



**THE MESSIAH'S
UNREALIZED REVOLUTION**
DISCOVERED IN THE GOSPEL OF THOMAS

His Soul-Way Out of Religious Conflicts
And Into Personal & Global Peace

Robert W. North, Ph.D

THE MESSIAH'S UNREALIZED REVOLUTION

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In *The Messiah's Unrealized Revolution Discovered in the Gospel of Thomas*, Scholar and Therapist Dr. Robert North draws on his discovery of the intricate organization and meaning of the Gospel of Thomas. With that information combined with Jesus' parables and core sayings in the New Testament Gospels, he shows us that Jesus taught a shocking, unknown, revolutionary "Way" to develop oneself personally and spiritually. It is Jesus' real message, not the one taught by Christianity. North calls it, The "Way of the Soul." It is a non-dogmatic practice rather than a belief system.



In *The Messiah's Unrealized Revolution*, Dr. North presents:

- The history of the discovery of the Gospel of Thomas in 1945.
- Jesus' practical, foundational character development method that everyone seeks. Mental health professionals will discover the unified theory that has eluded Freud, Jung, and others. Atheists, Agnostics, and Skeptics will see how they also may follow Jesus' paradigm-shift gospel without compromising themselves.
- A detailed presentation of the differences between Jesus' and Paul the Apostle's teachings.
- An explanation of the meaning of the metaphors used in Jesus' Poems and in many books of the Bible.
- Evidence that Jesus composed the Gospel of Thomas and an explanation of why it was hidden.
- The shocking solution to the conflicts between religious sects that we see today. If we lived Jesus' gospel, all of the suffering we see today in the Middle East and throughout the world would cease and a new era of peace would reign.
- Evidence that Jesus was the Messiah and what to expect from his Second Coming.
- A primer for immediately practicing Jesus' Way of the Soul.
- A Self-Assessment that enables the reader to measure his development on the Way of the Soul.



THE MESSIAH

Behold a white horse!

*And
its rider
had a bow,*

*And a crown
was given to him,*

*And
he
went out conquering
to conquer.*

*And
the armies of heaven,
followed him
on white horses,*

*They
arrayed in fine linen
white and pure.*

Rev 6:2, 19:11,14

White Horse = Heavenly Power
Rider = Second Coming of the Messiah
Armies = Those on the Messiah's Way

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By

Robert W. North, PhD

WAY OF THE SOUL
www.7771.org

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P R E F A C E

In 1945, some Egyptian farmers discovered a huge, buried vase near Nag Hammadi, Egypt. Historians believe it was hidden by Christian monks in the 4th century, and that it probably contained portions of their library that they wanted to protect and preserve. Among the books was one entitled the “Gospel of Thomas.” This Book begins with the remarkable statement that Jesus was the Book’s author, speaking its words to a scribe by the name of “Thomas.” Within 10 years of its discovery, scholars were able to divide the book into 114 “sayings,” about half of which we read in some form in the New Testament. These and later scholars could not find any organization to the book; therefore, they concluded that it was largely a “collection” of sayings put together in the 1st or 2nd century.

About 18 years ago, living in a cabin in the desert outside of Santa Fe, New Mexico, facing a late life “meaning crisis,” I sensed that I should fully immerse myself in the study of the Gospel of Thomas. Prior to that, I had studied for the priesthood as a Jesuit to seek and proclaim the real Jesus. However, after many years of deep study, I could not find him or his practical answers to my inner turmoil in Catholic theology.

After I left the Jesuits and after I earned a Ph.D. in Counseling at the University of Florida, I continued with my study of scripture hoping to find “the real Jesus.” My Biblical scholarship specialty became the unearthing of the “signals” that ancient Semitic authors imbedded in their writings to tell us how to organize and interpret their works. Our present chapter, verse, paragraph, sentence, and stanza organization was imposed by translators and printers 400 to 500 years ago. When we use the artificial schemes they imposed, we do *not* read the text as the original authors intended.

Sitting in my cabin and reading Thomas using the learned ancient “Semitic signals, I could see that it was not a “collection” of sayings as scholars claimed, but a highly organized book. After I read it a second time, I was thrilled to exclaim, “This is the real Jesus. What a revolutionary message! The world needs to hear this now. If everyone lived this Gospel, all religious conflicts would end; and furthermore, I see a way out of my existential crisis!”

And so, with the help of colleagues I have spent years unearthing Jesus’ core message in Thomas while cross checking the discoveries with his New Testament parables and main sayings. This is one of a series of books that present the results of our exploratory expedition. Our conclusions:

- The Gospel of Thomas is a coherent, intricately organized book of 131 wisdom poems, not 114 “collected” sayings as scholars have thought. About half of them are more ancient versions of Jesus’ parables and sayings in the New Testament.
- Jesus probably *composed* the Gospel of Thomas. It is unlikely that anyone other than Jesus could have understood his sayings and parables so well that he could intricately organize them into a coherent Book.
- The Gospel of Thomas chapters are in the form of a Semitic literary style called a “chiasm” or “arch.” You read the first chapter, then the last parallel chapter, then the second, and then the second from the last, and so on. The main concept is in the keystone (center) Chapter Eleven.
- When this new knowledge of Semitic signals is applied to the books of the Bible, it discloses the true organization of these books. They contain major and minor divisions, and within them, a type of Semitic poetry, not the columns of prose we read today.
- The newly discovered Semitic signals tell us how to read the text to understand the meaning of metaphors and passages. Most of the words and phrases such as “ark,” “wilderness,”

and “walking on the sea” are primarily metaphors and not physical objects and actions. Further, many of the books should be read as pure allegories, or allegories that rely loosely on some historical information. They are not pure histories.

