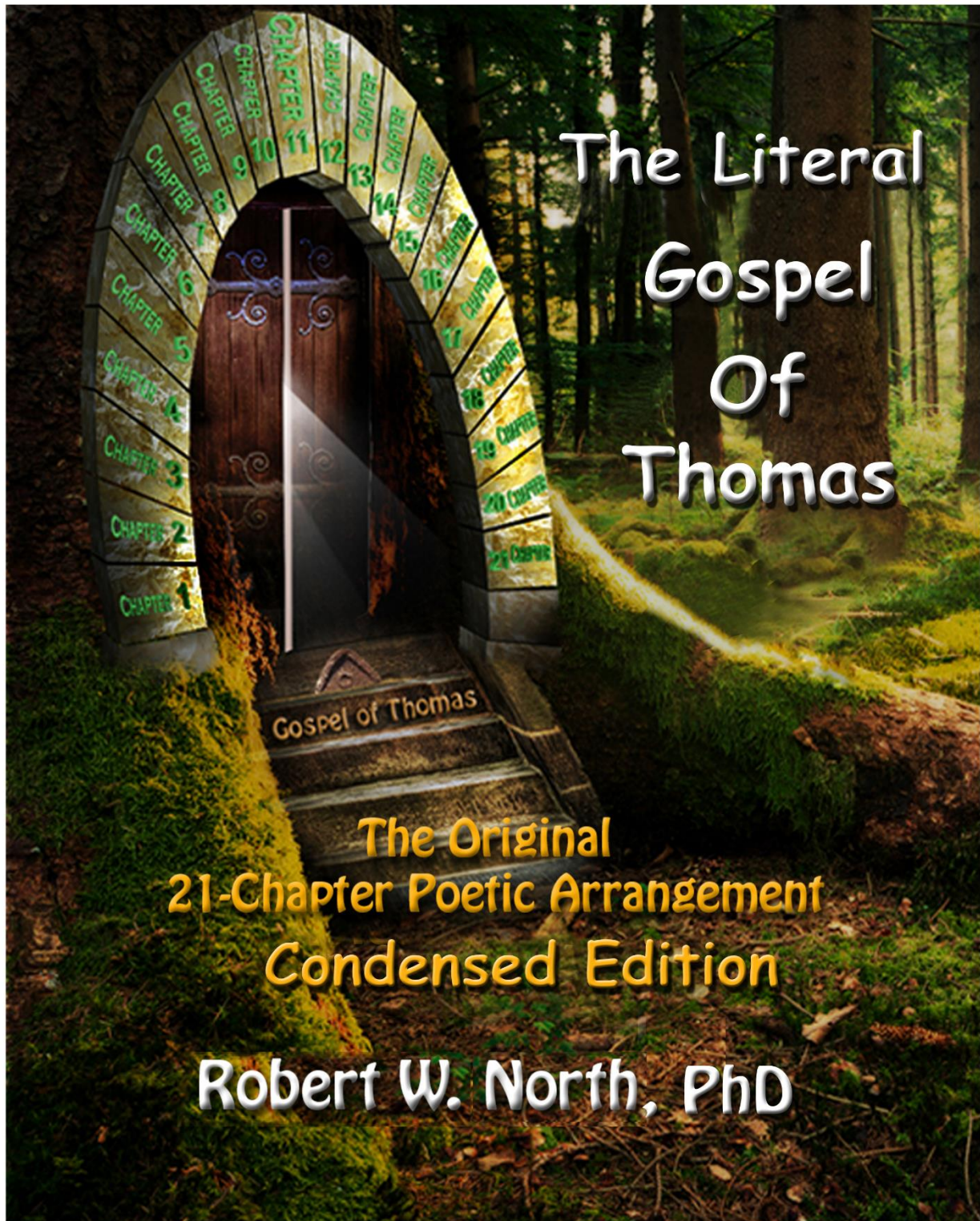


Preface: Christianity does not teach Jesus' "Way" to end all forms of discrimination, including that against women, Jews, and other races and religions. Jesus placed his message in a book currently entitled, *The Gospel of Thomas*. This manuscript, perhaps the most important archeological find ever, was discovered in Egypt in 1945. Below you will read how this book became lost, its revolutionary contents, and 20 wisdom poems that convey its main themes.



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AND GLOBAL PEACE**

INTRODUCTION

The *Gospel of Thomas* was discovered buried in Egypt in 1945. It explains the true, unknown message of Jesus. When reading the book's 131 wisdom poems one after the other, one can easily miss the forest (Jesus' revolutionary "Way" to personal and global peace) for the trees (poems). Therefore, to guide people, the following sections summarize Jesus' main ideas.

Background: This explains the reasons that Christianity does not teach Jesus' paradigm-shift "Way," which is found only in the *Gospel of Thomas*.

Part One: A short essay explains the core principles of Jesus' Way.

Part Two: Twenty *poems* from the full *Gospel* explain the main themes of Jesus' Way.

BACKGROUND

Jesus recognized that religious conflicts made peace impossible. He also saw that people wanted a relationship with God but did not want to be trapped in a religion that dictated how they were to think and act. Further, he saw a society torn apart by people with racial, theological, political, gender, and other forms of prejudices. Finally, and concretely, he knew that people sought a meaningful, fulfilled life in their daily tasks.

Jesus articulated a practical “Way” to personal and social mental/spiritual health to meet those problems and challenges. *It is not a dogma-based religion.* It is for everyone, no matter their relationship with God. It is a Way to personal freedom, power, oneness, aliveness, and, if one chooses, to a deep relationship with what he calls his divine “Mother” and “Father.”

Jesus’ “Way” was revolutionary and disruptive. So much so that shortly after he died, Paul the Apostle, a Jewish religious Pharisee, attacked those who lived it. We read about that in this passage from Acts 9:1-2 in the New Testament:

Meanwhile, Saul (Paul the Apostle) was still breathing out murderous threats against the lord’s disciples. So he went to the high priest and asked him for letters to the synagogues in Damascus so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.

As this passage relates, Paul took it upon himself to persecute the tiny group of Jesus’ followers in Jerusalem who were practicing the “Way.” So we might ask: “Why were Jewish authorities threatened by the teachings of a man who was dead?”

That is an essential question because Paul’s answer in his many New Testament letters has shaped Christianity and altered how the world perceives Jesus and his gospel.

Paul received authorization to arrest Christians in Damascus. But, on his journey to that city, he encountered Jesus in a vision. In it, Jesus told Paul that he was the Messiah.

