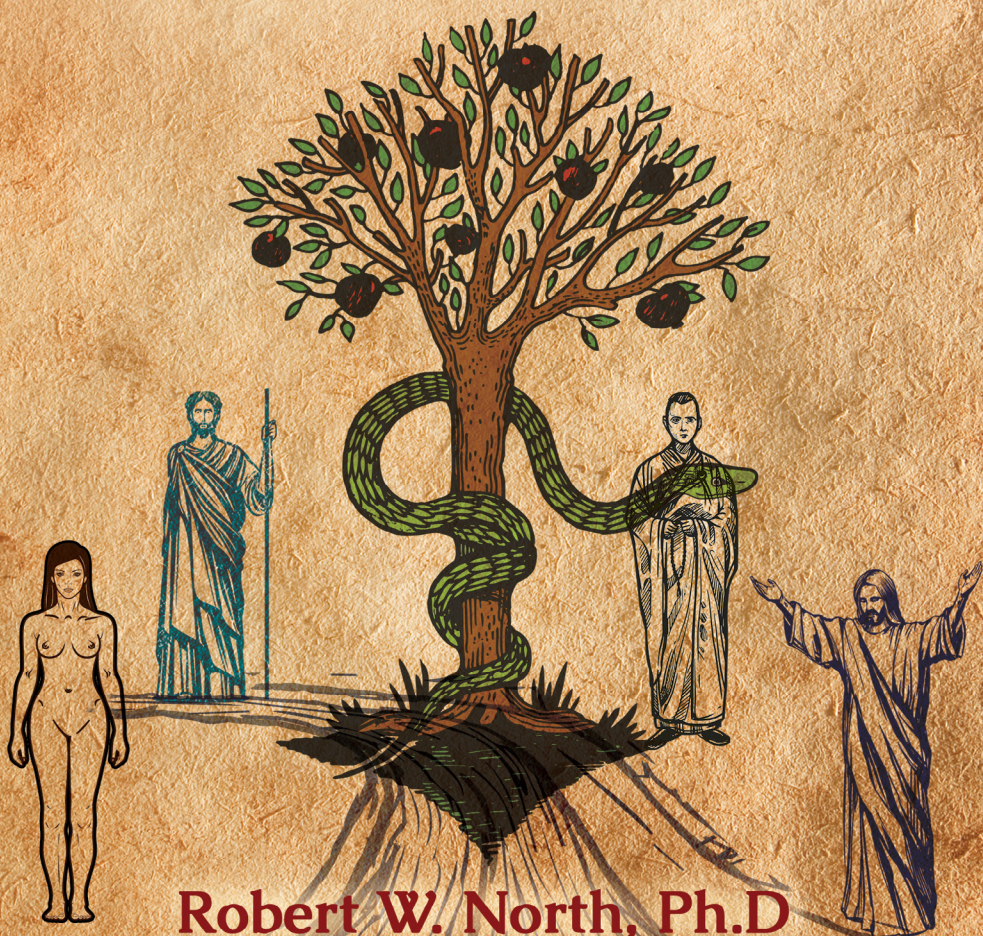


# THE SECOND COMING OF EVE, ABRAHAM, BUDDHA AND JESUS

Their Lost Way to Personal  
And Global Peace



Robert W. North, Ph.D

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## Their Lost Way to Personal And Global Peace

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**Introduction:** The name “Eve” designates the unknown author of the Adam and Eve story in the Bible.

**Overview:** Everyone wants a way to end religious and secular conflicts. Everyone wants a well-defined way to become a Buddha and a Jesus. Everyone wants a clear way to emotional health.

That **Way** exists! It has been hidden behind our misunderstanding of the Bible, *The Gospel of Thomas*, and Buddha’s wisdom poems.

Counselor and Scripture Scholar Dr. Robert North applied Semitic Parallelism for the first time to these ancient works to reveal the true meaning of their metaphors, and through them, the **Way** we seek. He demonstrates:

- That many of the ancient texts should be read as personal development allegories and poems, and not as historical or religious texts,
- That Eve, Abraham, Buddha, and Jesus taught the same **alternative Way** to religion, and
- That this **Way** is how one can be fulfilled in any situation.

In a review of this Book, Dr. Barrie Wilson, former Chair and Senior Scholar in the Department of Religious Studies at York University noted:

“Dr. North’s expose of Eve, Abraham, Buddha, and Jesus’ Way comes together in a clear and lucid fashion in this engaging book. Why have their authentic teachings been overlooked? Dr. North shows that once we understand their psychological dimensions, we begin to unlock its spiritual depth and so are enabled to make therapeutic applications to our own lives.”

*Therefore,  
Being-Gods  
drove out the person*

*And  
placed at the east  
of the Garden  
of Eden  
a Cherubim  
and  
a flaming sword*

*Which  
turned around  
to guard the Way  
to the Tree of Life.*

(Genesis 3:24)



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# PREFACE

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## THE COVER

On the cover, you see the Tree of the Knowledge of Life. It is central to the Adam and Eve story which is the second chapter of the first book of the Bible. The four figures on the cover represent Eve, Abraham, Buddha, and Jesus. They are marching to the tree to eat its “fruit.” They are doing that because a core command in the Garden story told them to do that if they want to be spiritually and psychologically alive all day, every day. In this book, you will read their words, which teach us how to imitate their “way” to living a fulfilled life.

## INTRODUCTION

**Eve:** I call the author of the Adam and Eve Story “Eve” because she is an important, positive, transformational figure in the composition.

**Abraham:** Most of Genesis narrates the journey of Abraham and his progeny to what has been called the “Promised Land.” Neither historical scholars nor theologians know the identity of the author of these passages. In this book, I will call the composer “Abraham.”<sup>1</sup>

**Buddha:** His given name was Siddhartha Gautama; his title was “the Buddha” (the Enlightened One). He was born around 480 BCE and died around 400 BCE. He lived and taught in the Northeast of ancient India.

We do not possess the actual sayings of this great wise man. Three hundred years after he died, people recorded in writing what previous generations had memorized. One of the most significant compilations of his words is *The Dhammapada*,<sup>1</sup> from which we will quote. As you read his words, you will see that he also knew about and expanded upon the Garden of Eden story.

**Jesus:** Jesus lived 400 years after Buddha, from about 4 BCE to about 30 CE. To understand his insights, we will be quoting from the New

Testament and my translation of *The Gospel of Thomas*.<sup>2</sup> In this book, you will examine texts that show that Jesus expanded upon and explained the insights of Eve, Abraham, and Buddha.

## **WHAT DO EVE, ABRAHAM, BUDDHA, AND JESUS OFFER US TODAY?**

To establish the basis for answering that question, permit me to ask you, the reader, other questions?

1. Do you wish that there existed a single way that everyone on the planet could live such that we would have no more religious or secular conflicts?
2. Do you wish that there existed a single way that everyone on the planet could live (including atheists) that would be both a mental and a spiritual health development system?
3. Do you wish that you knew the ancient secret for resolving all of your worries, regrets, and anxieties?

If your answer is “yes” to these questions, you know what Eve, Abraham, Buddha, and Jesus offer us today. They articulated a revolutionary “way” that provides most of what you and I desire and a lot more!

## **BACKGROUND**

My name is Robert North. When I was in a Catholic Jesuit seminary for priests, I began to suspect that Jesus was more of a therapist than a theologian. I arrived at that conclusion because none of the dogmatic statements in the Nicene Creed, which is the foundation of Christianity, are found in Jesus’ compositions. For example, he never told people to believe in his resurrection, that he was born of a virgin, that he died to save us from original sin, or that he was the only son of God. Those are all statements made by people after he died. Instead of preaching dogmas, Jesus used sayings and parables to teach people how to live a fulfilled life.



I was more convinced that Jesus would not be a Christian when I read the letters of Paul the Apostle. He did not preach even one of Jesus' sayings and parables. Instead, he invented his version of Jesus' message, which today is the foundation of Christian theology.

My confusion escalated when I read in the Gospel of Mark (1:14) that Jesus taught "the gospel of God," which the Book of Acts (9:1-2) describes as a "way."

MARK 1:14	ACTS 9:1-2
<p>And after the delivering up of John Jesus came into Galilee</p> <p>And he preached the <b>gospel of God.</b></p>	<p>Indeed Paul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus in order that he might bring bound to Jerusalem any whom he found who belonged to the <b>Way</b>, both men and women.</p>

When I asked theologians and clergy for an explanation of Jesus' "gospel" and "way," I discovered that there existed no consensus about the meaning of those two terms. So I asked myself, "How could Christians claim to follow Jesus if they did not know what he was preaching and doing?"

After six years, I left the Jesuits and Christianity, but not my passion for understanding Jesus' "gospel" and "way." That quest led me to enroll in the University of Florida graduate program in Counseling. I did that because the professors and students were studying how people could achieve high levels of emotional and mental health, which seemed to be Jesus' goal.

After obtaining my Ph.D. and while working as an organizational counselor, I joined informally with other scripture scholars to:

1. Discover the real Jesus, and
2. To discover how the Biblical authors organized their texts to explain their meanings.<sup>3</sup> Scholars have recognized that these authors were following literary rules that history has lost.<sup>2</sup> I made their discovery a co-passion hoping that these rules would disclose Jesus' gospel and way.

My breakthrough in understanding both the ancient, oral literary rules and the meaning of Jesus' "gospel" and "way" came when I studied the *Gospel of Thomas*. It is a pre-third century CE Semitic text discovered buried in Egypt in 1945. The opening sentence proclaims that Jesus was the author of the book. The second sentence states that his disciple, Thomas, was the scribe. In the margin of one page, a copyist called the work, the *Gospel of Thomas*; however, no one knows if that is how it was originally titled.

In the relatively few years since the discovery of the *Gospel of Thomas*, no one has found the key to the organization of the book. To those who studied the work, it appeared to consist of 114 sayings arranged almost randomly, although someone organized the sayings around keywords.<sup>4</sup>

Gradually over ten years of study of the *Gospel of Thomas*, I determined that:

1. The Semitic authors for at least a thousand years before the Common Era carefully followed highly sophisticated oral and written literary rules that apply to most of the Bible, to the *Gospel of Thomas*, and to other Semitic works. I called this ancient literary method, "Semitic Parallelism;"<sup>5</sup>
2. Translators, theologians, linguists, historians, and clergy have not been using Semitic Parallelism to lay out and interpret Semitic texts. That fact calls into question their conclusions over the past 2000 years;
3. The *Gospel of Thomas* is a highly organized 21-Chapter Book of 131 wisdom poems;<sup>2</sup>
4. Jesus was the probable author of the *Gospel of Thomas*, and

5. That no one could understand Jesus' "gospel" and "way" without the information in the *Gospel of Thomas*.

I then applied the Semitic Parallelism rule to much of the Bible and discovered that:

1. Jesus' gospel was expanding upon and explaining the "way" of Eve, Abraham and Buddha,
2. This "way" is an alternative to and incompatible with dogma-based religions,
3. This "way" provides the mental and spiritual development secrets that we seek,
4. This "way" resolves religious conflicts and most secular conflicts,
5. Moses, Paul the Apostle, Mohammed, and the theologians who based their insights on the writings of these three founders of religions misunderstood this "way." (Many scholars agree that Paul, not Jesus, founded Christianity).<sup>6,7</sup>

I then turned my attention to the study of the early texts that best reflected the "way" of Buddha. I discovered that he was expanding upon and explaining the same lost "way" that Eve, Abraham, and Jesus taught. (Jesus adopted many of Buddha's metaphors).