- The organization of most Biblical books and passages tell us how to understand the author’s *embedded* dictionary and commentary. Thus, we have less need for external dictionaries and commentaries, and we can check the basis of current theology and interpretations.
- The organization of most Biblical books and passages is so tight that it betrays when a later copyist deleted or added text. Thus, we can correct ancient manuscripts.
- The Gospel of Thomas *combined* with Jesus’ sayings in the New Testament fully explains his revolutionary, hitherto seemingly unknown, shocking “gospel” (Mk 1:14), “way” (Acts 9:2), and method for knowing the “will of God” (Mk 3:35). I call Jesus’ approach, his “Way of the Soul.” Its three major principles that he discovered through direct observation of his experience of people and nature:
 1. We were born saved, innocent, pure, perfect, one with ourselves, others, plants, and animals; and *full* of the life of God.
 2. We became “divided” from our real selves and from our brothers and sisters when we allowed adults to convince us that we were “good” when we blindly believed their religious and social dogma and “bad” when we did not. Jesus calls this way of thinking, psychological “death.”
 3. We become “one” again with ourselves, everyone and everything by making the ideas of authorities (clerics, parents, politicians, peers, professors, authors of scriptures, therapists, etc.) *secondary* to listening to our common soul-Voice which will guide us unerringly to peace and fulfillment. When we do that, we become more

fully “alive” by returning to being an all-loving child, but with the wisdom to guard ourselves from people who want us to be what we are not.

- Jesus' Way of the Soul is an expansion of Abraham's Covenant. Jesus criticized the Way of Moses, and by extension, all dogma-indoctrinating religions and institutions, which are what I call, the “Way of the Mind.” Neither Jesus nor Abraham established a dogma-indoctrinating religion. Instead, they taught people to listen to and live from their soul-Voice. Their goal was to empower people to make their own decisions, not to control how they thought and acted.
- Jesus' revolutionary message is one that people attached to dogma-indoctrinating religion, to tradition, and to religious and secular authoritarian control would find not only hard to live but to be a deep personal and social threat. That would explain what motivated religious and secular authorities to murder him, why his followers hid Thomas, why they established many conflicting communities each with their own convenient interpretation of his message, why Paul the Apostle never quoted him, and why the Nicene Creed contains no statements from Jesus' parables and core sayings. As a result, most people today do not understand that dogma-indoctrinating Christianity is not the true gospel of Jesus.
- There are two forms of most religions: one part that is dogma-based, and the other, that makes soul-knowing primary. We often call the first “organized religion” and the second, “mystical religion.” Jesus expanded upon and concretely systematized the latter. He was critical of the former.

SUMMARY

Jesus was a therapist, not a theologian, cleric, or nationalistic zealot. In Thomas, he lays out a theory of personal development that is a universal “Way” for everyone—including Atheists. Therefore, he was the Messiah who proclaimed the paradigm-shift solution for personal and world peace that we need today.

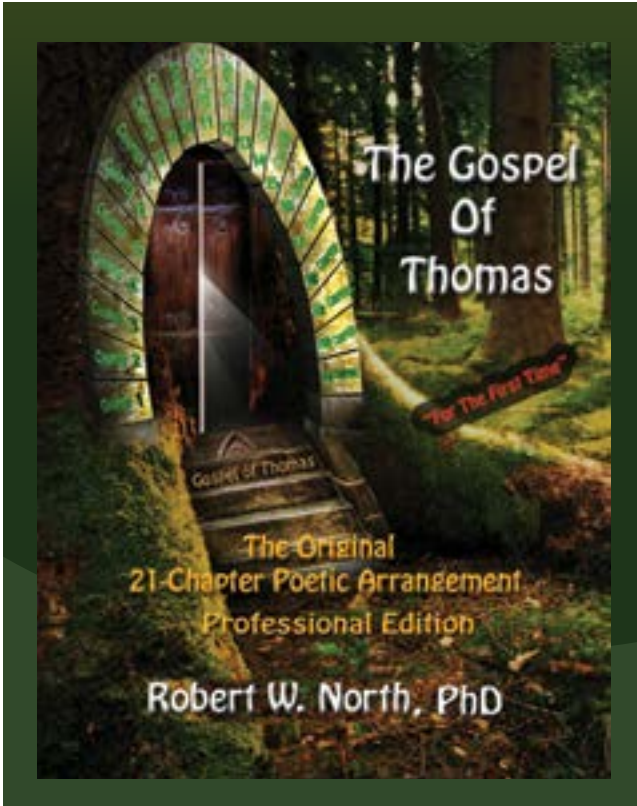
THE MESSIAH’S UNREALIZED REVOLUTION

In this book you will find:

1. 53 of Jesus’ wisdom poems, explained from the full Gospel of 129 poems. I selected those poems and organized them so that they explain the main elements of his theory of personal development,
2. A comparison of Jesus’ message with that of the Apostle Paul, which forms the basis of Christian theology,
3. An Overview of Jesus’ Unknown Revolutionary gospel,
4. A Primer for living Jesus’ Gospel, and
5. A Self-Examination that enables the reader to measure his progress on Jesus’ “Way,”
6. Evidence that Jesus was the Messiah with a message that, if lived, will bring unity to the world fractured by religious conflict, and
7. Evidence that Jesus composed the Gospel of Thomas.

COMPANION BOOKS:

Two companion books are available that present the entire Gospel of Thomas in its 21-chapter poetic organization. One is a Professional Edition and the other a Standard Edition.