That revelation created a problem for Paul. On the one hand, he found that Jesus’ Way harmed society, but on the other hand, he now knew that Jesus was the Messiah. So, he went on retreat in Arabia for about three years to resolve this dilemma.

In Arabia, he claimed that Jesus told him that he (Jesus) had made a mistake in preaching the Way. His true message was twofold: that Jesus was the son of God and that people were born in an original sin inherited from Adam. To remove that offense, God demanded a perfect sacrifice of his son. That occurred when Jesus died on the cross.

But his death was not sufficient to remove original sin from each person. For that to happen, Paul decided that one must believe that Jesus redeemed humankind on the cross, that he was raised from the dead, and that he would come again to earth to judge the living and the dead. When one believed those things, he was not only “saved” from eternal punishment, but also God would forgive all of his current sins.

So, convinced that he was appointed as an apostle to replace Jesus' Way with the true path to salvation, Paul returned to Jerusalem to correct the thinking of the small Christian community there. But, of course, Jesus' disciples had never heard Jesus preach Paul's theology; therefore, they refused to follow him.

However, Paul was so convinced that his doctrine would save humankind in the name of Jesus that he left Palestine and preached his gospel to people throughout the Roman Empire. While doing that, he ensured that no one followed Jesus' Way by *never teaching any of Jesus' parables and sayings*.

After Paul died in about CE 62, the New Testament evangelists composed their gospels. We find Jesus' sayings and parables in them, but none of these writers linked them in a manner that exposed Jesus's systematic Way to personal and global peace. Instead, they followed Paul by emphasizing Jesus' passion and death.

By the middle of the Second Century, the Christian community that taught a form of Jesus' Way died out. Meanwhile, Paul's church grew tremendously to become the Roman Catholic Church. Thus, Paul successfully replaced Jesus' Way with his doctrine.

Here is how that happened. After 300 years, Catholic bishops met in Nicaea to draw up the creed that would be the foundation of Christianity. They included in the list of beliefs those based primarily on the theology of Paul, John the Evangelist, and later theologians. But remarkably, *they did not include any statements from Jesus' sayings or parables*.

That is significant for understanding the Nicene Creed, which is the foundation of Christianity. It is not based on Jesus' unified gospel. Thus today, if you ask Christian theologians, clerics, professors of religion, or laypeople to explain the nature of Jesus' core message, you may not get any answers or hear people contradict each other. This is because there exists no agreement among Christians regarding the nature of Jesus' Way.

So, for the last 2000 years, billions of Christians have thought they were following Jesus. But how could they if they didn't know what he was living and preaching?

Do Christians do wonderful things for humanity? Do they use Christian rituals and methods to have a personal connection with Jesus and God? Of course, yes, but Jesus' Way involves much more than that.

There have been horrible consequences of Christians not knowing Jesus' Way. Instead of proclaiming Jesus' core message, theologians and clergy have substituted it with all sorts of conflicting, supposedly true theology. When one group declares that they are "good" because of their faith, they also state or imply that others are "bad" because they differ.

As a result, for 1900 years, in the name of Jesus and God, many Christians have justified discriminating against, persecuting, and killing those other Christian and non-Christian "non-believers," such as Jews, who hold different absolute truths.

Christianity would continue today to be a confusing conglomeration of conflicting sub-religions if it were not for the discovery of a book that revealed Jesus' Way. In 1945, a farmer in Nag Hammadi, Egypt, dug up a large jar buried by monks in the Fourth Century. It contained many ancient texts. Among them was one in which the first page indicated that the book was composed by Jesus. The second page stated that the scribe was Judas Thomas, one of Jesus' disciples. In a margin, a later copyist called the book "The Gospel of Thomas." Today it is known by that name, although most scholars believe it was initially unnamed.

Scholars have come to several conclusions about *The Gospel of Thomas*. First, they think that except for some clustering of sayings around key concepts, the *Gospel* contains a random collection of 114 sayings. Second, they believe that over half of the sayings were composed partly or totally by Jesus because we find them in the New Testament Gospels. Third, some argue that the *Thomas* sayings are primitive versions of what we see in the New Testament. And finally, they debate the veracity of the first saying that contends that Jesus was the author.

In my more than twenty years of studying *Thomas*, I made a discovery that differs from the current scholarship. *Thomas* is not a near-random collection of "sayings." Instead, it is a three-level, intricately structured book of 131 wisdom poems. It consists of twenty-one chapters in an arch. Within each chapter, the poems are arranged in either an arch or in parallel columns. Further, on the third level, the stanzas in each poem are also organized in an arch or in parallel columns.

In Appendix 7 of my Book: *The Literal Gospel of Thomas*, I provide many reasons to conclude that Jesus was the author of *Thomas*. Chief among them is the argument that only a single author—one who deeply understood the meanings of the 131 poems—could have composed the work with so many interdependent levels of organization based on Semitic Parallelism (my book, *The Semitic Secret—How Biblical Authors Organized their Books to Include both a Dictionary/Commentary and a Method to Disclose Scribal Errors* explains this ancient Hebraic oral compositional methodology).

When we read *Thomas* according to Semitic Parallelism, we discover the meaning of each chapter, poem, and metaphor. Taken together, we finally understand Jesus' practical, revolutionary Way to personal and global peace that I will now outline.

PART ONE

A SHORT ESSAY EXPLAINING JESUS' WAY

A fundamental principle on Jesus' Way is that we know everything with a level of life, truth, wisdom, and love. A narcissist knows a person or object at a low, incomplete level of truth and lives a low, unsatisfying level of life. On the other hand, a person who loves himself and others possesses wisdom and life at a higher level. Therefore, people living on different levels will never fully agree. Further, those living on a high level may find decisions made by those on a low level harmful.

For example, when one is prejudiced against others because of their ethnicity, race, gender, politics, theology, disabilities, nationality, etc, he does it from a low level of understanding truth and love. Therefore, he believes that he is "good," "righteous" and even serving of God when he attacks them. Those living a high level of truth and love do not discriminate. In *Thomas*, Jesus teaches people how to evolve to live in peace with everyone.

Jesus' goal was to model and show people how to live continually in what he called the "Kingdom." That is a realm you can understand if you recall when you were fully rested, one with yourself and one with others and nature. That may have happened at the end of a perfect vacation, during a moment of deep intimacy, or when immersed in a creative endeavor. Remember that you were very still inside, yet you were able to engage with another or with a task. Thoughts came intuitively through your soul rather than being manufactured in your head. In that altered state, you were, for a time, in the Kingdom of love of yourself and others (which Abraham Maslow calls, the Peak Experience").