My application of Semitic Parallelism to the Bible also showed that:

1. The Bible should not be laid out in newspaper columns like we see today.
2. The Biblical authors organized their works to tell us their chapter and section breaks (which differ from those in our current Bibles).
3. The organization of most texts disclose the authors' meanings for metaphors and sections. In other words, many Biblical books contain an internal dictionary and commentary.
4. We can determine where copyists have deleted and inserted text. As a result, we largely can reconstruct the original document.

5. Many sections and books of the Bible should be read as allegories, not as historical narratives. When approached this way, our understanding of the text changes, sometimes radically. For example, many authors were against indoctrinating religions and taught an alternative **Way**—the same **Way** that Eve, Abraham, Buddha, and Jesus preached. In a more specific example, when read as an allegory, the meaning of Abraham's Covenant, which is the foundation of Israel's claim to its territory, alters tremendously with international implications.

## **CONCLUSION**

The invention of Semitic Parallelism resulted in a literary genre comparable to, and perhaps, more sophisticated than those we use today. We must learn to use it if we intend to understand the ancient Semitic authors.

## **PEER REVIEW**

All of these discoveries have been verified informally by my colleagues and editors. However, it will be many years before other scholars finish formally critiquing the findings. That leaves me with two choices: I can withhold publishing until the formal reviews have been completed, or I can publish immediately so that everyone can learn about, apply, and verify the discoveries. I am choosing the latter course.

## **YOUR ROLE**

We present in this book the words of Eve, Abraham, Buddha, and Jesus in the way that they organized them to be heard and read. Your job is to challenge them and us and to arrive at your conclusions—and, and if you wish, to present your ideas to the world on our web site ([www.7771.org](http://www.7771.org)). To participate in that way, you will need to be very open. Many of the ideas of Eve, Abraham, Buddha, and Jesus are not only counter-intuitive, but they probably will challenge your current beliefs—as they have done ours.

## END NOTES

1. See Appendix Two for notes about the translations.
2. North, Robert W: *The Gospel of Thomas—The Original 21-Chapter Poetic Arrangement*, 2017, The Soul Way Press. (The Gospel of Thomas was discovered buried in Egypt in 1945. Our present text dates to the 4<sup>th</sup> century; however, the original was composed much earlier. In the Appendix, I present 14 reasons to believe that Jesus left us his Gospel).
3. John Breck, *The Shape of Biblical Language*, Crestwood, N.Y., St. Vladimir's Seminary Press, 1994.
4. Stephen. J. Patterson, *The Gospel of Thomas and Jesus*, Sanoma, CA; Polebridge Press, 1993.
5. North, Robert William; *The Semitic Secret—How Semitic Authors Organized Their Works to Include a Dictionary, Commentary, and a Method of Determining Scribal Errors*. The Soul Way Press, 2020.
6. Wilson, Barrie, *How Jesus Became a Christian*, First St. Martin Press, 2009.
7. North, Robert William: *The Messiah's Unrealized Revolution*, The Soul Way Press, 2017 (This book compares the personal/spiritual development theory of Jesus and Paul the Apostle).



# CONTENTS

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<b>Preface</b>	<b>v</b>
<b>Chapter One: Our Two Ways to Live</b>	<b>1</b>
Introduction	1
Abraham Maslow and the Two Ways	2
Martin Buber and the Two Ways	4
Buddha and the Two Ways to Live	10
Jesus and the Two Ways to Live	13
The Foundational Question	14
Summary	15
<b>Chapter Two: The Garden of Eden Allegory: Our Birth</b>	<b>19</b>
Introduction	19
Types of Allegories	20
What Are We Going to Call “God?”	24
Jesus vs. Christian Theology	30
Buddha and Being Yourself	33
<b>Chapter Three: The Garden of Eden Allegory:                                   The Garden Command</b>	<b>41</b>
Knowing the Sublime	48
Child Development	49
<b>Chapter Four: The Garden of Eden Allegory: Our Woman</b>	<b>53</b>
Our Feminine and Masculine	55
The Creation of Our Woman	55
Jesus Taught the Garden Command	58
Psychological Healing	66
<b>Chapter Five: The Garden of Eden Allegory:                                   How We Obtain Free Choice</b>	<b>67</b>
Summary	73
<b>Chapter Six: The Garden of Eden Allegory: How We Sin</b>	<b>75</b>
Jesus Mental Health Secret	77
Jesus and the Source of Division and Its Remedy	90
Summary	93

<b>Chapter Seven: The Garden of Eden Allegory: We Testify in the Garden Court</b>	<b>95</b>
Summary	101
<b>Chapter Eight: The Garden of Eden Allegory: Spirit Sentences Us</b>	<b>103</b>
Introduction	103
The Snake's Punishment	103
The Woman's Punishment	106
The Man's Punishment	107
<b>Chapter Nine: The Garden of Eden Allegory: Spirit Banishes Us</b>	<b>111</b>
Introduction	111
We Gain Our Dignity	111
Our Punishment	112
Garden of Eden Summary	121
<b>Chapter Ten: The Abraham Allegory: The Covenant</b>	<b>123</b>
<b>Chapter Eleven: The Abraham Allegory: Our Guide</b>	<b>135</b>
<b>Chapter Twelve: The Abraham Allegory: Circumcise Yourself</b>	<b>147</b>
<b>Chapter Thirteen: The Abraham Allegory: Sacrifice Your Isaac</b>	<b>155</b>
<b>Chapter Fourteen: The Jacob Allegory</b>	<b>165</b>
<b>Chapter Fifteen: The Joseph Allegory</b>	<b>171</b>
<b>Chapter Sixteen: The Moses Allegory: I Am Who I Am</b>	<b>177</b>
<b>Chapter Seventeen: The Moses Allegory: Choose Your God</b>	<b>183</b>
<b>Chapter Eighteen: The Moses Allegory Divide Your Sea</b>	<b>187</b>
<b>Chapter Nineteen: The Moses Allegory: Know Inspiration with the Tree of Life</b>	<b>195</b>
<b>Chapter Twenty: The Moses Allegory: Continually Eat Inspiration</b>	<b>199</b>



<b>Chapter Twenty-One: The Moses Allegory: Beware of the Leader Who Becomes a Pharaoh</b>	<b>205</b>
<b>Chapter Twenty-Two: The Moses Allegory: Don't Bow to Pharaohs</b>	<b>209</b>
<b>Chapter Twenty-Three: The Moses Allegory: Make Human Laws Secondary to Natural Laws</b>	<b>219</b>
<b>Chapter Twenty-Four: The Moses Allegory: Beware of Religious Tyrants</b>	<b>231</b>
<b>Chapter Twenty-Five: The Moses Allegory: We Are Punished and Rewarded Every Moment</b>	<b>235</b>
<b>Chapter Twenty-Six: The Joshua Allegory: Follow Joshua</b>	<b>239</b>
<b>Chapter Twenty-Seven: The Saul and David Allegory: Do Not Divide Your Loyalties</b>	<b>249</b>
<b>Chapter Twenty-Eight: The Saul and David Allegory: Israelites Defeat Goliaths</b>	<b>261</b>
<b>Chapter Twenty-Nine: The Saul and David Allegory: Do Not Love Unwisely</b>	<b>269</b>
<b>Chapter Thirty: The King David Allegory: Remain Humble and Single</b>	<b>275</b>
<b>Chapter Thirty-One: The King David Allegory: Follow the Covenant in Your Ark (Heart)</b>	<b>283</b>
<b>Chapter Thirty-Two: The Book Summary</b>	<b>291</b>
<b>Appendix One: Addendum to Chapter Twenty-Three</b>	<b>297</b>
<b>Appendix Two: Abel and David vs. Cain and Saul</b>	<b>299</b>
<b>Appendix Three: David and the Torah Laws</b>	<b>303</b>
<b>Appendix Four: Notes About the Translations</b>	<b>307</b>
<b>Acknowledgments</b>	<b>309</b>



## CHAPTER ONE

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# OUR TWO WAYS TO LIVE

### INTRODUCTION

As you read in the Preface,<sup>1</sup> Eve, Abraham, Buddha, and Jesus taught that beyond what appears to be many ways that people can live, there are, according to them, *two and only two ways*. You will see from their writings that one Way results in what they call the experience of “darkness,” and the other, the experience of “light.”

For example, in the Dhammapada (Ch. 6), Buddha said:

*The Master  
abandons the Dark Way  
for the Light Way.*

In this book, you will read that Eve, Abraham, and Jesus used similar, but varied expressions to describe the two ways to live. To integrate their terms, I will call the two ways: The *Mind Way* and the *Soul Way*. As you read further in this book, you will understand the justification for my terminology.

### CONTEMPORARY DESCRIPTIONS OF THE TWO WAYS

You, the reader, may not have stopped and reflected on the differences between the Mind (Dark) Way and the Soul (Light) Way, but two contemporary men did. One was the psychologist, Abraham Maslow, and the other, a Jewish theologian/philosopher, Martin Buber.

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<sup>1</sup> *Preface:* You, the reader, will have difficulty understanding the rest of the book if you did not read the Preface.

## ABRAHAM MASLOW AND THE TWO WAYS

Abraham Maslow focused his research on two opposing ways to live, which he called “The Normal Way” and “Experience,” and “The Peak Way” and “Experience.” His writings about them were among the forces that led to the creation of Transpersonal Psychology.

Transpersonal therapists seek to teach people how to live in the Peak Way all day, every day. He described people who do that as being “*self-actualized*” because the more that people live on the Peak Way, the more they become fulfilled and independent.