In both books you will find 131 of Jesus' Poems presented side by side in parallel with a full explanation of the poem's metaphors. The Professional Edition contains over 200 pages of Appendices for the serious Bible Student who wishes to understand Semitic Parallelism—the method I used to determine the organization of this Gospel. In the course of explaining Semitic Parallelism, I show that the organization of sections of Genesis and the Gospel of Mark can be determined using the same principles. When employed, the true meaning of those Bible sections emerge. As a result, the Professional Edition Appendices teach one to read the Bible in an entirely different, highly organized, and vastly more accurate way.

ADDITIONAL MATERIALS

- The digital version for electronic reading devices, tablets, phones and computers can be purchased *only* at www.7771.com. Software provided by book sellers, such as Amazon, cannot display the complicated layouts of these books.
- The companion books and forthcoming training materials can also be examined at www.7771.org.
- You may also register your interests at that site. We will be establishing forums for people to connect with others on Jesus' Way, offering free video and other guides and providing a bookstore for other authors who teach his Way.
- I and my colleagues welcome any feedback. If you wish, please contact us at www.7771.org.

ABOUT ROBERT NORTH

Robert North was a former member of the Society of Jesus (Jesuits). There he was educated in the classics, history, the humanities, and philosophy. After he left that order of priests and brothers, he earned a Ph.D. in Counseling at the University of Florida. While working in several colleges and universities, he continued the scripture scholarship that he began as a Jesuit. His focus has been on discovering the Semitic Principles used by the authors of the *Bible* and the *Gospel of Thomas* to organize their works.

OVERVIEW

INTRODUCTION

You are about to read a book of Jesus' wisdom poems. Because each could be considered a tree in a forest of meaning, and because it is easy to get lost in those trees and never see the forest, I am providing a brief Overview of Jesus' gospel or core message.

As you will see, Jesus' gospel is largely unknown. It has been misinterpreted since before he died. Theologians, clerics and others throughout the last 2000 years have misconstrued his intentions so much that people love the man without understanding his radical "way" (Acts 9:2). They think they are following him when, in fact, they are actually and unknowingly following what he criticized. Therefore, I will outline the key differences between what Christianity in general presents as Jesus' gospel with what you will understand it to be once you have read his wisdom poems.

THE WORLD VERSUS THE KINGDOM

Jesus observed that we can live in one of two "ways." Each has its own logic and core principles. One is the *normal* "way" that you perceive around you every day and that you probably live. The other is *hidden* behind our unwillingness to know it. In the *Gospel of Thomas* and in the New Testament (NT) Gospels, Jesus calls the hidden "way," the "world" as we see in Chapter 21, Poem 4 (Saying 110):

*Jesus
said this:*

Whoever
has discovered the world¹

¹ *Whoever has discovered the world:* Whoever has seen the difference between the normal "way" lived by most people and the "hidden way"...

And
he
comes to be
rich²

Let him
abdicate
from the world.

² And he comes *to be rich*: And he comes to be wise on the hidden “way”...

³ *Let him abdicate from the world*: Let him no longer live and rule himself on the normal “way.” Let him instead, live on the hidden “way.”

Jesus composed his parables, sayings and poems to disclose the hidden “way” and to teach people how to live it. That is his true gospel. He says that in Chapter 21, Poem 1 (Saying 108):

*Jesus
said this:*

Whoever
drinks out
of my mouth¹

Will come to be
in my way²

And
those things³

Which
are
hidden⁴

Will appear
to him.⁵

¹ *Whoever drinks out of my mouth*: Whoever listens to me and nourishes himself with my wisdom.

² *Will come to be in my way*: Will follow the hidden “way”

³ *Those things*: Those words, insights, concepts, logic about the hidden “way”

⁴ *Which are hidden*: Which one hides from himself when he thinks that the normal “way” of the “world” is the only “way” to live.

⁵ *Will appear to him*: Jesus promises that if one ponders his wisdom poems while both opening himself to living an entirely different “way” and with a willingness to abandon the “world,” the hidden “way” logic, values, and insights “will appear to him.”

In this poem, Jesus communicates a law of the universe: He who seeks the hidden way will find it. He implies that we are soul-connected to a universal intelligence that responds to us when we truly abandon our former normal “world” beliefs, become open, and ask for the wisdom to live differently.

Jesus calls the hidden “way,” the “Kingdom” in Chapter 21, Poem 7 (Saying 113).

*His disciples
asked him:*

“The kingdom¹

It
is coming
on which day?”²

*Jesus
responded:*

“The kingdom³

It
comes
not in watching.⁴

They
will say
not this:

‘Behold here

Or
Behold there.’⁵

Rather
the Kingdom
of the Father⁶

It
is spreading
upon the earth^{7 8}

And
men
peer
not upon it.⁹

¹ *Kingdom*: For the disciples: The “kingdom” is a Jewish country that will exist after the Messiah drives out the Romans. It will be a re-stored, evolved “kingdom,” patterned after the one ruled by King David (Daniel 8:17-19).

² *Day*: In the Bible, a “day” is a moment or period of enlightenment. A “night” is the opposite. The disciples want to know when the enlightened Messiah would fulfill the prophecies that he would cleanse the temple of false teachings and bring everyone on earth into one government and into the worship of the one true God (Isaiah 2:4; 9:5-10; Mal. 3:2; 4 Ezra 7:113; Zech 6:13; Ezek. 37: 21-24).

³ *Kingdom*: For Jesus, a “kingdom” is the “hidden” “way” to live. In it, one rules over himself and his interactions in a manner entirely different from the normal “way.” The “Kingdom” is not physical territory. It is a way of being with oneself and with things, plants, animals and other people. It is the extraordinary fulfilled life that we all unconsciously seek.