Jesus observed that a "little child" is born in the Kingdom. There, he lives independently in the moment, guided by his Source of inspiration (whom Jesus calls "my Mother" and "Father").

Further, Jesus observed that the life of the little child is divine. Therefore, in *Thomas*, Jesus does not say that he is not God but that everyone possesses a divine soul from birth.

Jesus also noted that not only is everyone divinely alive and intelligent, everything is. In one poem, Jesus says of himself, "I am the all. Has the all split to become me." Thus, he observed that we could not kill the essence of a plant, a fetus, or an atom. "All" continue to live and evolve from their current levels of life.

The little child leaves the Kingdom when he takes on a false identity. For example, he may learn to identify with his race, his gender, his appearance, his religion, his traditions, his politics, his money and things, and anything else that society tells him he needs to be complete. As he does that, he adopts, promotes, and defends tribes of people with similar false identities. That leads him to stop unconditionally loving the soul essence of himself and others. Thus, conflicted within and without, he develops emotional problems that Jesus says arise out of "fear."

A child's enemies are indoctrinators who do not empower him to decide for himself what to believe and how to act. Jesus calls these people and their doctrines "false gods." Consequently, he did not encourage people to worship religious, political, or other secular leaders and their dogmas or to adhere uncritically to religious laws and social expectations. Instead, he taught them to leave the "world's" influence and seek to be in the Kingdom they were in when they were born.

On the Way to the Kingdom, one continually monitors his level of life. The lower he lives, the more he is "dead," "fearful," "dark," "blind," "divided" from himself and others, "dishonest", and living in the past and future. The higher he lives, the more he is "alive," "still," a "light" to others, a "king" (or queen), a "lion" (or lioness), "united" with himself, others, and his "Mother" and "Father," "honest", and living in the "beginning."

The process of personal evolution on the Way also involves identifying and questioning one's current beliefs because they are usually the cause of one's problems. Jesus easily did that because he was not a man of steadfast faith in anything but the goal and rewards of evolving to higher levels of life. He knew that religious and secular dogmas about theology, money, family, traditions, etc. blinded him and held him at his current level of growth. Therefore, with every new event, including one with his spiritual Father and Mother, he suspended his tentative beliefs about reality to experience all at a higher level of truth.

According to Jesus, one cannot give up his false identities, find himself, and evolve to a higher level of life by using the mental beliefs and logic of his current level. Instead, he must employ his intuitive third "eye" "seeing," and third "ear" "listening," for the needed, higher insights. That makes him one with his Source of inspiration, who knows his history, the details of his problems, and all of the possible alternatives.

Jesus' Way also involves other principles, but these are enough to explain why he was murdered and why his gospel was misrepresented and hidden. As an emotional/spiritual therapist, he taught people to challenge religions and other socially controlling entities and to use Spirit to independently evolve to high levels of truth, life, love, and wisdom. That mission threatened religious and secular authorities.

To save themselves and society, Pauline Christians needed to champion him while correcting his gospel. So, they did two things that he opposed. First, they transformed him into a god to be worshiped. While that made God tangible, it also ensured that people did not accept their divinity and the responsibilities of that status.

The second thing Christians did in response to Jesus' revolutionary message was to transform his gospel into easy-to-live dogmas. Instead of teaching people to evolve on their own with the help of Spirit to higher levels of life, they declared that one could become "good," "saved," "holy," and "forgiven" by believing in standardized theological concepts and living according to official religious laws.

That is how Christians hid the true Messiah Jesus. But, his Way, if lived by everyone, would fulfill the Hebrew Messianic expectations. Essentially, it would bring about "universal justice and righteousness," it would rebuild "God's temple" (oneself), and it would "unite" everyone under "one God" (Spirit) in a universe-wide "Kingdom."

PART TWO

TWENTY OF JESUS' POEMS THAT EXPLAIN HIS WAY

Jesus was not a theologian who reasoned to abstract truths. Instead, he was an observational therapist who found truths in what he could see and touch. That led him to make a "little child" the model for what one seeks on the "Way" (Chapter 2, Poem 3, Saying 4):

OUR CHILD

He
will delay
not ¹

¹ He will delay not: On Jesus' Way, one continually seeks. He does not live one day after another in the same way.

Namely
the man
of maturity
in his days ^{2 3 4}

² Jesus uses metaphors extensively. As we proceed, you will see the poem on the left and the meanings of the metaphors on the right.

To ask a little
child

³ Day: A time when we are full of psychological/spiritual "life" and "light." Otherwise, **we live in "death" and "darkness"** in our "nights." Jesus teaches us how to recognize and leave our nights to live in our days.

He
being
of seven days ⁵

⁴ The man of maturity in his days: An alive person seeking more light, life, and wisdom.

About the place
of life. ⁶

⁵ **Seven**: "Seven" symbolizes perfection. Jesus sees the little child as the model for one evolved on the Way. He has not been corrupted by the darkness in the world. He has no original sin. He does not need Baptism, religion, or socialization to make him whole and good.

And
he
will live. ⁷

⁶ Place of life: That place within from which a child thinks and acts when full of life and light. Jesus observes this "place" in everyone, but most do not live from it as does a little child.

For
there
are
many first ⁸

⁷ He will live: He will model himself after the child. He will think and act consciously from his "place" of light and life.

Who
will come to be
last ⁹

⁸ There are many first: There are many evolved people on the Way.

⁹ Who will come to be last: Who will seek to learn humbly from those who others regard as "last," such as a little child or another full-of-life adult.

¹⁰ Single ones: Congruent ones. A little child is congruent with his soul. He is outside in the world what he is inside. He is not divided between his real self and one or more

And
they
will come to be
single ones. ¹⁰

false selves. Jesus calls such singleness, “life” and “light.” In contrast, to the degree that we are false, he will describe us as “dark,” “divided,” and “dead.”

WE ARE DIVINE

In several poems, Jesus describes the source of life in a person. For example: in Chapter 13, Poem 2 (Saying 61), we read:

I
am
he

¹ **Who is undivided:** Who is “single.” Who is not false.

Who
exists outward
of He

² **I am given outward of that of my Father.** I live from my divine Father. In other words, all of us live divine life at our core.

Who
is
undivided. ¹

The nature of the Father is to be single, that is, congruent with his soul as is a little child. Jesus does not define the Father as “totally other,” “omnipotent,” etc. The Father can be seen in the life we view in a little child or in an adult who is not divided between his false self and his real soul-self.