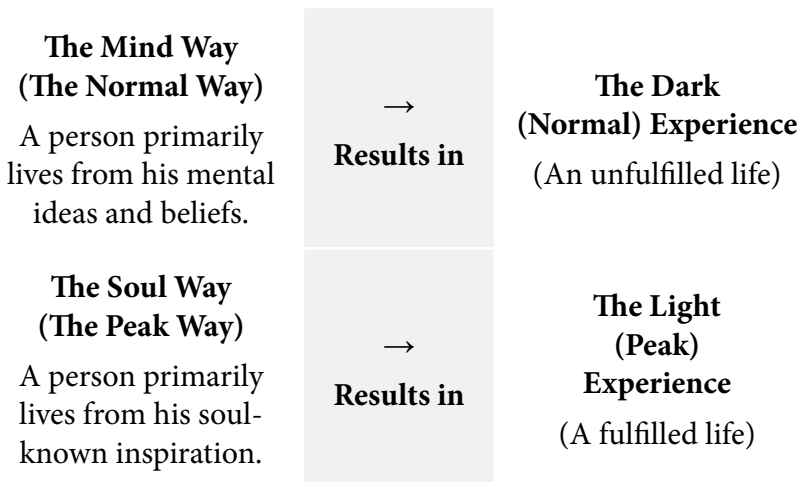
Maslow interviewed many self-actualized people. Most said that they experienced a Peak Experience when they went aside from their normal activities and environment to one that was peacefully and beautifully different. They all described the differences between the Normal Way and the Peak Way in terms such as the following:

THE NORMAL WAY AND EXPERIENCE	THE PEAK WAY AND EXPERIENCE
I am on a roller-coaster emotional life.	I am still, full of love and joy.
I feel dead.	I feel alive.
I am in my mind and don't feel one with my soul.	I am one with my soul primarily, and my mind secondarily.
I am divided from myself, others, and from nature.	I am one with myself, others, and nature.
I live from my mind in the past and future.	I live from my soul in the “now moment.”
I conditionally love me and others.	I unconditionally love me and others.
I feel disempowered.	I feel empowered.
I worry because I do not know what the future will bring.	I don't worry because by living in the moment, I know what steps will lead me to fulfillment.
I act with effort.	I act effortlessly.

<b>THE NORMAL WAY AND EXPERIENCE</b>	<b>THE PEAK WAY AND EXPERIENCE</b>
I manufacture ideas in my mind.	Ideas flow through me naturally from my soul.
I love with difficulty.	Love comes easily.
I am afraid of intimacy.	I can easily be intimate.
I lack self-confidence	I am self-confident
I worry about meeting the expectation of others.	I am peacefully independent of others.
I am unconscious of my feelings, thoughts, and actions and their impact on myself and others	I am conscious of my feelings, thoughts, and actions, and their impact on myself and others.

In the above chart, you will notice that when we are on the Normal Way, we live in and from our minds, not in and from our souls. Our minds impose ideas on reality. Our souls experience reality. Our minds divide us from ourselves and others. Our souls unite us with ourselves and others. Consequently, in this book we call the two Ways the *Mind Way* and the *Soul Way*. That distinction seems to best describe the two Ways of Eve, Abraham, Buddha, and Jesus.

## GRAPHIC SUMMARY OF THE TWO WAYS



## MARTIN BUBER AND THE TWO WAYS

Just as Abraham Maslow discovered the two Ways to live, Martin Buber also did. He noticed that a person might choose to have an “I-It relationship” with someone or something or an “I-Thou relationship” with the same person, object, or event. Let me explain Buber’s fascinating insights with two personal examples.

In the past, I went to some gatherings of people that included drinks and hors d’oeuvres. When there, I manipulated my words and actions to fit what others expected. As a result, I felt distant from myself and them. I was not me. Buber would say that I had established a dysfunctional “I-It Relationship” with myself and others.

He calls it an “I-It Relationship” because I experienced myself and others as objects, not as human beings. I did not soul-connect with each person. Instead, I pretended to be intimate with them. However, my soul knew that I was not real and told me that by filling my body with anxiety and stress. That showed itself when I forced my words and my laughter.

More recently, I have changed and am usually my real self with others. Buber would say that I am learning to establish “I-Thou Relationships” with them. I honestly say what I mean and accept the consequences. My words and laughter flow from the heart. As a result, I experience more intimacy with others.

The following chart presents how Martin Buber described these Two Ways to live:

<b>THE I-IT RELATIONSHIP OR THE MIND WAY AND THE RESULTING DARK EXPERIENCE</b>	<b>THE I-THOU RELATIONSHIP OR THE SOUL WAY AND THE RESULTING LIGHT EXPERIENCE</b>
I am false.	I am the real me.
I manipulate myself to be accepted by others.	I invite others to love or not love me.
I am distant from myself and others.	I am one with myself and others.
I am anxious, worried, and stiff.	I am at peace and relaxed.
I see myself and the other person as objects.	I see the other person as a living being, like me.
Deep-down, I am miserable and alone.	I am peacefully at one with myself and others, even when I am alone.

## WORKBOOK

This book is both a textbook and a workbook. Some of you readers may be tempted to skip the workbook exercises and focus on what you consider the “meat.” You may find that to be a mistake. Let me explain why.

The Soul Way is a radically different way to live. All of us have a difficult time grasping and living its tenets because society today teaches us to use Mind Way principles and logic to understand everything. To understand and live the Soul Way, one must suspend the Mind Way and leap into what often appears to be foolishness.

For those of you who want to ensure that you understand the insights of Maslow, Buber, Eve, Abraham, Buddha, and Jesus, we will present exercises that will test your ability to apply their Soul Way principles and logic to your life.

## ***EXERCISE:***

Please read Maslow's and Buber's above descriptions of the two Ways and decide to what degree you are generally on the Mind Way and to what degree you live on the Soul Way. After you do that, you will get more out of the following sections.

## **YOU, THE READER, AND THE TWO WAYS TO LIVE**

Below, I will ask you to recall times when you may have transitioned from the Mind Way to the Soul Way. By reflecting on those events, you will see that you are no different from the people mentioned.

**Vacations:** Again, let me be personal, and then, you decide if my experience matches yours.

When I go on vacation, I always choose to go to a beautiful place. When I first get there, I cannot see and feel the beauty and calm. If I went to the beach, for example, for a time, I am physically there, but mentally I am distracted by anxiety, worry, and concerns back at home or work. I experience the sand, water, breeze, and ocean sounds, but I am not one with them. I am also not me, and I don't connect easily and intimately with others.

Over a few hours or days, as I let go of my mental/emotional juggling and let myself be in the moment, stillness and joy began to well up in me. Gradually, I became aware of myself and my surroundings in a refreshingly healthy way. It is then that I became the real me. My heart opens to the people with me, or possibly even to strangers I meet. I begin to enjoy strolling in complete oneness with my body and with the environment. When I hold the hand of my child, I am one with him. It have left the Mind Way and found fulfillment on the Soul Way.

—HAVE YOU, THE READER, HAD A SIMILAR EXPERIENCE OF THE SOUL WAY?



**Athletics:** Athletes strive to be in what many call “the Zone,” which is another term for the Soul Way. To get there, they stop mentally worrying, calculating, and planning. Instead, they let their soul-knowing guide them. When that happens, they become in the moment, one with the past and future—so much so that some athletes say that often they can tell what will happen next. They perform effortlessly with their bodies while watching the event unfold.

Coaches have noticed that when an entire team is in the Zone, they become almost unbeatable. The team members are no longer individuals, and instead, have become one soul, guided by a single source of inspiration. They react as one and flow effortlessly together to perform at their best.

Many leaders in industry, athletics, or the home understand the power of the Soul Way to live. They strive to create an environment where people make their soul-inspiration primary and use their mind-reasoning to check and guide their soul-insights. When people can do that, whether in a small or large group, they solve problems efficiently and joyfully.

—HAVE YOU EVER LIVED A SIMILAR SOUL WAY WHEN ATHLETIC?

**Creating and Inventing:** Creative people know that when they become still in the moment, when they make their calculating mind secondary to their soul-knowing, and when they suspend all their beliefs about the current project and become open to entirely new ways of seeing a situation, they connect with what some call “universal intelligence.” Ideas seem to flow through them. They access insights not with their mind but with their soul intuition. As a result, inventions and art unfold naturally, bit by bit, all on their own. They watch as their soul guides their hands, body, and mind choreographically to produce wonders.

Some artists, such as jazz players and actors, notice that there can be times when they work together as one on the Soul Way. At those times, they connect to a common Source of inspiration that enables them to be organized and spontaneous at the same time. When in that soul-space, an actor might miss a line, and the entire troupe easily compensates. In a jazz band, one member may suddenly be

inspired to do something completely unrehearsed, and members flow with his playing and enhance it. Together they watch as the music seems to flow through them in unity.

—HAVE YOU EVER ALONE OR IN A GROUP EXPERIENCED THE SOUL WAY WHEN CREATING?

**Mystical Experiences:** I studied to be a priest in the Society of Jesus (Jesuits). There, I learned about fostering mystical experiences. They were not new to me because I had had many when I was younger, but I called them “oneness experiences.” In them, I sensed the presence of Jesus; however, in conversations with others, I found that in their mystical experiences, they experienced what they called “God,” “Spirit,” or “my higher self.”

When I was nineteen-years-old, I attended my first eight-day silent retreat at John Carroll University. In the first lecture that we attended, the priest leader invited us to go alone to someplace beautiful on campus and to ask ourselves the following question: “If you had to choose, would you want your soul or all of the comforts and material things that the world offers.”

I did not understand the question; however, I decided for the first time to reflect on my future life. So, I climbed up the steps to the top floor of the administration building, found an empty room with a window overlooking Cleveland, and asked the question. After some time, I was transported into the most profound oneness experience. Time became eternal. I was living in the past, in the now, and in the future. Then, I became one with my soul, and the answer to the priest’s question became obvious: I wanted to be my soul and one with all forever. I would give up the world to live like that.

For two days, I remained in that experience, sometimes walking with Jesus who seemed to be present by my side.

By the end of the retreat, I had decided to devote myself to him and to helping others. So, a year later, I entered the Jesuit seminary to study to be a priest.

But then, problems arose. Outside the seminary, I had many oneness experiences that provided the insights I needed to grow personally. However, in the seminary, I was taught to conform to Catholic and Jesuit rules and beliefs. When my independent insights contradicted those parameters, my “spiritual director” told me that I was “listening to the evil one,” and not Spirit.

Over time, I became conflicted inside and between me and my superiors. I could not find a way to be faithful to my soul voice and the voices of religious authorities. I did not know it then, but I was struggling to live both on the Soul Way and the Mind Way. So finally, with great sorrow, I left the Jesuits and religion, while maintaining my commitment to Jesus and living, what I now call, “The Soul Way.”