⁴ *It comes not in watching*: The kingdom will not come because you disciples stand around watching for what you could not recognize from your normal “world.”

⁵ *They will not say “Behold here...”* Those who are satisfied with the normal “world” will not be able to see the alternative Kingdom way of living.

⁶ *Kingdom of the Father*: The hidden Kingdom is the way God lives. Those in the “world” project false notions on God. They do not understand how the Father lives. (In other poems, Jesus calls God his “Mother.” He experiences two persons in God.)

⁷ *Earth*: Metaphorically, in Thomas and in the Bible, “earth” is our reflective consciousness.

⁸ *It is spreading upon the earth*: Hidden people are living the hidden Kingdom all over the planet because of their enlightened consciousness.

⁹ *Men peer not upon it*: Unenlightened people of the “world” do not see the alternative Kingdom way to live.

Jesus was not trying to heal the normal “world.” That would be like healing cancer so it can continue to live in the body. Rather, He wants us to abdicate from the “world,” and all of its rewards, drama, conflicts, values, principles, logic and relationships, to live in the Kingdom.

Now, I am going to ask you to consider something that I will not prove in this short Overview, but will prove in the rest of this book. The alternative hidden “way” of living that Jesus calls the “Kingdom” has been discovered by wise people before him. Also, it is being discovered today by people who are sick of the normal “world.”

For example, the author of the Garden of Eden allegory discovered the hidden “way” and called it the Garden of Eden. He called the normal “world,” “Nod,” which means, the “way of Wandering.” In the Abraham allegories in the Bible, the author calls the normal “world” the “land of your Father,” “a foreign land” and “wilderness.” He calls the alternative “hidden” “way” the “land that I (God) will show you,” which has come to be called, the “Promised Land.” The word “land” means “consciousness.” So Abraham left one kind of consciousness to live another.

Buddha in his *Dhammapada* calls the normal “world,” the “world of confusion.” The alternative is the “world of clarity” which is on the other “side of the river” of “passions.” The latter has become known as “Nirvana.”

The words “Kingdom,” “Garden of Eden,” “Promised Land” and “Nirvana” are metaphors for the same hidden “way” of living. It is how we will find personal fulfillment in any situation. In contemporary terminology, it is the way to mental health and abundant life. These authors recognized that we will be emotionally sick forever if we live in the “world,” “Nod,” the “wilderness,” and on this “side of the river.” In other words, the conflicts that we see today in ourselves, our families, between groups, between religions, and between nations will never end unless most live on the hidden “way.”

I am presenting in this book and in those accompanying it that Jesus composed the *Gospel of Thomas* to present his understanding of the hidden “way” and how to live it. He expanded upon the insights of the ancient authors. I also show that Christian theologians, beginning with Paul the Apostle and the Evangelists, either did not understand Jesus’ gospel or deliberately hid it because it upset their normal religious, traditional “world.” I also explain that Jesus followed Abraham, and that most Jews, Christians and Muslims do not.

Now, I will compare the normal “world” and the hidden “Kingdom” using Jesus’ poems from the *Gospel of Thomas*.

ORIGINAL SIN VERSES THE LIGHT

Most Christians believe that people inherit original sin from Adam and Eve who long ago disobeyed God in the Garden of Eden. To remove that sin, they go through a baptism ritual. To maintain their purity, they believe in a creed.

When Jesus observed a new born child, he saw divine light, not original sin. He says that in the following poem from Chapter 3, Poem 3 (Saying 24):

*Jesus
said this:*

“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 God.

And
he
comes to be
light
to the world ²

² *He comes to be light to the world:* A tiny child is the light in the world. The “world” is people living in darkness.

All of it. ³

³ *All of it:* A little child lives the divine in very way. He possesses the ability to know as God knows and to live as God lives.

If
 he
 does
 not come to be
 light ⁴

The darkness
 is
 he" ⁵

⁴*If he does not come to be light:* If a person does not live out what he is, and instead, lives the darkness of society...

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

That is a shocking poem. Few look at another person and see God. However, Jesus observed a child and child-like adults and saw divinity, not original sin. He never distinguishes between divine and human life. For him, plants, animals and human beings live the life of God. Humans may fully live that life, as does a little child, by being himself. Or he can obscure that life by being unreal or false. That is why Jesus says, "If he does not come to be the light" that he is, "the darkness is he."

Current Christian theology teaches that Jesus possessed both divine and human life. Jesus never said that. Current Christian theology teaches that we are born with an original sin—an overwhelming propensity to be evil. Jesus disagrees. Christian theology teaches that original sin is passed down to further generations genetically and spiritually. That is a foreign idea to Jesus. Christian theology teaches that our "original sin" needs to be removed by baptism if we are to live a good life now and after we physically die. That notion is not present in any of Jesus' parables, core sayings (those found in three or more NT *Gospels*), or in *Thomas*. Christian theology teaches that one needs to believe in Jesus' redemptive death on the cross, in his resurrection, in his future coming judgment, and that he was the Messiah (Christ) to be "saved." Jesus never taught those concepts.

For Jesus, the only sin we can commit is to not be our essential core life. To the degree that we do not live it, we live a false, dark version of our real selves.

He never says that anyone is evil. He does not observe that. Rather, he contemplated both the process of obscuring the light that we are and the process of becoming again our real selves. Describing that human de-evolution and evolution is his gospel, his core message.

Christians believe that Jesus was the *only* Son of God. Jesus disagrees as we see in Chapter 21, Poem 5 (Saying 3b):

*Jesus
said this:*

When
you
should know yourselves¹

¹ *When you should know yourselves:* When you should recognize and leave your false selves and know your real selves...