I
am given outward
of that
of my Father. ²

In another poem, Jesus expresses that the source of life is also his divine Mother. We see that in Chapter 20, Poem 2 (Saying 101):

My mother,

¹ **My mother brought me forth:** My birth mother brought me into the world with biological life.

She
brought me
forth. ¹

My Mother
however,
the true,

² **My Mother, the true, she gave to me life:** My divine Mother gave to me the divine life we see in a little child and in an adult who lives from his center of life.

She
gave to me
life. ²

A person on the Way lives from his Father and Mother. That is the “place” of life within.

Jesus observed divine life in the soul of everyone. He says that in Chapter 21, Poem 5:

When
you
should know yourselves ¹

¹ **When you should know yourselves:** When you should know your real selves.

Then
they
will know you ²

² **Then, they will know you:** Then, people will see a difference in you.

And
you
will realize

That
you
are
sons
of the Father ³

³ **That you are sons of the Father:** That you are divine sons (and daughters) of our Father.

Who
lives. ⁴

⁴ **Who lives:** Who lives the divine life that we see in a little child and in an adult who has become single without false selves

Notice in this poem that **Jesus does not say that he is *not* the son of God**. Instead, he observed that everyone at their core is divine. He will also say that “life” consists not only of being “single” but also of being the “light” to the world. He says that in Chapter 3, Poem 3 (Saying 24):

The light
exists inward
of a man
of light ¹

¹ **The light exists inward of a man of light:** A person is born with a soul filled with light. It is his essence. He shares the divine life of his Mother and Father.

And
he
comes to be
light
to the world, ²

² **He comes to be light to the world:** The “world” consists of us to the degree that we are not single and real as a little child.

All of it. ³

³ **All of it:** A little child lives the divine in every way. He possesses the ability to know as our Father and Mother know and to live as they do.

If
he
does
not come to be
light, ⁴

⁴ **If he does not come to be light:** If a person does not live out what he is and instead lives a false self...

The darkness
is
he ⁵

⁵ **The darkness is he:** When anyone chooses not to be his light self, he decides to be a false self, that is, darkness in the world.

THE KINGDOM

Jesus says that to the degree that one lives his soul divine life, one is in a special *way of being* that he calls the “Kingdom.” It is not a physical territory. We see a living presence of the Kingdom in someone full of singleness and light. In such a Kingdom, we rule as a king or queen over ourselves and our interactions with others. He says that in Chapter 11, Poem 6 Saying 49:

Those blest ones

They
are
the single ones ¹
and
the chosen ones ²

For
you
will discover the Kingdom ³

For
you
are
out of it ⁴

And again
you
will be going
there. ⁵

¹ **Single ones:** Those who are not divided between their soul, real selves, and their mental, false selves. Single ones live from their souls, not from their heads.

² **Chosen ones:** Our Mother and Father choose to give a person the ability to know about and live his singleness and light.

³ **For you will discover the Kingdom:** The “Kingdom” is the life we live when we are congruent with our soul life. We must be in the Kingdom to realize that wonderful, fulfilled, alive experience. Otherwise, we are in the “world” and living death (emotional/spiritual conflict between our false selves and our real soul-self).

⁴ **For you are out of it:** We were not born in sin, but as kings and queens living the life of our Mother and Father.

⁵ **And again, you will be going there** (to the Kingdom): You were born with divine life. You died because you chose to be a false self. To the degree that you decide to rid yourself of false selves, to that degree, you return to live in the Kingdom.

The Kingdom is a way to experience oneself and others. Jesus defines that way of being in Chapter 2, Poem 2 Saying 3:

The Kingdom,

It
is
of your eye
inward

And
it
is

¹ **The Kingdom, it is of your eye inward:** When you are single, light, and life, you can see the Kingdom in yourself when you use your intuitive, single, soul “eye.” You don’t see it when you use your mental two eyes that continually compare who you are with what others expect of you. When others are single, light, and life, you also can see them living the Kingdom with your single “eye.”

of your eye
outward. ^{1, 2}

² ***“The Kingdom...it is of your eye outward.”***

When you are in the Kingdom, you see everything outside of you differently. For example, when others are single, light, and life, you can see them living the Kingdom with your single “eye.” Or in another example, you see the light and life in people behind their manifest darkness.

The little child lives in the Kingdom because he primarily soul-knows through single-eye intuition. Secondly, he uses his mind to check what he intuitively knows. When we are false, we use two eyes to live in our minds divided from our core soul selves. Thus, in this book, Jesus’ “Way” is called “The Way of the Soul.” When one lives from his false mental selves, we call that “The Way of the Mind.”

THE WAY OF THE SOUL

A person primarily uses his
single intuitive eye.

A person is primarily one
with his soul

A person lives in the “Kingdom”

THE WAY OF THE MIND

A person primarily uses his
mental two eyes.

A person is primarily one with one or
more false selves in his mind

A person lives in the “world.”

OUR THIRD EAR

On the Way of the Soul, Jesus notices that a person primarily uses not only his single, intuitive eye but also his single, intuitive “ear.” He says that in the following poem:

He

Who
has
his ear
to listen ¹

Let him
listen.

¹ He who has his ear to listen. He who has developed his ability to intuitively pay attention to his soul inspiration.

A little child naturally does not mentally ask: “Am I meeting the expectations of others,” or “Am I believing the correct religious, political, and social dogmas.” That would be using two ears, something he has to be taught. The little child “listens” (soul senses) the inspiration guiding his every thought and action with a single ear. In that way, he lives in the Kingdom as his unique self.

We find this poem seven times in *Thomas*. Jesus repeated no other poem. Further, in the New Testament, we find a version of this “ear poem” stated twelve times, vastly more than any other saying. Thus, we know that Jesus made his “ear poem” the center of his Way.

Historically, single eye and single ear knowing have been called “third eye” and “third ear” knowing. We see pictures of people in Eastern countries with a single eye painted on their forehead. When they do that, they emphasize their use of their third eye.



On the Way of the Soul, one third-ear listens, and third-eye looks for the inspiration to know how to divest himself of false selves and live more in the Kingdom. We cannot enter the Kingdom by primarily using two ears and eyes. That is the Way of the Mind—the process of unconsciously and continually comparing oneself with the expectations of others. That is how we become emotionally sick (“dark,” “divided,” and “dead”).

When we use our minds, we come to conclusions logically. When we soul-listen, we get bursts of information; sometimes, that defy logic.

For example, the following poem describes the disciples as being on The Way of the Mind. As a result, Jesus teaches them how to be on the Way of the Soul. We find this poem in Chapter 7, Poem 1 (Saying 22):

Jesus
peered upon some little-ones
taking milk ¹

And
he
said to his disciples:

"These little-ones
taking milk

They
are comparable
to those

Who
go inward
to the Kingdom."