In the Jesuits, we had access to a large spiritual library. In many books, I discovered that mystics had described the differences between the Soul Way and the Mind Way in insightful ways. Some examples:

<b>THE MIND WAY AND THE DARK EXPERIENCE</b>	<b>THE SOUL WAY AND THE LIGHT EXPERIENCE</b>
I was born, I exist, I will die.	I am eternal.
There is divine, human, animal, and plant life.	Everything, including a rock, is a unique version of the same intelligent life at various levels of evolution.
Everything happens through luck and coincidence, except when God intervenes.	Everything is ordered to provide what we most deeply and often unconsciously desire.
I am alone with my thoughts.	Everyone and everything speaks to me when I listen with my soul.
I am sometimes loved.	I am one with love and with my Source of inspiration.

—HAVE YOU HAD A MYSTICAL EXPERIENCE? HOW WOULD YOU DESCRIBE IT?

## TRANSITION

As you have read above, people describe the differences between the Mind and Soul Ways sometimes similarly, and sometimes with unique insights. As we study the words of Eve, Abraham, Buddha, and Jesus, we will see that they also described the two Ways sometimes with the same words and metaphors that you read above, and sometimes with terminology of their own invention. In any case, I think you will discover that their mission was to teach us how to leave the Mind Way to find our fulfillment on the Soul Way.

## BUDDHA AND THE TWO WAYS TO LIVE

Ancient wise people such as Eve, Abraham, Buddha, and Jesus did not distinguish between emotional and spiritual health. They observed that both happened together. They also noted the vast difference between the Mind Way and the Soul Way. They regarded the latter as the method for personal development. Therefore, as observational therapists, not abstract theologians or philosophers, they taught people how to live practically to achieve both mental and spiritual health.

Throughout the book, we will quote extensively from their works. When we do so, you will read a two-column format. On the left is my translation of the original text. On the right is a rephrasing that explains what I consider to be the meaning of the metaphors in the text. There follows one of Buddha's poems in *The Dhammapada* (Ch. 26) in which he refers to both Ways.

Few  
cross the river  
of desires, passions, and hatred.<sup>1</sup>

<sup>1</sup>*Few cross the river of desires, passions, and hatred: Few people use the Soul Way to conquer the upsetting emotions of the Dark Experience.*

Most  
stay on this side  
of the river  
running up and down.<sup>2</sup>

<sup>2</sup>*Most stay on this side of the river, running up and down: Most remain on the Mind Way, running from one distraction to another so that they will not notice their dark emotional pain.*

But  
the wise man,  
on the Way  
crosses over  
beyond death.<sup>3</sup>

<sup>3</sup>*But the wise man on the Way crosses over beyond death. But the wise person following the Soul Way conquers the emotional death in the Dark Experience.*

He  
abandons the Dark Way  
for the Light Way,<sup>4</sup>

<sup>4</sup>*He abandons the Dark Way for the Light Way: He leaves The Mind Way for the Soul Way.*

And  
celebrating his freedom,  
the wise man  
becomes a light  
pure, brilliant, and free.<sup>5</sup>

<sup>5</sup>*And celebrating his freedom, the wise man becomes a light. And celebrating his freedom from the Mind Way, the wise person becomes free to be the light to people enslaved in the dark world.*

## METAPHORS

You, the reader, may be asking, “How do you know what the metaphors in this poem mean? For example, “In the above poem, how do you know that ‘this side’ is the Mind Way?”

My editors and I determine the meaning of a metaphor in several ways. First, we look at the organization of the text as we determined it to be using Semitic Parallelism principles.<sup>2</sup> That method usually shows us that an author will place his definition of a metaphor in a parallel passage. Secondly, we study how the author uses a metaphor throughout his work. Thirdly, we research how other ancient authors have used the metaphor. And finally, we reflect on ourselves and decide how we live the metaphor on the two ways. Then, we offer you, the reader, our *opinions*.

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<sup>2</sup> Semitic Parallelism

There is no official dictionary of ancient wisdom metaphors. People often disagree about their meaning, especially when they do not understand that in the Bible, the authors often describe the Soul Way, which is opposite the Mind Way taught in religions.

To help you, we offer you the results of our research. We may do that in a way that reads as if we know the absolute truth. That is not the case, nor is it our intent. We could continuously repeat the phrase, “in our opinion,” but that would get boring. So, while the wording we have chosen may come across as factual or absolute, ultimately, you must decide the meaning of a metaphor for yourself.

### **BUDDHA’S TWO WAY POEM**

In the above poem, Buddha observes the two Ways to live and then describes them. In doing so, he establishes a two-part practical goal for personal development: to be free from painful emotions and to be a brilliant, free light to others.

We also notice that Buddha does not say that there are more than two ways to live, nor that one can be on both ways at the same time. They are mutually exclusive. We can choose to be on one way or the other way, but only if we take the time, as he did, to become aware of them, to describe them in detail to ourselves, and to master the discipline of being on the Soul Way.

## JESUS AND THE TWO WAYS TO LIVE

Buddha called the Dark Experience a type of psychological “death.” Jesus, in *The Gospel of Thomas* (Saying 56) likewise calls the Dark Experience, a “world” of “death.”

Whoever  
has known the world  
has discovered a corpse.<sup>1</sup>

<sup>1</sup>*Whoever has known the world has discovered a corpse.* Whoever sees normal people in the world today has discovered a walking, living death.

And  
whoever  
has discovered a corpse<sup>2</sup>

<sup>2</sup>And whoever has discovered a corpse:  
And whoever recognizes that most people  
are living psychological/spiritual death...

The world  
is  
worthy  
of him  
not.<sup>3</sup>

<sup>3</sup>The world is worthy of him not: Those  
dead are not worthy of the presence of  
those alive.

The last stanza is a very strong statement; however, Jesus was a warrior. He intended to die trying to save us from what most consider healthy.

In this poem, Jesus says that the first step to becoming fulfilled is to “discover” living dark, death (a “corpse”) in ourselves and the people around us. When we have done that, we know, first, that that is not how we want to live, and second, that we need to find a radically different way to find fulfillment.

## THE FOUNDATIONAL QUESTION

Wise people, like Eve, Abraham, Buddha, and Jesus, discovered the differences between the Mind and Soul Ways. So, we are led to ask, “Why does not everyone do that?” Jesus answers that question when he defines both the Soul Way and the Light Experience as a “Kingdom” in *the Gospel of Thomas*, (Saying 3):

The Kingdom,<sup>1</sup>

It  
is  
of your eye<sup>2</sup>  
inward,<sup>3</sup>

And  
it  
is  
of your eye  
outward.<sup>4</sup>

<sup>1</sup>*The Kingdom*: A way of being in which a person lives on the Soul Way to be in the Light.

<sup>2</sup>*Eye*: One’s third-eye. On the Soul Way, one uses a single *intuitive* eye to understand oneself and life.

<sup>3</sup>*It is of your eye inward*: In the Kingdom, you intuitively know yourself differently.

<sup>4</sup>*It is of your eye outward*: In the Kingdom, you intuitively know everyone and everything outside of you differently.

For Jesus, the “Kingdom” is not something spiritual. A person knows when he is in the Kingdom because his perceptions of himself and others undergo a major shift. As a result, he transforms his emotions, thoughts, and actions.

We introduced this poem with the question: “Why does not everyone discover the difference between the Soul and Mind Ways?”

**Jesus’s answer:** Because most people do not master knowing themselves and the world around them with their third, intuitive-eye. Instead, they *primarily* understand themselves, others, and the nature of the universe with their two eyes, which is a metaphor for their rational reasoning and beliefs.



## MENTAL VS. INTUITIVE KNOWING

THE MIND WAY	THE SOUL WAY
Two-eyed knowing	One-eyed knowing
Uses reason primarily	Use intuition primarily
Logically arrives at his beliefs	Immediately knows

Many cultures recognize that mastering our “third-eye” is the key to personal development. They show that by putting a dot on their forehead or by wearing something signifying the third-eye.



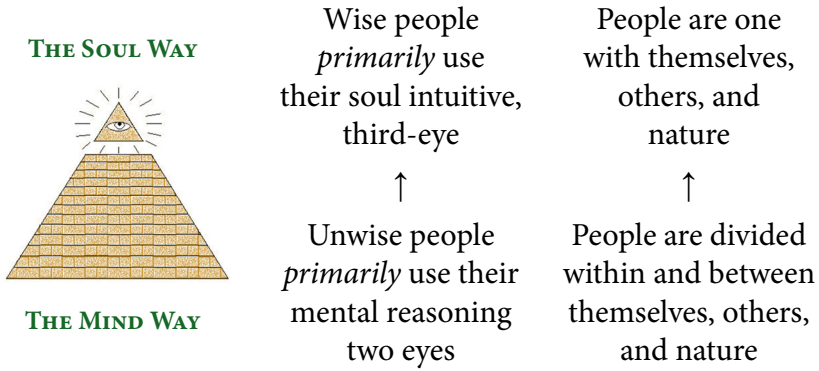
For thousands of years, people have recognized that our “single-eyed” soul-knowing is the powerful, intuitive way to obtain information to live life fully. We can't live on the Soul Way by using primarily our two-eyed mental reasoning. That is why you will read that Eve, Abraham, Buddha, and Jesus taught us how to develop our intuitive knowing.

### SUMMARY

At any moment, we only can be on one of two Ways: The Mind Way that leads us deeper into the Dark Experience, or the Soul Way that guides us into the Light Experience.

We primarily get insights with our third-eye intuition on the Soul Way. With that faculty, we understand and live life at a higher level.

In the pyramid below, we see our third, intuitive eye placed at the top. It represents how the wise primarily view everything. The up-arrow in the chart signifies our evolution from the Dark Way to the Light Way:



Forever, people have been aware of the radical difference between the Mind Way and the Soul Way. A sample of what wise people called them is below:

PERSON	DATE	CALLED THE MIND WAY AND THE DARK EXPERIENCE	CALLED THE SOUL WAY AND THE LIGHT EXPERIENCE
Eve	-500 BCE <sup>3</sup>	Nod (State of wandering)	Garden of Eden
Abraham	-500 BCE	Foreign Land	Promised Land
Buddha	483/400 BCE	The World, Death, Slavery, Darkness	Nirvana, <sup>4</sup> Life, Freedom, Light
Jesus	4 BCE – 30 CE	The World, Death, Darkness, Poverty, Division	The Kingdom, Life, Light, Richness, Oneness
Buber	1878-1956	I-It Relationship	I-Thou Relationship
Maslow	1908-1970	The Normal Experience	A Plateau of Peak Experiences
Artists Athletes	Today	Difficult, Intricate, Labored	The Zone, Easy, Flowing
Mystics	Today	Mundane, Dry, Divided, Alone, Transient	Mystical, Enlightened, One, Bathed in Love, Eternal

<sup>3</sup> BCE: Before the Common Era. This is preferred by scholars now rather than “BC.”

