“All men will eventually be saved!
It is only a question of time”.*

And if this weren't true, we could certainly not talk about *Almighty God of Infinite Goodness*.

Now let us look at other episodes which confirm Jesus' immaturity as a young man and at the same time his psychological evolution.

We will continue then with the episode where Jesus calls Peter: “*Satan*”.

OM SAI RAM

***Buy now with 1-Click
on Amazon***

U.S.A.

<http://www.amazon.com/dp/B009DPFNWI>

Kindle Price: **\$3.52** includes VAT* & free international wireless delivery via *Amazon Whispernet*

U.K.

<https://www.amazon.co.uk/dp/B009DPFNWI>

Kindle Price: **£1.91** includes VAT* & free wireless delivery via *Amazon Whispernet*

Product Details:

- File Size: 434 KB
- Print Length: 201 pages Simultaneous
- Device Usage: Unlimited
- Sold by: Amazon Digital Services, Inc.
- Language: English

deliver to your kindle or other device

Read books on your computer or other mobile devices
with **FREE** [Kindle Reading Apps](#).