*The disciples
responded:*

Then
we
being
little-ones

We
will go inward
to the Kingdom?"

*Jesus
responded:*

When
you
should make the two
the one ²

And if
you
should make the side inward

Like
the side
outward ³

And
the side outward

¹ **Jesus peered upon some little ones taking milk.** Jesus used his third, intuitive eye to see little ones using soul-knowing with their third eye and ear to obtain the inspiration (milk) they need to be themselves.

² **When you should make the two the one:** When you should stop being two, that is, your core self and the false selves that you take on when you identify with things like your appearance, your religious or political beliefs, your family, or your money, and instead, be the "one" person that you are.

³ **And if you should make the side inward like the side outward:** When you should be congruent with your alive, divine self.

Like
the side inward...

And
you
will be making your maleness
and
your femaleness one
and single... ⁴

And when
you
should make an eye in place
in place
of some eyes... ⁵

Then
you
will go inward
to the Kingdom." ⁶

⁴ **And you will be making your maleness and your femaleness one and single.** When you stop identifying with your gender and instead identify with yourself. Also, when you stop valuing others for their gender, and instead, honor their core selves that are unique manifestations of the divine soul that we all share....

⁵ **And when you should make an eye in place of some eyes:** And when you should be one with your third, intuitive eye instead of being divided between it and a second eye that is concerned about living up to the standards of others.

⁶ **Then you will go inward to the Kingdom:** You will be fulfilled as a little child who lives from his Father and Mother with no false selves.

In this *Gospel*, the word "Kingdom" has two meanings. Firstly, it describes the internal and external *presence* of one living the Way of the Soul. He is a king or queen over himself and his interactions with others. Secondly, a "Kingdom" is made up of those throughout the world who are on the Way of the Soul. Jesus says that in Chapter 21, Poem 7 (Saying 113):

The Kingdom
of the Father, ¹

It
is spreading
upon the earth, ²

And
men
peer
not upon it. ³

¹ *The Kingdom of the Father:* The group of people on the Way of the Soul who are guided by the Father's inspiration.

² *It is spreading upon the earth:* It is everywhere.

³ *And men peer not upon it.* And people on the Way of the Mind do not use their intuitive third eye to see what is right in front of them.

Authors in the Old Testament predicted that the coming Messiah would found a worldwide Kingdom that would bring peace to the world. As we read in this quote, Jesus redefines the nature of that Kingdom to be a people united by one authority—the universal inspiration that guides everyone.

The Old Testament authors also predicted that the Messiah would bring together the "lost tribes of Israelites." These could be those throughout the world on the Way of the Soul.

THE WAY OF THE SOUL

A child is born perfect in the Kingdom.

We are all core divine

One becomes real when he discovers and lives the values and beliefs arising from his core divine self.

One becomes fulfilled in the Kingdom when he sheds his false selves and returns to being himself.

One primarily uses an intuitive third eye and ear knowing to understand oneself and the world.

One lives in soul oneness with our Father and Mother, who inspire every thought and action

One is light and life (living emotionally and spiritually sound).

One is "single" in oneness with his soul and the souls of others.

One has disagreements with others but automatically lives in peace and unity with them.

THE WAY OF THE MIND

A child is born imperfect (some say in sin, in need of religion, or in need of socialization).

We have human life. God has divine life.

One becomes false when he lives the values and beliefs of others.

One does not recognize his false selves and lives to protect and enhance them.

One primarily uses mental two eyes and ears knowing to understand oneself and the world.

One lives in mental oneness with people in the world who inspire every thought and action.

One is darkness and death (living some form of emotional/spiritual illness).

One is divided from his soul and the souls of others.

One is automatically in conflict with those who do not support his false selves.

HEAVEN

In *Thomas*, Jesus uses the word "heaven" metaphorically. Therefore, we cannot understand his *Gospel* without understanding his meaning for that term.

For Jesus, a "heaven" is not a place that we go to after we die. Rather, it is a level of life, love, light, truth, and wisdom. In other words, a "heaven" is a level of consciousness.

A person living a low level of heaven is relatively unconscious. He lives life at a low level. He loves himself and others very differently than someone who is more conscious. He is relatively unwise at a low level.

Every level of heaven possesses its own beliefs and logic. Thus, people living different levels will find it difficult to agree. Both will think that they see the truth, when in fact, both know the truth of anything incompletely. Those living in a high heaven know truth more completely.

To the degree that one is full of life, to that degree he lives in a heavenly Kingdom. A child is born fully conscious living a high level of heaven. He begins living at a low level to the degree that he adopts false selves and stops being “single.”

Each of us has many heavens. For example, one may belong to a religion that promotes a belief system, a political party with a belief system, and many social groups, each with their own “heavenly” doctrines. As we identify with those beliefs, we adopt false selves.

Jesus calls each system of beliefs a “heaven” probably because one makes it his ultimate goal to live, protect, and promote those beliefs. That has consequences for relationships. For example, if a child chooses to live on a higher heaven than his parents, they will live in constant conflict.

The goal on Jesus’ Way is to abandon false selves and to live on higher heavenly levels of life, wisdom, truth, and love. To do that, one must give up cherished beliefs at his current level, use his third eye and ear to know a higher level of living, and then, die to himself at his current level to live a higher self. That takes tremendous discipline and courage.

Jesus summarizes that process in Chapter 3, Poem 2 (Saying 111):

This heaven ¹

It
will pass away; ²

And
the one
above it

It
will pass away. ³

And
those

Who
are
dead

They
live
not. ⁴

And
those

Who
live

They
will die
not. ⁵

¹ **Heaven:** A level of knowing truth, life, wisdom and love.

² **Pass away:** Our current view of what is true will change as we become full of life and love. Thus, what we call “true” changes as we grow out of our false selves and become who we are.

³ **And the one above it, it will pass away.** As we grow, we see the incompleteness of our current heaven of beliefs and the more complete nature of higher truths.

⁴ **Those who are dead, they live not:** Those who do not grow to higher levels of truth and life die psychologically and spiritually. To live is to continually “pass” upwards through levels of heavens. When we stop growing up, we grow down into more “death.” We never remain static.

⁵ **And those who live will die not:** Those alive will continue living as long as they continue to evolve.

Jesus tells us one way that we are brainwashed to live in low levels of heavens. in Chapter 2, Poem 2 (Saying 3).