<sup>4</sup> *Nirvana*: Buddha never used that term. Later followers described the Light Experience that way.

## **AN EXERCISE TO PREPARE FOR THE NEXT CHAPTERS:**

To live the Soul Way, one must become acutely aware of the pain of being in the Dark Experience and the joy of being in the Light Experience. Then, when in the Dark, one can use the Soul Way to evolve into Light.

I offer the following suggestions for practicing what those on the Soul Way do continually: to notice the difference between the Light and Dark Experience.

1. Go to a place that is beautiful and quiet. Pay attention to the beauty around you until your mind and emotions become still.
2. Recall when you most intensely experienced a Light Experience. Perhaps it was when you held your new-born child for the first time, or when you walked alone on the beach, or when a drug took you to another world. Describe your intense Light Experience to yourself. How did you perceive things around you? How did you view yourself? Were you mentally in the past, present, or future? What were you feeling? What was different about your thinking?
3. Recall when you most intensely experienced a Dark Experience. Perhaps when you were very upset. Describe that Experience to yourself. How did you perceive things around you? How did you view yourself? Were you mentally in the past, present, or future? What were you feeling? What was different about your thinking? Did you know how to evolve into a Light Experience?



## CHAPTER TWO

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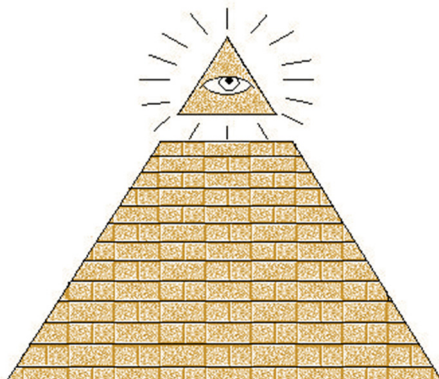
# THE GARDEN OF EDEN ALLEGORY: OUR BIRTH

### INTRODUCTION

Eve noticed the difference between the Dark and the Light Experience. She used her soul-intuition to determine how to be on the Soul Way all day, every day in an ever more profound manner. She then, imbedded her insights in the Garden of Eden story.

The Garden narrative features a “Tree of the Knowledge of Life.” Because we have never seen such a tree, we know that it is a metaphor for a way to know things. That tells us that we are reading an allegory. It is *not* a historical account of something that happened a long time ago.

Archaeologists have found symbols of the Tree of the Knowledge of Life carved and painted in stone, clay, wood, and fabric on every continent.



*South American Olmec Tree of Life*

The Olmec society lasted from about 1600 BCE to around 350 BCE. That means that they knew of the Garden Allegory long before the Spaniards arrived in 1492 CE.

Buddha (c. 563/480 – c. 483/400 BCE) over in North India probably knew the Garden Allegory. We suspect he did because he “sat under” (metaphorically, “lived with”) the Bodhi Tree (a tree of enlightenment) to become wise. That was probably a term used for the Tree of the Knowledge of Life

## TYPES OF ALLEGORIES

An allegory is a narrative about one or more principal characters. The story consists of symbolic figures, actions, imagery, and events, which together create the moral, spiritual, or political meaning that the author wishes to convey.

An example is Homer’s extended epic poem, *The Odyssey*. That work focuses on the Greek hero Odysseus, king of Ithaca, and his journey home after the fall of Troy. It is based loosely on historical events, which Homer changes to suit his primary purpose: to show how Odysseus both develops and declines in character as he encounters problems. As Homer does that, he teaches us how we might do the same in analogous situations.

In *The Odyssey*, as in most allegories, all the characters represent each of us in some way. Further, the animals and things in the story symbolize or are metaphors for aspects of ourselves. However, because Homer includes some facts that historians know happened, he composed a historical allegory, part history, part allegory.

In the Bible, we find some “pure allegories” with no historical facts. The Garden of Eden book in Genesis is an example. There are a few verses that tell of the physical location of the Garden; however, in my Book, *The Semitic Secret*, the structure of the text shows that a copyist inserted the description of the rivers around the Garden (Gen 2:10-14) after the original was composed. Otherwise, there are no historical facts in the narrative.

In both pure allegories and historical allegories, the author intends *primarily* to show character development or decline, not history. Consequently, in a historical allegory he may distort historical facts and invent things that never happened. That presents problems for historians and archaeologists when they try to research whether biblical events occurred, and conundrums for people who seek absolute truth in the *Bible*.

## THE GARDEN ALLEGORY

The *Garden of Eden Allegory*: is the second story in the *Bible*.<sup>5</sup> Eve first tells us about the birth of a person (Genesis 2:6-7):

*(Being-Gods  
commanded:)*

*And  
there  
went up a mist  
from the land*

*And  
it  
watered the whole face  
of the earth.*

*And  
Being-Gods  
formed a person  
of dust  
of the earth*

*And  
breathed into his nostrils  
the breath  
of life;*

*And  
the person  
became a living being.*

---

<sup>5</sup> Robert W. North, *The Garden of Eden Allegory: in Its Original Poetic Organization*, 2018.



## PARENTHESES

**(Being-Gods commanded):** I discovered what I call “Semitic Parallelism”—how many Semitic authors organized their works. In my book, *The Semitic Secret*, I show how the organization tells us when texts have been inserted or deleted from the original by later copyists. I show these insertions or deletions by putting them in parenthesis. In this case, something like the phrase “Being-Gods commanded” was deleted. By using techniques that I explain in *The Semitic Secret*, we can approximate the original text.

## BACK TO THE ALLEGORY

**Being-Gods:** The words “Being-Gods” are my translation of the Hebrew “Yĕhovah ‘Elohiym,” which is what Eve calls “God” in the Garden Allegory. “Yĕhovah” can be rendered as “Being.” “Elohiym” is plural, and it means “Gods.”

The Bible begins with the sentence, “In the beginning, ‘Elohiym (the Gods) created heaven and earth.” It is common to believe that the Hebrews believe that God is “one.” *That is not true.* Many experienced multiple Gods. In most current translations of the Bible, “Yĕhovah ‘Elohiym” is rendered as “the Lord God,” which is not only inaccurate but makes the text almost impossible to understand as the author intended.

## JESUS AND TWO GODS IN ONE

Like the early Hebrews, Jesus tells us in *The Gospel of Thomas* that he experienced two persons in one God. He calls them, “Father” and “Mother” as we read in the following poem (Saying 105):

He	
Who	
will know the Father	
and	
the Mother, <sup>1</sup>	<sup>1</sup> <i>He who will know the Father and the Mother: Anyone who will experience God as both a Father and as a Mother...</i>
He	
will be referred to	
as	
the son	
of a harlot. <sup>2</sup>	<sup>2</sup> <i>He will be referred to as the son of a harlot. He will be called the son (or daughter) of an evil woman.</i>

In this poem, Jesus speaks of two-parent Gods as joined in oneness in the birth process. He also tells us that one does not “know” them through blind faith, but instead through direct experience. Those who either hold that God is “one” or who believe that one cannot directly experience two Gods in a oneness may call a person making such claims the son of an evil mother (as we read in the last stanza above).

## WHAT ARE WE GOING TO CALL “GOD?”

What are we going to call “God” in this book? People have suggested to me: “Source,” “Higher Self,” “Father,” “Parents,” “Spirit,” and of course, by many other names, such as “Allah,” “Yēhovah,” “Elohiym,” and “Brahma.”

After a great deal of reflection and after talking to many people, I was led to call God in this book, “Spirit.” This term seems to fit most traditions. You, the reader, may call God whatever you want, of course.

## BACK TO THE ALLEGORY

**Being-Gods commanded.** Often, in an allegory, when Spirit commands, we are to understand that God is not talking directly to people. Instead, the command is a natural law. Often it is one that is part of our nature. In that case, we know it unconsciously. Authors, such as Eve, stop and make conscious the directive within them that people do not notice.

For example, a mother unconsciously knows a command to protect and nurture her child. To express that notion explicitly, an author might say, “Being-Gods commanded the woman to nurture and guard her child.”

**Being-Gods commanded:** Within us is a natural directive.

**Being-Gods commanded, and there went up a mist from the land, and it watered the whole face of the earth.**

In Genesis, there are two words for what we call “ground.” One is “erets,” which I translate as “land.” The other is “adama,” which I render as “earth.” There are *essential* differences in biblical metaphorical meaning between these two words.

We can understand how the Hebrews understood these two metaphors by studying their use in Jesus’ *Parable of the Sower*. The following is *The Gospel of Thomas* version (Saying 9), which does not differ much from the other versions in the New Testament Gospels.

Behold!<sup>1</sup>

<sup>1</sup>Behold: Third-eye see with your intuition!

He  
went out

Namely  
he

<sup>2</sup>*He went out, the one who sows. A person who speaks in oneness with Spirit became present to another person.*

The one  
who  
sows.<sup>2</sup>

And  
he  
filled his hand<sup>3</sup>  
(with seed)

<sup>3</sup>*And filled his hand with seed:* A “hand” is one’s ability to control. A “seed” is wisdom. Thus, the sower selects some wisdom carefully.

And  
he  
threw them.<sup>4</sup>

<sup>4</sup>*And he threw them:* And he confronted one or more people with words (seeds) of wisdom.

And  
some  
were  
indeed  
discovered  
on the Way.<sup>5</sup>

<sup>5</sup>*And some were discovered on the way:* And some seeds of wisdom were heard by a person on the highly traveled Mind Way (“land”).

And  
they  
came  
Namely  
the birds<sup>6</sup>

<sup>6</sup>*And they came, namely the birds:* Mental beliefs (birds) that were already in the listener’s mind came forth.

And  
they  
gathered them.<sup>7</sup>

<sup>7</sup>*And they gathered them:* The listener made his old beliefs more important than the new wisdom.

And  
some others  
indeed  
were discovered  
on rock.<sup>8</sup>

<sup>8</sup>*Some others were discovered on a rock.* Some seeds of wisdom were heard by a closed, stubborn mind.

And  
they  
did  
not send roots  
down to the earth<sup>9</sup>

<sup>9</sup>*They did not send roots down to the earth:* The seeds of wisdom did not enter into the receptive, reflective consciousness of the listener.

And  
they  
did  
not send ears  
rising to heaven.<sup>10</sup>

<sup>10</sup>*And they did not send ears rising to heaven:* The seeds of wisdom did not produce higher level understandings.

And  
some others  
indeed  
were discovered  
in thorns<sup>11</sup>

<sup>11</sup>*And some were discovered in thorns:* And some seeds of wisdom were heard by a person with attachments (thorns) to beliefs, people, and things. Thorns grow on land, that is, on unreceptive, unreflective, consciousness (the Mind Way).