Then
they
will know you²

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

And
you
will realize³

³ *And you will realize:* And you will have external confirmation...

That
you
are
sons
of the Father⁴

⁴ *That you are sons of the Father:* That you are sons and daughters of God.

Who
lives.⁵

⁵ *Who lives:* Who lives the same life that is your soul essence.

In this poem, Jesus does not say that he is not God, but that that in essence we are all the life of God. We have the ability to not live that life and instead live the normal life that we see all around us. Thus, he observed that at our core, all of us are Gods. We simply choose not to evolve on the hidden “way” to be that life fully.

Jesus says that radical message in another way in his Child Poem, Chapter 2, Poem 3 (Saying 4):

*Jesus
said this:*

He
will delay
not¹

¹ *He will delay not:* A person who realizes that he lives a false dark self will not delay trying to find the way back to being the light that is his soul.

Namely
the man
of maturity
in his days²

² *The man of maturity in his days:* The man who has become wise by living on the “light” hidden “way.”

To ask a little
small child³

³ *To ask a little small child:* The wise person does not seek his core, light self in other dark adults, no matter how educated or prestigious they may be. Rather, he humbles himself to experience the pure light in a tiny child. He wants the child to teach him to be real.

He
being
of seven days⁴

⁴ *He being of seven days:* Biblically, the number seven means “perfection.” A child is born with perfect soul-light.

About the place
of life.⁵

⁵ *About the place of light:* The wise person seeks to know and be the light center that he experiences in a tiny child.

And
he
will live.⁶

⁶ *And he will live:* If a person gets out of his head and soul-experiences the life in a child, he may become that life and light.

Jesus experiences the child as living from the center of “life” and “light.” In contrast, adults living the normal “world” are dead and dark. That child does not need baptism. He does not need to believe X, Y and Z to be redeemed. He needs dead, dark parents and society to leave their “way” of the “world” in order to teach him how to live what he is at his core.

In this poem, Jesus describes how adults might evolve to be all that they desire. Step one is for the wise person to seek to know the “place of life” within a child or within another adult who lives divine life like a child. Step two is to live like that child.

In another poem he tells us the nature of that “place of life” in Chapter 21, Poem 5 (Saying 111a):

*Jesus
said this:*

He

Who
lives
out of He

Who
lives¹

Will peer
not on death.²

¹ *He who lives out of He who lives:* A person who lives out of the life of our Father and Mother...

² *Will peer not on death:* Will not live the unfulfilling relative psychological death and unfulfillment of the “world.”

The “place of life” in everyone is the center of our being where the Father and Mother reside one with us. Some may call that “place,” “my higher self,” “my source,” “Allah,” or something else. That is fine. As we will see, Jesus empowers people to discover their own answers. He does not preach absolute truths. So, people in the Kingdom are encouraged to define the “place of life” however they wish.

According to Jesus, we die when we become what we are not in our soul; that is, when we mentally adopt a false self as our real self. We live when we are congruent with our soul divine life. Further, all who live the life and light that they are will realize that they live in soul-oneness with God. By extension, a person in soul-oneness with himself is automatically in soul-oneness with everyone else, because all are unique versions of the soul of God.

The “place of life” is in one’s soul. It is with the soul that we connect with infinite intelligence and reveal the wisdom to live in the Kingdom. To separate from our soul, we live a false self in the mind. For those reasons, in this book and in those accompanying this one, I call the “hidden” “way” to live, the “Way of the Soul.” I call the normal “world” “way,” the “Way

of the Mind.” I do not intend to disparage the mind or reason, but rather to point to the manner in which we make mental-knowing more important than soul-knowing or intuition.

SUMMARY

Way of the Soul	Way of the Mind
Hidden	Obvious and normal
Life and light	Death and darkness
The “Kingdom”	The “world”
Lives from He and She who lives	Lives from the false notions of the “world”
The way to return to being oneself	The way to become more miserably an aggregation of false selves

FAITH VERSUS EXPERIENCE

People in the “world” and on the Way of the Mind live from firm mental beliefs. They praise steadfast faith in religious, political, racial, class, nationalistic, and other “correct” dogmas. Jesus criticizes what the “world” honors in Chapter 2, Poem 2 (Saying 3):

*Jesus
said this:*

Part 1

If
they
should say to you
this: ¹

“Behold! ²

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 am going to tell you that you do not know.

The kingdom³
is in heaven”⁴

Then
the birds
of heaven
will come to be
first
before you.⁵

If
they
should say to you
this:

Behold!

The kingdom
is
in the sea”^{6,7}

Then
the fish⁸
will come to be
first
before you.^{9,10}

³ *The kingdom*: A way of living. We were born living the kingdom. It is full light and life.

⁴ *Heaven*: A type or level of knowing or wisdom. To the degree that we are dark, to that degree we are unwise. Jesus does not refer to “heaven” as another world, or a place that we go to when we die.

⁵ *Then the birds of heaven will come to be first before you*: Birds are ideas, especially blind beliefs. They occupy the mental sky and are flighty. When we seek a meaningful life in the birds of indoctrinators, we will adore those indoctrinators and their ideas as our false gods. Jesus refers us back to the commandment: “Do not worship false gods” (Exodus 20:3).

⁶ *The sea*: Metaphorically, a “sea” is our emotions. We are sometimes, for example, awash in our emotions.

⁷ *The kingdom is in the sea*: The indoctrinator says: “Your fulfilled, light way of living is in my emotional ideas.” Some preachers convince with linear logic, and others with emotional (sea) beliefs that often lack logic.

⁸ *Fish*: Emotional beliefs

⁹ *Then the fish will come to be first before you*: Then the indoctrinator’s emotional, often illogical beliefs will become your false gods.