Part 1

*If
they
should say to you
this: ¹*

"Behold! ²

*The Kingdom
is
in (my) heaven" ³*

*Then
the birds
of (his) heaven
will come to be
first
before you. ⁴*

¹ **If they should say to you this:** If religious, political, parental, educational, or other authorities should indoctrinate you...

² **Behold:** Be in awe of the great things I will tell you that you need to know to be "saved," "fulfilled," "good," "holy," etc.

³ **The Kingdom is in my heaven:** Your fulfilled way of being is in my heavenly level of living.

⁴ **Then the birds of this heaven will come to be first before you:** Birds are beliefs. When we seek a meaningful life in the birds of indoctrinators, we will adore those indoctrinators and their ideas as our false gods that we put "before" us. Jesus refers us back to Moses' commandment: "Do not put false gods before you." (Exodus 20:3)

Let us consider another method used by indoctrinators to control others.

Part 2

*If
they
should say to you
this:*

Behold!

*The Kingdom
is
in (my) sea" ^{1 2}*

*Then
(his) fish ³
will come to be
first
before you. ⁴*

¹ **The sea:** A "sea" is our pool of emotions.

² **Your kingdom is in my sea:** The indoctrinator says: "Your fulfilled way of living is in my emotional ideas."

³ **Fish:** Emotionally known beliefs.

⁴ **Then his fish will come to be first before you:** Then the indoctrinator's emotional, often illogical beliefs will become your false gods.

Part 1 describes a logical indoctrinator. Part 2 describes the tactics of an emotional one. Both say to followers, “You will be good and fulfilled (you will find your Kingdom) if you abandon yourself and worship me and my true heaven of beliefs.” Implied, and sometimes overtly said is this: “If you and your tribe do not do that, you are “bad” and deserving of punishment.” Those on the Way of the Mind want others to conform to their level of heaven. Those on the Way of the Soul empower others to live on higher heavens. Jesus states that in Chapter 21, Poem 6 (Saying 111):

Whoever
is
the one

Who
discovers himself
on his own,¹

The world²
is
worthy of him
not.

¹ **Whoever discovers himself on his own:**
Whoever makes the truths of indoctrinators (clergy, political leaders, parents, family, peers, etc.) secondary, and instead, primarily uses soul-knowing to discover his higher heaven of truth, life, love, and wisdom.

² **World:** Dark, divided, brainwashed people on the Way of the Mind.

HEAVEN SUMMARY

THE WAY OF THE SOUL

Heaven is a level of consciousness. Thus, the “Kingdom of heaven” is a high level of truth, wisdom, love, and life.

People discover their own beliefs.

People empower others to find themselves and their answers.

People see others as soul-perfect no matter what they believe.

These people continually question their current level of truth and life to use their third eye and ear to know higher levels.

These people disagree but are not in soul-conflict with others.

THE WAY OF THE MIND

Heaven is a place where one goes after he physically dies.

People adopt the supposedly true beliefs of others.

People endeavor to make themselves and their truths into the false gods of others.

People see others as “bad” if they do not adopt their supposedly true beliefs.

These people develop steadfast faith in their current level of truths; and, therefore, do not evolve to higher levels.

These people are usually in soul-conflict with those who differ from them.

CLOTHES

One adopts a false self when he chooses to live from his mental heaven of beliefs rather than from his soul self. He then automatically puts on “clothes,” which are pretenses.

For example, suppose a person thinks that he is important (saved, worthwhile) because of his money, religious or political faith, reputation, country, gender, race, etc. In that case, he is not identifying with his real self. Instead, he puts on clothes (pretenses) to project himself into the world.

Jesus points to the solution to wearing “clothes” in Chapter 9, Poem 4 (Saying 37).

*Jesus responded
to his disciples:*

“When
you
should strip yourselves
naked ¹
without being ashamed ²

And
you
take your clothes ³

And
you
put them
on the earth ⁴
under your feet ⁵

Like
those little children

And
you
trample them; ⁶

Then
you
will peer upon the son
of He

Who
lives ⁷

And
you
will come
to be afraid
not. ⁸

¹ **When you strip yourselves naked:** When you remove your pretenses...

² **Without being ashamed:** Without worrying about whether you conform to the expectations of others.

³ **Clothes:** Pretenses associated with one or more false selves.

⁴ **Earth:** To put clothes on the earth is to bring into consciousness one’s false identifications and the harm they cause to oneself and others.

⁵ **Under your feet:** You no longer display your clothes.

⁶ **Trample them:** See those false identities as foolish and useless. To trample is to demean what gives you a false life.

⁷ **You will peer upon the son of He who lives:** You will reveal yourself as the son or daughter of our Mother and Father.

⁸ **Come to be afraid not:** Come not to be afraid of losing anything associated with your false identities.

In this poem, Jesus states a mental health principle: When we identify with anything other than our core, alive selves, we become deeply afraid of not having enough and losing what we have. In that way, we create our emotional problems when we are not one with who we are.

CLOTHES SUMMARY

THE WAY OF THE SOUL

I am nakedly myself

I live in assertive peace and oneness
because I defend and promote the divine,
little-child essence of everyone.

THE WAY OF THE MIND

I am my clothes (my pretences that cover
my false selves)

I live anxiously divided from myself and
others because I unconsciously defend and
promote my clothes.

SELF DEVELOPMENT

For Jesus, there is no difference between mental, emotional, and spiritual growth. We evolve or devolve in all three at the same time.

Jesus discovered that the first step in the self-development process is for one to recognize that he is the problem. He states that in Chapter 20, Poem 8 (Saying 107):

The Kingdom

It
is comparable
to a man
shepherding ¹

Who
had
he
there
100 sheep. ²

One
of them
strayed ³

The greatest
was
he.

He
let go the 99 ⁵

And
he
sought after that one ⁶

Until
he
discovered it
troubled. ⁷

He
said to the one sheep:

"I
desire you
more
than
the 99." ⁸

¹ **Man shepherding:** Our Mother and Father inspiring everyone.

² **Sheep:** People on the Way of the Mind

³ **Strayed:** Stopped conforming to the truths of those on the Way of the Mind.

⁴ **The greatest was he:** He became great because he began to soul-know himself and others independently. He did not rely on others for his truths.

⁵ **He let go the 99:** Our Mother and Father ceased futilely guiding those on the Way of the Mind who were not listening for the inspiration to evolve to a higher heaven.

⁶ **He sought after that one.** Our Mother and Father lovingly inspired the lost sheep.

⁷ **Troubled:** Seekers seek emotional trouble because it signals something to be released to live more fully in life. People conform to group-think to avoid emotional trouble.