And  
they  
choked the descendant<sup>12</sup>

<sup>12</sup>*And they choked the seeds:* And the person made his attachments to people and things more important than wisdom.

And  
the worm  
ate them.<sup>13</sup>

<sup>13</sup>*And the worm ate them:* And the person let his worry about the people and things to which he is attached become more important than the wisdom.

And  
some others  
were discovered  
in the earth<sup>14</sup>

<sup>14</sup>*And some others were discovered in the earth:* And some other seeds of wisdom entered into the person's receptive, reflective consciousness.

Which  
was  
good to them<sup>15</sup>

<sup>15</sup>*Which was good to them:* Which nourished them.

And  
they  
gave fruit  
up to heaven<sup>16</sup>

<sup>16</sup>*And they gave fruit up to heaven:* And the wisdom enabled the person to live a higher level of life.

Which  
was  
good to it.<sup>17</sup>

<sup>17</sup>*Which was good to it:* The "it" is "earth." The higher we live, the more fertile our earth (receptive, reflective consciousness).

And  
it  
came  
Some  
60 per measure  
And some  
120 per measure.<sup>18</sup>

<sup>18</sup>*60 per measure – 120 per measure:* Some wise insights generated more of a fulfilled life than others.

This parable by Jesus is about each of us. We receive inspiration continually. We only hear those ideas and integrate them when we put them in our “earth” (our receptive, reflective consciousness). We do that on the Soul Way.

We are fertile earth when we are open to being upset by new, inspired ideas. They often confront us with our limitations and faults and show us how we can evolve to higher levels of fulfilled living.

When we are “land,” we are unreceptive, unreflective consciousness on the Mind Way. We are not unconscious, but semi-conscious, living out automatically our former beliefs and habits.

In the parable, we are “land” when we are the hard, traveled way, that is, when we automatically think the ideas given to us from society. We are also “land” when we are closed-minded, that is when we are a “rock.” And finally, we are “land” when we are “thorns,” that is when we are attached to beliefs, people, and things. In those ways, we make other people and things more important than growing in wisdom.

## **BACK TO THE ALLEGORY**

**There went up a mist from the land, and it watered the whole face of the earth.**

“To water” in the Bible is “to inspire.” A “mist,” then, are tiny seeds of inspiration. The mist rises from our inner semi-conscious “land” when we pay attention to it. We then plant the inspired seeds in our consciousness (“earth”) where we can reflect on them and use them to change our lives.

A “face” is one’s unique manifestation of one’s soul. As we become more conscious, our face changes.

**There went up a mist from the land, and it watered the whole face of the earth.** Wisdom rose from our unreflective semi-consciousness, and it inspired our entire reflective consciousness.

**Being-Gods formed a person of the dust of the earth and breathed into his nostrils the breath of life.**

**Being Gods formed a person:** The Hebrew word here for “person” is “adam.” It can mean “person,” a “human being,” “mankind,” or “man.” Many translations read: “Being-Gods formed Adam.” But “adam” is *not* a proper name. *No one in the allegory is named “Adam,”* nor do we know at this point in the allegory whether the person is a man or woman.

(In my book, *The Semitic Secret*, I present the evidence that the one instance of the name “Eve” in the Allegory was not in the original composition. *Thus, there is no one named either Adam or Eve in the Allegory.*)

**Being-Gods formed a person of the dust of the earth:** “Dust” is a tiny bit of receptive, reflective consciousness.

**Being-Gods breathed into his nostrils:** A “face” is the presentation of one’s unique self to the world. In the center of one’s face is one’s “nostrils.” Metaphorically, the spirit of a person enters and exits through the nostrils. For example, when one’s nostrils flare, the air rushes in and out in anger. When one is peaceful, the air enters and exits slowly and peacefully. One’s face changes depending on the nature of the spirit that enters or exits our nostrils.

**Being-Gods...breathed into his nostrils the breath of life:** Spirit took some divine life and made the person come alive as a son or daughter. Thus, Eve tells us that she observed that at our core, we are *divine*. She maintains that there are *not* two kinds of life, divine life and human life. Each of us possesses a “face,” that is, a unique, soul version of the same divine life.

**Being-Gods formed a person of the dust of the earth and breathed into his nostrils the breath of life.**

*The historical interpretation:* Spirit made the first person on earth of reflective consciousness and then, gave him human life.

*The first-level allegorical meaning:* Every child is born with receptive, reflective consciousness, and divine life.

*The second-level allegorical meaning:* In each moment, each of us may choose to become more reflectively conscious of our soul’s divine life.

## JESUS VS. CHRISTIAN THEOLOGY

Christianity distinguishes divine life from human life. In contrast, Jesus observed that we each at the soul level are divine. He says that in the following poem from *The Gospel of Thomas* (Saying 3b):

When  
you  
should know yourselves,<sup>1</sup>

<sup>1</sup>*When you should know yourselves:* When you should know the real you...

Then  
they  
will know you<sup>2</sup>

<sup>2</sup>*Then, they will know you:* Then, people will see a radical difference in you.

And  
you  
will realize<sup>3</sup>

<sup>3</sup>*And you will realize:* And you will possess external confirmation.

That  
you  
are  
sons  
of the Father

Who  
lives.<sup>4</sup>

<sup>4</sup>*That you are sons of the Father, who lives:* That you are divine sons and daughters of Spirit who lives in you.

In this poem, Jesus does *not* say that he is *not* the son of Spirit (God). Instead, he says that we are *all* born as sons and daughters of Spirit. We know that when we know ourselves.





**EXERCISE:****QUESTIONS FOR REFLECTION:**

1. When you, the reader, embrace a new-born child, do you sense that you are holding a human being with a core-life different from divine life or a person with a unique version of divine life?
2. Recall that there are two ways to live: in the Dark Experience on the Way of the Mind and in the Light Experience on the Way of the Soul. Eve and Jesus looked carefully at a child and saw divine life. That presents a problem: How could we who were born with divine life possess a Dark Experience?

**MY ANSWERS:**

1. When you, the reader, embrace a new-born child, do you sense that you are holding a human with a core-life different from divine life, or a person with a unique version divine life? **My answer:** When I am alive and enlightened in the Light Experience, I experience divine life in everyone and everything.
2. Recall that there are two ways to live: in the Dark Experience on the Way of the Mind and in the Light Experience on the Way of the Soul. Eve and Jesus looked carefully at a child and saw divine life. That presents a problem. How could we who were born with divine life possess a Dark Experience? We will read Jesus' answer to that question in *The Gospel of Thomas* (Saying 24):

The Light  
exists inward  
of a man  
of light<sup>1</sup>

<sup>1</sup>*The Light exists inward of a man of light:*  
The divine light exists in a person.

And  
he  
comes to be light  
to the world,<sup>2</sup>

<sup>2</sup>*And he comes to be light to the world:* A  
divine light-infused person comes to be  
the light guide for those on the Way of the  
Mind in the Dark's Experience.

All  
of it.<sup>3</sup>

<sup>3</sup>*All of it:* When a person presents divine life to others, he manifests not a likeness of Spirit, but complete divine life. E.g., When we see the light in a child, we see God.

If  
he  
does  
not come to be light,<sup>4</sup>

<sup>4</sup>*When he does not come to be light:* When a person chooses not to be the light that he is in his soul...

The darkness  
is  
he.<sup>5</sup>

<sup>5</sup>*If he does not come to be light, the darkness is he:* If a person does not live out the divine life that he is at his core, he chooses to be a dark false self on the Mind Way.

In this poem, Jesus uses the terms “light” and “darkness” to describe two ways to be in the world.

The question we are asking: “How can a person who is divine light become darkness?” In this poem, Jesus’ answer is this: To the degree that we do not live who we essentially are, to that degree, we live a false life. *Thus, to be fully alive in the Garden (Light) Experience, we need to be who we are.*

Jesus, unlike most Christian theologians and clergy, does not say that to be full of light, one needs to embrace Christian doctrine or any other religious system. For Jesus, a person is born “saved,” “whole,” “perfect,” and “sinless.” He does not need a baptism cleansing of original sin. To be fulfilled in the Garden, he only needs to stop being false and return to his birth state. (Eve will explain later how we do that).

## BUDDHA AND BEING YOURSELF

Throughout the book, I want to show that Jesus and Buddha usually agree when they teach how to live the Soul Way. Jesus has said that to be what we are, divine life, we need to know ourselves. Below, Buddha (Ch. 2) says the same thing with his metaphors:

The master  
watches<sup>1</sup>

<sup>1</sup>*The master watches:* An evolved, light person observes his every thought and emotion to know himself (this is what Jesus said).

And  
he  
is clear.<sup>2</sup>

<sup>2</sup>*He is clear:* He is singly himself and not false.

How joyful  
he  
is<sup>3</sup>

<sup>3</sup>*How joyful he is:* How joyful he is to be himself and not false.

For  
he  
knows that wakefulness  
is  
life.<sup>4</sup>

<sup>4</sup>*He knows that wakefulness is life:* He understands that one must be fully conscious of who he is to live in the Light Experience.

So wake up,  
reflect,  
watch.<sup>5</sup>

<sup>5</sup>*So wake up, reflect, watch:* So know yourself.

Work with diligence  
and  
attention.<sup>6</sup>

<sup>6</sup>*Work with diligence and attention:* Confront your falseness and live your real self.

Live on the Way  
And  
the light  
will develop in you.<sup>7</sup>

<sup>7</sup>*Live on the Way, and the light will develop in you:* Live on the Soul Way, and you will become the light that you are.

Like Jesus, Buddha taught us that to grow in light, we need to know ourselves. In that way, we can choose to be who we are. A person who does not know himself will wander through life in darkness, that is, by being a false self.

**The Garden Allegory continues** with further descriptions of who we are (Gen 2:15):

*Being-Gods  
took the person*

*And  
put that one  
into the Garden  
of Eden  
to nourish it  
and  
to guard it.*

**Being-Gods took the person and put that one into the Garden of Eden (“Eden” means “Pleasure”).**

*The historical interpretation:* Spirit chose (“took”) the first person on earth and birthed him (“put that one”) into a physical Garden of Pleasure.

*The general allegorical meaning:* Every child is born in the Garden of Pleasure (in the Light Experience).

*The practical, personal allegorical meaning:* At any time, each of us may use Spirit inspiration to take ourselves out of the Dark Experience and put us in the Light Experience.

**Being-Gods took the person and put that one into the Garden of Eden to nourish it and to guard it.** Our job for the rest of our lives is to “nourish” the Garden Experience (the Light Experience) and to “guard” it.