¹⁰ In Part 1, Jesus describes how a child is taught to live not from his soul light and life, but from the beliefs of adults. In doing so, the child forgets who he is and becomes a dark, false self. Instead of living from his soul knowing, he learns to live in his head dogma. Instead of being one and healthy, he becomes divided from his real self and emotionally sick.

Part 2

Rather
the kingdom

It
is
of your eye ¹¹
inward

And
it
is
of your eye
outward. ¹²

¹¹ *Eye*: Single, third-eye soul-knowing. We can know primarily with our soul or with our mind. A child knows primarily with his soul. When one knows with two eyes, one focuses with one eye on social expectations and with the other eye on himself. Juggling those views leads to anxiety, worry and our other emotional problems.

¹² *The kingdom is of your eye inward...and outward*: Your fulfilled life will be found when you return to knowing all with a single eye that looks at yourself and out on the world—just as does a small child.

A child lives from his experience, not from blind beliefs. He trusts what his five senses tell him. He lives that faith until his experience tells him that he needs to modify his beliefs. Therefore, his growth process is to first experience; second, develop tentative beliefs; third, act on them; and fourth, modify those beliefs as he continues to define himself and all that is “out there.”

A little child evolves as he evolves his beliefs. He naturally is not a person of steadfast faith. The “world’s” “way” of firm faith leads to personal darkness and death.

Adults teach the child not to discover his own answers, but to live the beliefs of society. When his soul-insights conflict with the world’s beliefs, he is told that he is “wrong” or “bad.” If he does not rebel, he becomes divided or estranged from being who he is. The more divided he becomes, the more unfulfilled and emotionally sick he becomes.

In the NT parables and sayings and in the *Gospel of Thomas* poems, Jesus never tells anyone to have “faith” in dogma. The man observed reality. It was evident to him that no one becomes fulfilled or evolves in character by believing such things as “there are three persons in God,” that “Jesus rose from the dead,” or that “Mohammed was the last prophet.” He implies

that when we believe in what we cannot observe, we live in dark superstition, not light. However, people living in darkness cannot comprehend the obvious.

To leave the darkness of the “world,” one needs to leave the darkness of indoctrinators and experience life as a child does. Further, he must do that on his own, being guided by his soul-Voice. Jesus articulates that core principle in Chapter 21, Poem 6 (Saying 111b):

*Jesus
said this:*

Whoever
is
the one

Who
discovers himself
on his own¹

The world²
is
worthy of him
not.

¹ *Whoever discovers himself on his own:* Whoever leaves indoctrinators (clergy, political leaders, parents, family, peers, etc.) and their organizations to discover himself on his own.

² *The world is worthy of him not:* The normal people should be seen as the enemy of those who leave indoctrinators and find, with their soul-Voice, their own answers.

Jesus sees the “world” as consisting of various types of theological and secular religions; that is, institutions with high priests who indoctrinate people with dogma about how to think and act. We all join theological, political, corporate, social, nationalistic, and other secular religions. As we worship their leaders and their doctrine, we stop honoring our soul-Voice and ourselves. We think that we are independent when, in fact, we have chosen to conform to official doctrine. We know that we have done that when we say to others, “We believe...” rather than, “My beliefs today are...”

Jesus would not belong to any theological or secular religion. Those institutions hold us in the “world.” He would support people who stopped living based on faith in dogma, and instead, lived based on their experience which they understood individually, each from his soul-knowing. He desired to liberate

people to become what they are at their core, not to enslave them in an organization bent on indoctrinating them into being what they are not. He lived to empower people to find themselves on their own, not to become the twin of a family, clan, political, educational, or media demagogue.

Way of the Soul	Way of the Mind
Trusts only what one experiences	Possesses blind faith in dogma that cannot be tested in experience
Makes soul-knowing primary	Makes mental-knowing primary
Empowers people to find their own answers	Disempowers people by convincing them to be conformists to doctrine
Freedom	Psychological slavery
The way to return to being oneself	The way to become more miserably an aggregation of false selves

ABSOLUTE TRUTH VERSUS RELATIVE TRUTH

People in the world seek to possess firm faith in absolute truth. They think that when they discover it, they find their personal meaning, their self-confidence, and their superiority over people with faith in alternative absolute truths. That leads to everyone with steadfast faith in this absolute body of truths to judge themselves to be “good” and others with a different faith in their absolute truths to be “bad.” That thinking causes all of our conflicts, because all of the “good” people want a good, peaceful world which can only happen when all of the “bad” people are converted, isolated, or destroyed. Some in the “world” steel themselves to “tolerate” other “bad” people; however, that suppressed hatred masking as kindness always exhausts itself in the right circumstances.

Many seek absolute truth in scripture or in other mediums. That happens in the face of the obvious: Everyone interprets every word heard, read, or seen subjectively. No two people, for example, interpret the word “God” or “Allah” in scripture

the same way. Therefore, everyone interprets every word in any book or media presentation subjectively. Therefore, there is no absolute truth in the supposed word of God or even in the government's command on a stop sign.

Jesus viewed us as living on planes of wisdom. He called each a "heaven," perhaps because the person at any level thinks he has discovered heavenly absolute truth. One grows by challenging a lower level of heavenly wisdom to seek and find a higher level. He says that in Chapter 3, Poem 2 (Saying 11a):

*Jesus
said this:*

This heaven¹

It
will pass away;²

And
the one
above it

It
will pass away.³

¹ *Heaven:* A level of knowing the truth about oneself, others and the world.

² *Pass away:* Our present view of what is true will change as we grow in character.

³ *And the one above it, it will pass away.* As we grow, each lower level of knowing or belief passes away.