⁸ **I desire you more than the 99.** I want to be with you more than the 99 who avoid emotional trouble by steadfastly believing in their current truths. In contrast, you have left the comfort of others to listen to your own inspiration and to be one with its loving Source.

So, the first step in evolving to a higher heaven is to confront oneself and embrace emotional trouble. Jesus describes the next steps in Chapter 2, Poem 1 (Saying 2):

Let not
him
stop ¹

Namely
he

Who
seeks

As
he
seeks ²

Until
he
finds.

And when
he
should find ³

He
will be
troubled. ⁴

And if
he
should be
troubled ⁵

He
will marvel. ⁶

And
marveling

He
will come to
reign
over all. ⁷

¹ **Let not him stop:** Let not him stop seeking a higher level of heavenly life, love, wisdom, and truth.

² **He who seeks as he seeks.** Those on the Way of the Soul are never satisfied with their current views of themselves and the world. They continually “seek” to see things at a higher level.

³ **He should find:** He should find an insight or vision showing him how he is living a lower level of life and wisdom.

⁴ **When he should find, he will be troubled:** When he should find the reason for his lack of fulfillment in life, he will be troubled about how to live at a higher level of heaven.

⁵ **And if he should be troubled:** And if he works through his trouble to resolution at a higher level of self and other knowing...

⁶ **He will marvel:** He will come to see everything in a new, wonderful, more alive way. He will know that the primary problem was not “out there.” Rather it was because he was not seeing the higher truth of the situation.

⁷ **He will come to reign over all:** He will gain the wisdom to rule over himself and his interactions with others in a more enlightened manner.

This poem implies that one “seeks” by using inspiration arising from his soul. One cannot use his mind to visualize, less live, a higher level of heavenly truth. The mind uses the current truths that led to the existing problems. So, one needs to be intuitively inspired through the third eye and ear knowing to see and hear a higher heavenly way to live. That is why Jesus repeats his Ear Poem seven times in this Gospel. He views listening for inspiration to be essential for personal evolution.

We might ask, "How did Jesus unleash his third eye and ear to reveal what he needs to know to seek and find higher levels of life? He teaches his secret to his disciples in Chapter 5, Poem1 (Saying 18a).

*The disciples
said to Jesus:*

"Speak to us
this:

Our end ¹
will come to be
in what manner?" ²

*Jesus
responded:*

"For
have
you
revealed yourself
in the beginning ³

So that
you
will be seeking
after the end? ⁴

For
in the place ⁵

Where
the beginning
is
there ⁶

The end
will come
to be
there. ⁶

¹ **Our end.** Our "end" is our self-development goal. Our end on the Way of the Soul is to be a little child who is single, alive, full of light, independent, and living from his Mother and Father.

² **Our end will come to be in what manner?** In the future, our end will occur in what manner?

³ **Have you revealed yourself in the beginning?** Have you revealed your true self to yourself in the present? Or are you living on the Way of the Mind longing to find yourself in the future?

We live on the Way of the Soul when we embrace ourselves and all that is going on in the "now beginning." That is why Jesus does not pray to get things in the future. Instead, he uses inspiration to know the truth about how to leverage the present situation to be himself and to evolve to a higher level of heaven

⁴ **So that you will be seeking after the end:** Only by living in the now moment do we know the life that we seek

⁵ **For in the place:** For in the center of your being where resides our Mother and Father.

⁶ **For in the place where the beginning is there, the end will come to be there:** For when you are one with your divine self in the beginning, you become yourself as your end. Then, you will know how to proceed to be yourself in the future in any situation.

We can't "reveal" our true answers about how to live now when we are living in past regret or future worry in our minds. From worry or regret, we only create more. We find the stillness we seek only when we are peacefully one with our soul-selves in the "beginning."

Many times in *Thomas*, Jesus rebukes leaders who do not empower people to use inspiration to reveal to live in the beginning. We see an example of that in Chapter 20, Poem 3 (Saying 102):

Woe to him,
the Pharisee ¹

For
he
resembles
a dog ²

He
resting ³
upon the manger
of some oxen. ⁴

For
resting
there

He
eats ⁵
not

And
he
permits
not the oxen
to eat. ⁶

¹ **Pharisee:** Metaphorically, a Pharisee is a person who indoctrinates others with a level of beliefs.

² **Dog:** One of low character. Dogs at the time of Jesus ate in the garbage dumps.

³ **Resting:** Not laboring to evolve to higher heavens.

⁴ **The manger of some oxen.** The place where the semi-conscious, obedient people (oxen) on the Way of the Mind go to listen to life-giving inspiration.

⁵ **He eats not:** He does not take in and integrate inspiration he hears with his third ear or sees with his third eye.

⁶ **He permits not the oxen to eat:** He does not empower people by teaching them how to use inspiration to evolve to higher levels of truth and life on their own. Instead, he teaches them his dogmas.

SELF DEVELOPMENT SUMMARY

THE WAY OF THE SOUL

Embrace being lost as part of the personal evolution process.

Primarily use inspiration to find your troubles and the way to evolve out of them.

THE WAY OF THE MIND

Avoid being lost to maintain confidence in your present truths.

Primarily use your mind to resolve your problems without being soul-troubled.

LEGALISM

Jesus' disciples were raised in a religion where they were taught to conform to the Torah Laws laid down by Moses. So when they began to follow Jesus, they asked him to teach them his legalistic system. We read about how Jesus responded in Chapter 2, Poem 6 (Saying 6):

*Jesus' disciples
asked him:*

"Do
you
want

That
we
fast?

And
what
is
the manner

That
we
will pray?

And
shall
we
abstain
from certain foods?" ¹

Jesus responded:

"You
do
not speak lies. ²

And
what
you
hate in him

You
do
not do to him; ³

For
they
are revealed

All of them

In the presence
of heaven." ⁴

¹ The disciples do not want to use their soul inspiration to discover their own laws. Instead, they wonder if Jesus's legalism agrees with the Torah Laws or if he has created his own system.

The disciples want to be in a cult that will tell them who they are, what to believe, and how to act. They believe that God loves and helps them on the condition that they conform to religious laws and dogmas.

² **Do not speak lies:** Do not be what you are not; that is, do not be an assemblage of false selves. Instead, be the core divine life that you are.

³ **What you hate in him, do not do to him:** Do not respond in hate. Instead, love everyone as soul-divine perfect.

⁴ **For they are revealed in the presence of heaven:** For the guidance and fulfillment you seek will be revealed to you depending on the level of heaven in which you live.