**EXERCISE:****QUESTIONS FOR REFLECTION:**

1. How do you “nourish” your Garden (Soul) Experience?
2. How do you “guard” your Garden Experience?

**MY ANSWERS:**

1. “How do you “nourish” your Garden Experience?” **My answer:**
  - a. I study my past Garden experiences. For example, I examine my life and identify those times:
    - i. When I was completely fulfilled without a single worry or regret,
    - ii. When I was still, living in the moment and not mentally in the past or future,
    - iii. When I was one with myself, others and my environment,
    - iv. When I was thinking and acting with confidence and ease.
    - v. When I was full of unconditional love for myself and others.
  - b. I study how I created my past Garden Experiences.
  - c. I ask Spirit to show me what I do to keep myself in the Dark Experience instead of putting myself in the Garden Experience.
  - d. I plan on how to make changes in my life to live more in the Garden.
2. “How do you “guard” your Garden Experience?” **My answer:**
  - a. I limit involvement with people who are on the Mind Way.
  - b. I decide to make being in the Garden more important than being in the Dark Experience.
  - c. I seek out others who make the Garden Experience important and learn from them how they do it.

Eve tells us that we were emotionally healthy in the Garden of Eden when we were born because we were truly ourselves. We left it because we did not possess the wisdom to guard ourselves against adults who taught us to be false. Our remembrance of the Garden motivates us to get back into it and live there all day, every day. Therefore, our model for what we seek is the light, real child, not the dark, false adult.

## OUR GOAL ACCORDING TO JESUS

In many of Jesus' parables, he taught us that we could be fully evolved and fulfilled if we would return to being a little child. Here is an example from the Gospel of Thomas (Saying 4):

He  
will delay  
not<sup>1</sup>

<sup>1</sup>*He will delay not:* The wise person will not delay seeking to live 24/7 in the Garden.

Namely  
the man  
of maturity  
in his days<sup>2</sup>

<sup>2</sup>*The man of maturity in his days:* The word "day" means a time of enlightenment. So, a "man of maturity" is an enlightened person.

To ask a little  
small child,<sup>3</sup>

<sup>3</sup>*To ask a small little child:* The wise person humbles himself to experience Garden life in a tiny child. He wants the child to teach him to be real.

He  
being  
of seven days,<sup>4</sup>

<sup>4</sup>*He being of seven days:* Biblically, the number seven means "perfection." A child is born with perfect divine life and light.

About the place  
of life<sup>5</sup>

<sup>5</sup>*About the place of life:* The wise person seeks to be one with the center of life in a child because that is where he is also one with himself and others.

And  
he  
will live.<sup>6</sup>

<sup>6</sup>*And he will live:* And he will become more his core divine life.

A child lives from his "place" of divine "life." In contrast, dark adults live from their dead, false-self center, which some call the "ego." The more we live from there, the more we suffer emotionally in the Dark Experience.

According to Eve, we die when we become what we are not. We live when we are congruent with our soul's divine life. By extension, a person in soul-oneness with himself is automatically in soul-oneness with everyone else, because everyone is a unique version of the divine soul.

We die when, unlike a child, we maintain that we are important (holy, valuable, and successful) because of our religious faith, money, things, race, nationality, appearance, title, reputation, traditions, politics, etc. We live in the light in the Garden when we identify only with who we are.

As an example, Hitler's soul essence was divine life. He chose to divide himself mentally from that experience and live many false selves when he identified with being a German national, a powerful leader, his race, his politics, etc. When he took on those false identifications, he automatically disconnected from himself and others. It was that lack of being one with others that enabled him to torture and kill without feeling their pain.

Jesus sums up the difference between the life in an adult-child and that in an adult-adult in *The Gospel of Thomas* (Saying 28):

I  
stood on my feet<sup>1</sup>  
in the midst  
of the world<sup>2</sup>

<sup>1</sup>*I stood on my feet:* Presented myself fully and strongly as a tiny child.

<sup>2</sup>*In the midst of the world:* In the midst of adults who do not live the life of a little child.

And  
I  
appeared to them  
in the flesh<sup>3</sup>

<sup>3</sup>*I appeared to them in the flesh:* I demonstrated tangibly to them how an adult could live from the center of life like a little child.

And  
I  
discovered them,  
All of them,  
drunk;<sup>4</sup>

<sup>4</sup>*Drunk:* Dark and deluded

For  
blind men<sup>5</sup>

<sup>5</sup>*Blind men:* Men who cannot use their intuition to see divine life in a little child.

They  
are in their heart<sup>6</sup>

<sup>6</sup>*In their heart:* In their intuitive love center.

And  
they  
peer inward  
and outward  
not;<sup>7</sup>

<sup>7</sup>*They peer inward and outward not:* They do not soul-observe the true nature of themselves and others.

For  
they  
have come into the  
world  
empty

<sup>8</sup>*They have come into the world empty, and they seek to go out of the world empty:* They were born as their real selves and “empty” of false selves, and they seek to die full of false selves and empty of their real selves.

And  
they  
also  
seek to go out  
of the world  
empty.<sup>8</sup>

## BUDDHA’S MODEL

Like Jesus, Buddha also tells us the importance of selecting the right model for what we hope to become in the following poem (Ch. 5):

If  
the traveler<sup>1</sup>  
cannot find a master<sup>2</sup>  
to accompany him

<sup>1</sup>*Traveler:* A person seeking to go deeper into the Light Experience

<sup>2</sup>*Master:* A person who has lost his ego (a collection of false selves) and who has become a tiny child again.

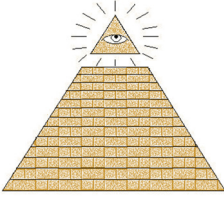
He  
should travel alone  
rather than  
with a fool<sup>3</sup>  
for a partner.

<sup>3</sup>*Fool:* An adult who is full of false selves on the Mind Way.



## SUMMARY

**THE SOUL WAY**



**THE MIND WAY**

A wise person becomes a little child again in the Garden with the wisdom to guard himself against those who want him not to be his divine self.



An Unwise person lives in the Dark Experience because he chooses to be his ego.



## CHAPTER THREE

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# THE GARDEN OF EDEN ALLEGORY: THE GARDEN COMMAND

### INTRODUCTION

Eve holds that we are born fulfilled in the Garden. She then tells us that we need to “nourish” and “guard” that Light experience. In this second part of the Allegory, she will explain that we do those two things by obeying a command that is deep in our being. Most of us are unaware that there is a natural law that tells us how to live on the Soul Way. She took the time to know herself and to articulate what we need to do and not do to get back into and remain in the Garden.

### THE GARDEN COMMAND

*Being-Gods  
commanded the person:*

*“Of the (fruit)<sup>6</sup>  
of the Tree  
(of the Knowledge  
of Life)  
in the (middle of the) Garden of Eden<sup>7</sup>  
take*

---

<sup>6</sup> *Fruit*: Implied. See: Gen. 3:2

<sup>7</sup> Eve tells us the Tree of the Knowledge of Life is in the middle of the Garden in Gen. 2:9.

*And  
eat*

*And  
eat;*

*Of the (fruit) of the Tree  
of the Knowledge  
of Good and Bad  
do  
not take*

*And  
eat;*

*And  
eat;*

*For  
on the day  
you  
eat of it*

*You  
will die*

*And  
die.<sup>8</sup>*

(Genesis 2:16-17)

**Being-Gods commanded the person:** The Garden Command is in our being. Spirit reveals it to everyone who seeks it. Often, in allegories, such commands are presented as if Spirit speaks to them from the clouds to us.

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<sup>8</sup> This translation of the Garden Command includes a few words that we do not find in our current Hebrew texts. However, I show in my book, *The Semitic Secret*, that the original was what you see above.

**Tree of the Knowledge of Life.** Rooted in our being is a way to know “life.” Two stanzas later, Eve tells us that we have another “tree,” which is a way to know “good and bad.” That is confusing. Eve, on the one hand, says that we have *two* trees or ways to know, and on the other, that we can know anything in *three* ways, as “good,” “bad,” and “life.” So, let us examine Eve’s logic.

When we know something as “good,” we also know that that something could be “bad.” Thus, to know good is to know bad and to know bad is to know good. So, that is *one* Tree (or way) of Knowing.

So now, we need to ask, “What is the opposite of knowing anyone or anything as bad and good?”



### ***EXERCISE:***

Eve says that we automatically know anyone or anything with two trees of knowledge: The Tree of the Knowledge of Good and Bad and the Tree of the Knowledge of Life.

**Question for Reflection:** When we know “life,” what are we knowing? In other words, what is the opposite of knowing good and bad?

**My answer:** To know “life” is to know all as “perfect-as-is.” This is a special way of knowing that some call “sublime knowing.”

### ***EXERCISE:***

Eve tells us that we know all in two ways: As good-bad or as life (as perfect-as-is, or as sublime).

### **QUESTIONS FOR REFLECTION:**

1. When you held a newborn baby, did you perceive that child as bad, good, perfect-as-is, full of life, or full of death?

2. When you sat beside the bed of a little sleeping one, did you perceive that child as bad, good, perfect-as-is, full of life, or full of death?
3. When you were in wonder at the beauty of a sunset, a song, or a piece of art, did you know it as bad, good, perfect-as-is, full of life, or full of death?

### **MY ANSWERS:**

1. When you held a newborn baby, did you perceive that child as bad, good, perfect-as-is, full of life, or full of death? **My answer:** Usually, whether it is a newborn child or animal, I am in awe of that little one. I see the sublime in him, and that he is full of life and perfect-as-is.
2. When you sat beside the bed of a little sleeping one, did you perceive that child as bad, good, perfect-as-is, full of life, or full of death? **My answer:** I remember the bad and good that he has done, but usually I make that knowing secondary to seeing him as perfect-as-is and full of life.
3. When you were in wonder at the beauty of a sunset, a song, or a piece of art, did you know it as bad, good, perfect-as-is, full of life, or full of death? **My answer:** I experience the sublime in those things—that they are perfect-as-is. In a type of mystical moment, I find them to be alive in a way that I cannot explain.

### **BACK TO THE ALLEGORY**

**Of the fruit of the Tree of the Knowledge of Life in the middle of the Garden of Eden take and eat and eat:**

**Fruit:** Fruit is an *experience* that results from a way of knowing. As I explained in Chapter One, we live in at any moment in one of only two general kinds of experiences: the Dark Experience or the Light Experience.

**Middle of the Garden:** Core of the Garden (Light) Experience.

**Take:** To “take” is to choose.

**Eat:** To “eat” is to take in something, enjoy it, and make it part of us.

**Of the fruit of the Tree of the Knowledge of Life in the middle of the Garden of Eden, take, and eat, and eat.** As we “eat” (enjoy) the Garden Experience, we make it part of every cell in our body. As we do that, we become deeply fulfilled.