People in the world do not easily grow in character because they tie themselves to a level of heavenly wisdom. They do that by maintaining firm faith in the dogma at their current level. Those in the kingdom easily give up a level of faith in order to test and then decide whether to live higher truths.

People in the "world" live in fear of the unknown. They conserve what they know, declare it to be absolute truth, defend it as they would themselves, and often exclude relations with or punish people with different absolute truths. On the Way of the Soul, one masters his fear and forces himself to experience something or someone new. Only by doing that can they give up what seems to provide safety and sanity at a lower level to rule more wisely and powerfully over themselves and their interactions with others at a higher level of heaven.

Way of the Soul	Way of the Mind
Seeks higher relative truths	Seeks absolute truths
Challenges the truths of anyone including authors of scripture	Conforms to the truths of admired authorities including peers and authors of scripture
Holds and gives up tentative truths easily	Holds and gives up absolute truths with great difficulty
Overcomes their fear of trying a new way to think and act	Controlled by their fear of trying a new way to think and act
People are open	People are closed

UNCONDITIONAL LOVE-GUARDED VERSUS CONDITIONAL LOVE

The type of love in the hidden Kingdom is “unconditional love-guarded.” Jesus tells us that in *Thomas* Chapter 8, Poem 2 (Saying 25):

*Jesus
said this:*

Love your brother^{1 2}

Like
your soul;³

Guard him⁴

Like
the pupil⁵
of your eye.⁶

¹ *Brother*: Every person, animal, and plant—all that possess at their core the life of the Mother and Father.

² *Love your brother*: Be a twin of all.

³ *Soul*: We are all unique manifestations of one soul-life.

⁴ *Guard him*: Because your brother does not fully live life, guard him from himself, from others, and from hurting you.

⁵ *Pupil*: Core.

⁶ *Like the pupil of your eye*: Like the life-seeing center of your being.

Unconditional Love: When we love someone because he shares our soul life, we possess unconditional love for him. To express that, we empower him to be that life, even if it means that he upsets us by thinking and acting differently than us. Further, because everyone shares the same soul life, we will automatically grow to unconditionally love everyone as we grow to unconditionally love someone in front of us whom we formally disliked.

Love Guarded: We also need to guard ourselves and others from everyone else, because no one fully lives his core life. To the degree that he does not, he will automatically defend his false selves. When faced with the choice of loving us unconditionally and loving his false selves, he may choose to sacrifice us and love himself alone. When he chooses himself, we will be rejected and possibly harmed.

A wise person knows that anyone at any time could cause him and others problems. So, the wise will support others when they manifest unconditional love-guarded and protect themselves and others when they do not. For example, a parent may unconditionally love his child; however, he may also call the police if the child is misusing drugs.

Conditional Love-Guarded: To the degree that we are in the “world,” to that degree we do not identify with our core soul life that we share with others. Instead, we identify with our things, money, theology, philosophy, politics, flag, title, family, traditions, friends, and even our sports team. We are not ourselves, but instead divided between our loyalties to things and people and our loyalties to our soul-Voice. Instead of unconditionally love-guarding others and events, we will love them on the *condition* that they support our false identities. When they do not, we automatically punish them in some way.

Mental health: When we identify with anything other than being unconditional love-guarded of all, which is our core divine life, we will have emotional problems. For example, if we identify with our money, we will be anxious and worried that it will be taken from us or that we will not have enough. When we lose a lot of money, we may be depressed and angry. In another example, if we identify with a friend, and that friend rejects us, we may feel alone, sad, and furious. Therefore, we all have such problems and will have them to the degree that we do not live on the hidden “way.”

All of our emotional problems result when we do not identify with who we are at our core, and, instead, identify with false

selves that we wrap around people and things. So, we will find fulfillment and steady joy to the degree that we become unconditional love-guarded of all. Jesus says that Chapter 7, Poem 1 (Saying 22).

*Jesus
peered upon some little-ones
taking milk*

*And
he
said to his disciples:*

*“These little-ones¹
taking milk²*

*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*

¹ *Little-ones*: Those who are one and single with their core life

² *Taking milk*: Discovering wisdom on their own.

The one;³

And if
you
should make the side
inward

Like
the side
outward

And
the side outward

Like
the side inward

And
the side
upper

Like
the side
lower⁴

And
not
the male
comes to be
a male

And so
you
will be making your maleness
and
your femaleness
one
and
single⁵

³ *When you should make the two the one:*
When you should leave your false selves and
become one with your real self...

⁴ *"You you should make the side..."* When
you do not identify with any side of an argu-
ment... You may hold a position in a debate,
but not to the extent that you get upset with
anyone.

⁵ *And so you will be making your maleness
and your femaleness one and single:* You do
not identify with anything or anyone, not
even with your gender.

Such that
not
the female
comes to be
a female;

And when
you
should make an eye

In place
of some eyes ⁶

And
a hand

In place
of a hand ⁷

And
a foot

In place
of a foot ⁸

And
an appearance

In place
of an appearance; ⁹

Then
you
will go inward
to the kingdom.” ¹⁰

⁶ *And when you should make an eye in place of some eyes:* And when you know all with a single soul-eye instead of using one eye to look at yourself and the other to peer out to see if you are meeting expectations.

⁷ *And when you should make ... a hand in place of a hand:* A “hand” signifies “control.” And when you do not identify with being in control or out of control of the situation...

⁸ *And when you should make... a foot in place of a foot:* A “foot” signifies “the principles and beliefs that we stand on.” And when you do not identify with your principles and beliefs...

⁹ *And when you should make ... an appearance in place of an appearance:* And when you do not identify with how others perceive and judge you...