Jesus does not pray, obey laws, or believe doctrine to convince a God "out there" to give him things now or in the future. Instead, he continually evolves to be more real in higher heavens. He knows that what he receives there is reflective of and appropriate for whom he is at that level.

Jesus' legalism has three components: First, be you, second, unconditionally love, and third (we will learn) "guard." Each person will be rewarded and punished automatically to the degree that he does those things.

Jesus states in this poem and in others, such as the Ear Poem, that we can "reveal" to ourselves what we need to know to understand ourselves, others, and our next steps in life. Thus, to the degree that we live in a high level of heaven and use our third ears and eyes, we can obtain answers to all of our questions, such as "What will happen after I physically die?" "What is 'my' mission in life?" "Why did this tragedy happen?" "Who is this person I just met?" "How do I use

this situation to be in the beginning and evolve?” and, “Who is ‘my’ Mother and Father, and do I want to relate to them, and how?”

Jesus finishes his 3-part legalism system when he tells his disciples not only to be themselves and to love themselves and others, but also to “guard” themselves and others. He says that in Chapter 8, Poem 2 (Saying 25):

Love your brother
like
your soul; ¹

¹ **Love your brother like your soul:** Unconditionally love your soul-self and the soul-selves of everyone else.

Guard him
like
the pupil
of your eye. ²

² **Guard him like the pupil of your eye:** Guard others as you do the center of your most crucial faculty, your intuitive third eye, that you use to evolve to higher levels of life and truth

Love your brother like your soul: Jesus observed that each person is a unique manifestation of divine life. Therefore, as one loves his core soul-self, he has the wisdom necessary to love the soul-selves of others—despite whatever false selves they project into the world.

Guard him like the pupil of your eye: We “guard” with our intuitive third eye when we use it to confront falseness in ourselves and others. Thus, an evolved person unconditionally loves others and challenges those who don’t. Jesus says that in Chapter 4, Poem 2 (Saying 16)

Perhaps
they ¹
are thinking

¹ **They:** People on the Way of the Mind.

That
I
have come
to throw peace
upon the world; ²

² **To throw peace upon the world:** To force toleration and compromise on people when they differ in their beliefs.

And
they
know
not

³ **To throw divisions upon the earth:** To highlight differences between people who identify not with their souls and the souls of others but with other things such as their race, religious faith, political views, money, family, and traditions.

That
I
have come
to throw divisions
upon the earth: ³

⁴ **Fire:** Strong words that point out the darkness in oneself and others.

Fire ⁴
sword ⁵
and
war. ⁶

⁵ **Sword:** Words that emphasize the divisions within oneself and between groups of people when oneself and others identify with false selves.

⁶ **War:** Words that confront the darkness in oneself and others.

A person on the Way of the Soul unconditionally loves the soul-core of himself and others. He “guards” when he uses fire, sword, and war to confront the darkness in those who do not honor their soul-selves and the soul-selves of others.

Thus, the goal of the Way of the Soul is to be what I call, “wise love” of all. Jesus might call it “love guardedness” of all, but I find that to be an awkward expression.

To understand wise love, we need to distinguish it from two other kinds of love: “naïve love” and “guarded love.”

Naïve Love: One loves others with little or no notice of their shortcomings. For example, a person loves an abuser so much that he may not recognize the abuse. However, if he does see it, he tolerates it, and even embraces it to avoid conflict.

Guarded Love: One only expresses love of another when he knows that he is safe from rejection. This kind of love is conditional on whether the other person meets expectations. For example, a spouse only says, “I love you” to his partner or children when he is in control of the situation. Even then, he protects himself from close intimacy.

Or in another example, a guarded lover may be friends with others but keep them distant so as to be seen as strong and invulnerable.

Or, in a further example, one loves another to the degree that he manifests the same values and beliefs. When he does not, he may be considered “not one of us,” “bad,” “enemy,” “unsaved,” “heretic,” and deserving of being ostracized, punished, or killed.

Wise Love: This kind of love could also be called “unconditional, wise love.” It is the love that Jesus practices and teaches.

A wise lover embraces the soul essence of another as a unique version of his own core life. Further, he both guards himself against the limitation of the other person and supports the other person’s strengths.

Many experience wise love when they love their partner or children. It is the deep love that grounds sanity in a couple or family.

Jesus exemplified the price one may pay when he wisely loves. Firstly, he unconditionally loved other Jews. However, secondly, he also wisely guarded himself and the world against those on the Way of the Mind when he called religious indoctrinators “false gods” and “dogs,” when he said that a little one is born divinely soul-perfect with no need for ritual washing, when he preached gender equality, and when he said that there was no need to follow Torah laws. Because those statements showed that he was not tolerant of those who made dogmas, laws, and traditions more important than loving the soul-selves of everyone, we can be almost sure that his words led religious and secular authorities to murder him.

Consequently, on the Way of the Soul, there is only one ultimate measure of success and character: wise love. Other factors, such as a person’s wealth, prestige, faith, and accomplishments are important to affirm but are not of fundamental significance.

LEGALISM SUMMARY

THE WAY OF THE SOUL

Be you in the beginning, then reveal how best to love and guard yourself and others.

Wise love your enemy.

Challenges prejudices

THE WAY OF THE MIND

Be and do as prescribed by religious and social laws and expectations.

Love those who support your false selves
and
guard yourself against those who do not.

Tolerates prejudices, such as those arising from a person's identification with a tradition, a country, a religious faith, or a political philosophy.

FOREWORD

Jesus challenged society with a paradigm-shift message that threatened everyone. That is why his *Gospel* was misunderstood, hidden, and not included in the Nicene Creed. Can we imagine how many people would have been spared abuse, discrimination, persecution, and death over the last 2000 years if his Way would have been adopted?

Today, the world is the same as it was for Jesus. We are all, to some degree, on the Way of the Mind. So the challenge of achieving world peace is on our shoulders. Will we embrace his solution for resolving internal and external conflicts even if it means giving up our lower heaven of beliefs and suffering the rejection we will experience from those who threaten our new lives? Or will we abandon the world by hiding and not living his *Gospel*?

This document, other free materials, and the following books can be read and downloaded at [7771.Org — The Way of the Soul](http://7771.Org)

- *The Literal Gospel of Thomas--The Original 21-Chapter Arrangement* by Robert W. North.
- *The Second Coming of Eve, Abraham, Buddha, and Jesus* by Robert W. North. This book shows that Jesus was building on the insights of these previous masters.
- *The Semitic Secret—How Biblical Authors Organized their Books to Include both a Dictionary/Commentary and a Method to Disclose Scribal Errors* by Robert W. North.