**Of the fruit of the Tree of the Knowledge of Good or Bad, do not take and eat.** Of the Dark Experience (fruit) of the Tree that is not at the core of who you are, do not eat (enjoy it).

**For on the day that you eat of it, you will die and die.** For in the moment of free choice when you choose to enjoy the Dark Experience, you will live a type of spiritual and psychological death.

We know we have “died” when we live in the past or future. We also experience a roller coaster emotional life—from sadness to happiness, from regret to worry, from depression to out-of-body excitement, on and on. (Remember from Chapter One how Maslow, Buber, Buddha, Jesus and others described the Dark Experience).

## **EVE’S GRAND INSIGHT**

The Garden Command tells us that we *automatically* know anyone or anything with *both* Trees. We cannot stop ourselves from knowing bad and good. In other words, we automatically know All as perfect-as-is at the same time that we know All as bad and good.

While we automatically know with both trees at the same time, we can *choose* which “fruit” (experience) to “eat” (enjoy). The more we eat the Garden Experience, the more we become light in the dark world.

**That is Eve’s grand insight.** We cannot choose our knowing, but we can decide which “fruit” (experience) to enjoy.

## EVE'S THEORY OF PERSONAL EVOLUTION OR DEVOLUTION

WE AUTOMATICALLY	AS A RESULT WE AUTOMATICALLY	WE DECIDE CONSCIOUSLY OR UNCONSCIOUSLY	AS A RESULT WE AUTOMATICALLY
Know with the Tree of the Knowledge of Life and with the Tree of the Knowledge of Good and Bad	Experience both Garden Life and Light and Death and Darkness	To "eat" (enjoy) the Light Experience or the Dark Experience	Live more in the Garden Light or Die more in Darkness

## CONSCIOUSNESS AND UNCONSCIOUSNESS

To the degree that we are conscious, to that degree, we are continually aware of the dynamics in the above chart. That enables us to choose to evolve in a fulfilled life. To the degree that we are unconscious, to that degree, we wander through life and end up automatically more dead in darkness.



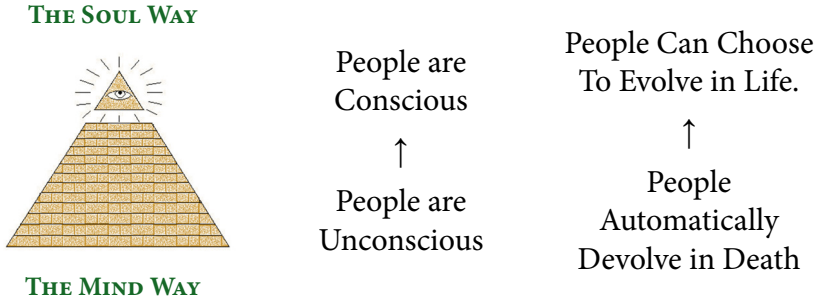
### ***EXERCISE:***

**Question for Reflection:** When you are very upset, do you know things as sublimely "life" and as "perfect-as-is?"

**My answer:** I have learned that deep-down I know things as "life;" however, that perception often is not immediately apparent to me. At those times, I can be consumed with bad and good and with death and darkness. Unless I go apart, become still in the moment, and let Spirit inspire me to know all as perfect-as-is and sublime, I will automatically choose to devolve more in death and darkness.



In situations where I have developed deep hate for someone or something, it can take me a long time to know the person or event sublimely as “life,” and “perfect-as-is.”



## JESUS AND THE TWO TREES

In *The Gospel of Thomas* (Saying 19), Jesus agrees with Eve that we know with two trees. Our challenge is to use them properly so that in every moment we can choose between their fruits (Experiences).

You  
have two trees  
in Paradise<sup>1</sup>

<sup>1</sup>*Two trees in paradise:* Two trees in the Garden of Eden.<sup>9</sup>

Which move  
not in summer  
or in winter<sup>2</sup>

<sup>2</sup>*Which move not in summer or winter:* Which are available in easy and hard times.

And  
their leaves  
are not discovered down.<sup>3</sup>

<sup>3</sup>*Their leaves are not discovered down:* Their ideas are always available.

He  
who  
will know them<sup>4</sup>

<sup>4</sup>*He who will know them:* He who will know how to use them correctly.

Will take a taste  
not  
of death.<sup>5</sup>

<sup>5</sup>*Will take a taste, not of death:* Will not sample the Dark Experience.

<sup>9</sup> *Two Trees:* Our current text says “five trees;” however, that probably is a copyist mistake.

According to Jesus, we are born into the Garden Experience eating of the Tree of the Knowledge of Life. However, eventually, we learn to eat of the Tree of the Knowledge of Good and Bad. Then, we can choose to continue to live in the Garden or in the Dark Experience.

## **KNOWING THE SUBLIME**

We can know “life” or the sublime in anyone or anything, even when faced with the most horrible events. For example, when a family member thinks of his parents going to the gas chamber during the Holocaust, he may be overcome with horror, depression, and other emotions arising from knowing that situation only as “bad.” To heal according to the Garden Command, the person must also know the sublime or perfect-as-is of those people going to their death and of the guards who are murdering them.

That is not easy to do. However, that is Eve’s secret to emotional health—to uncover the sublime in any person or event. To do that, a person must be one with Spirit, which will lead him out of his obsession with primarily knowing all as bad and good. When a person can do that, he can choose to eat the light fruit (Experience) or the dark one.

As an example, let us consider a mother who has just given birth to a deformed baby. When she sees the baby for the first time, she presents herself with two fruits: the Dark Experience (anger, grieving, depression, etc.) and the Garden Experience (oneness with the baby, joy, stillness in the now, etc.). She then chooses which experience to eat (enjoy). One will lead her and her child to fulfillment and life, the other, to them devolving into emotional misery and death.

That mother may not experience the Garden Experience with her baby immediately. She may need to retreat and wait for inspiration to guide her into the Garden. Slowly, Spirit will reveal how to love the child unconditionally. Then, if she persists, she will be led to guard herself and the child against people who see the child differently.

## CHILD DEVELOPMENT

After birth, most babies seem to choose most often to eat the life fruit rather than the dead one. Gradually, though, adults teach the child that he is “bad” if he does not possess certain things, believe the true religious faith, possess the proper skin color, looks, behaviors, social standing, etc. Each time the adult tells him that he is “bad,” to remain in the Garden, he must choose to reveal himself and others as perfect-as-is.

Those children who submit to adults’ false values become divided between their core, real, divine self, and the false selves they have adopted. When they do that, they experience that divide within as anxiety, worry, and fear arising out of pretending to be what they are not. Eve, Jesus, and Buddha call that state living “death.” It is the Dark Experience.

Jesus associates inner division with the Dark Experience many times in *The Gospel of Thomas*. An example is in Saying 61:

“When  
he  
should come to be  
destroyed<sup>1</sup>

<sup>1</sup>*When he should come to be destroyed:*  
When he should destroy his false selves.

He  
will be full  
of light.<sup>2</sup>

<sup>2</sup>*He will be full of light:* He will be full of  
divine light.

When  
however  
he  
should come to be  
divided<sup>3</sup>

<sup>3</sup>*When, however, he should come to be  
divided:* When one should come to be  
divided between his real and false selves,  
and between his real self and the real  
selves of others.

He  
will be full  
of darkness.<sup>4</sup>

<sup>4</sup>*He will be full of darkness:* He will full of  
living death.

## **BUDDHA AND THE WISE**

Buddha (Ch. 7) agrees with Jesus:

*The wise man  
becomes a light  
pure, brilliant, and free.*

Most, if not all, children, hate division and death. But then, they learn how to distract themselves from their emotional pain. Later as adults, they will call their agonizing death experience “normal.” When that happens, the Garden experience will become more of a vague memory.

Buddha taught that a wise person recognizes that as a child, he was taught by adults to enjoy the fruit of the Tree of the Knowledge of Good and Bad. Those caretakers gave him lessons about how to eat the feelings that come from thinking he is better than others because of his faith, his appearance, his intelligence, his class status, his skin color, his race, his . . . on and on. The wise person then destroys those illusions about himself to be “light, pure, brilliant, and free“ in a dark and dead world.

## **EVE’S EMOTIONAL HEALTH SECRET**

Eve tells us that when we eat the fruit of the Knowledge of Good and Bad, we enjoy the experience of depression, anger, regret, worry, loneliness, and other emotional lows and false highs. If we did not have some sense of pleasure with those experiences, we would not choose them. Thus, *we always choose between two types of enjoyments: the Garden Experience and the Dark Experience.* The Garden may not be right in front of us; however, if we destroy our illusions, it will come forth. Then, we can choose it.

Thus, the secret to emotional health (for which governments are spending billions today) Eve discovered over four thousand years ago. It is the Garden Command. Today, few people know that. Consequently, patients spend a lot of money and time with therapists who do not teach them how to eat of the Tree of the Knowledge of Life.

***EXERCISE:***

**Question for Reflection:** Remember a personal tragedy. Did you know it as bad, good, perfect-as-is, full of life, or full of death?

**My answer:** My immediate reaction was to know the event and those who caused the tragedy as very bad. I enjoyed eating that darkness.

***EXERCISE:*****QUESTIONS FOR REFLECTION:**

1. Identify someone who is, in some way, your enemy. Know that person with the Tree of the Knowledge of Good and Bad. In other words, primarily focus on the good and bad in that person. Then, enjoy the Dark Experience. How do you like your life?
2. Now, know that person with the Tree of the Knowledge of Life. In other words, go apart, become still, and let Spirit guide you to know your enemy as perfect-as-is who does good-bad things. Then, enjoy the Garden Experience. How do you like your life?

**MY ANSWERS:**

1. Identify someone who is, in some way, your enemy. Know that person with the Tree of the Knowledge of Good and Bad. In other words, primarily focus on the bad in that person. Then, enjoy the Dark Experience. How do you like your life? **My answer:** On one level, I enjoy feeling superior to the other person. On a deeper level, I am miserable.
2. Now, know that person with the Tree of the Knowledge of Life. In other words, go apart, become still, and let Spirit guide you to know your enemy as perfect-as-is who does good and bad things. Then, enjoy the Garden Experience. How do you like your life? **My answer:** I like my life and myself, in other words, I enjoy eating the Light Experience.

**EXERCISE:****QUESTIONS FOR REFLECTION:**

1. Identify a person you know well who strongly lives death.
2. Identify a person you know well who strongly lives life.

**MY ANSWERS:**

1. Identify a person you know well who strongly lives death. **My answer:** Whoever that person is, at some level, you do not feel comfortable around him. He brings you down. He does not model how you want to live.
2. Identify a person you know well who strongly lives life. **My answer:** Whoever that person is, at some level, you feel at home with him. He raises your spirits. He is either a child or an adult who lives from his child-center.