¹⁰ *Then you will go inward to the kingdom:* Then, being free of false selves and all the anger, frustration, depression, anxiety and worry that you have caused by defending and promoting them, you will become the joyful, wise ruler of yourself and your interactions with others.

The Kingdom is a joyful, fulfilled life 24/7. We achieve it only to the degree that we identify with nothing except being our core self, which is unconditional love-guardedness of all.

SUMMARY

Way of the Soul	Way of the Mind
Unconditional love-guarded of all	Conditional love-guarded of those that support my false identities
Identifies only with his soul-Voice and life	Identifies with people, dogma, and things important to him
Never threatened and not worried about getting something, because he has it all	Continually threatened, because he has nothing substantial

LUCK VERSUS ORDER

People in the “world” wish each other “Good luck.” They may also say, “Life is nothing but coincidences.” Then, they may in compassion say, “I’ll pray for you.” Then, if the prayer is not answered, they may piously say, “God’s ways are not our ways.”

That is the confusion of the people of the “world.” They do not see intelligent order, or if they see it, they think that God has intervened in chaos. As a result, most in the “world” are anxious and worried that bad luck will happen at any moment.

Many societies concluded that there is order governed by a god(s). Therefore, they tried to manipulate that powerful being into being benevolent and giving them what they wanted by praying or sacrificing something sacred. For example, they burned candles, made arduous prayer marches, and even altar-sacrificed a precious animal, virgin, slave, or child to get god (s) on their side.

Jesus saw perfect order and that he was given in unconditional love-guardedness exactly what he needed in the moment to evolve to higher levels of life and wisdom. Most of his poems imply that, such as Poem 6 (Saying 6) in Chapter 2:

*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?”

And
shall we
give alms?¹

Jesus
responded:

“You
do
not speak lies.”²

And
what
you
hate in him

You
do
not do
to him;³

¹ In all of these questions, the disciples want Jesus to indoctrinate them. They are not soul-seeking. They do not want to be guided by their soul-Voice. Rather they want external laws.

The disciples see nothing but bad and good luck in the world, except when God intervenes. They do not see perfect order. They fast and pray, because they think that that God does not in the moment give them the perfect person or thing they need to evolve.

The disciples may also think that God loves them on the “condition” that they obey religious laws or believe official doctrine.

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: What we hate in others ultimately is incongruence. The people of the “world” do not identify with their core life; instead they live in dark falseness. One automatically hates such dishonesty in himself and in others.

For
they
are revealed

All of them

In the presence
of heaven.”⁴

⁴ They are revealed ...in the presence of heaven: When we live at a high level of heaven, we become that heaven. When there, others are automatically “revealed” to us for what they are. Thus, only by evolving can we gain the wisdom to guard ourselves and others from people of the “world.”

Jesus sees perfect order. As a result, he does not pray or fast in order to manipulate God into changing things. Instead, he asks his soul-Voice to teach him how to unconditionally love-guard all in his current situation. Then, he will understand better the perfection that is behind good and bad things happening.

Jesus knows, in other words, that good and bad do not happen. It is all perfectly given in unconditional love-guardedness to enable everyone at every moment to evolve, no matter how it appears. He came to the conclusion not through abstract reasoning, but by observing nature, people and events.

People of the “world” do not agree with him, because they observe life from a low level of heavenly wisdom, because they have been brainwashed to see only good and bad things happening, and because they cannot account for tragedy, such as rape, the death of a child, etc. “How” they ask, “could a loving God have permitted such an event?” Paradoxically, the answer to such a question can only be known by the participants from a high level of heavenly wisdom.

Jesus implies in most of his poems that we are one in our soul with universal intelligence that tells us how to leverage the present moment into the next perfect step in our lives. Thus, personal mistakes are impossible. Our problems are us: we choose not to open to be unconditional love-guarded in the face of certain events and the actions of certain people. When we reach a high level of heavenly wisdom, all of our questions are “revealed” such as “What will happen after one physically dies?” “What is ‘my’ mission in life?” and “Why did this happen?”

Jesus does not pray, he converses with his Mother and Father. That is not something that only exceptional people, such as ancient prophets, do. He models what we all can do to the degree that we are one with ourselves and single-eyed and eared.

And finally, we notice in this poem that Jesus does not live the Torah laws that he was taught as a child. He lives only one law: be congruent with whom you are, which is divine unconditional love-guardedness of all. In that kind of love, one does what he single-eye and ear senses to do, whether it be to kill or save someone. No law exceeds or supplants that one.

SUMMARY

Way of the Soul	Way of the Mind
Experiences order in every event	Experiences luck and coincidences
Experiences perfection in every event	Experiences bad and good things happening
Evolves to understand what appears to be tragedy	Unable to make sense of tragedy
Evolves by going into and through painful emotions	Devolves by escaping painful emotions
Obeys primarily one law: Be congruent with the divine life that you are	Is divided by making primary conflicting religious and secular laws

THE BEGINNING VERSUS THE END

Many Christians desire as their *end* to get into “heaven” and to avoid going to “hell.” Their *end* in prayer sometimes is to get something in the future or to relieve the guilt about something that happened in the past. Most people seek personal fulfillment as their end. Jesus did not think that way. He explains in a single poem not only his end, but the essence of the entire “*hidden*” “*way*” that he taught and lived. We read it in Chapter Five, Poem 1 (Saying 18a):

*The disciples
said to Jesus:*

“Speak to us
this:

Our end
will come to be
in what manner?”
Jesus
responded:

“For
have
you
revealed yourself
in the beginning

So that
you
will be seeking
after the end?

For
in the place

Where
the beginning
is
there

The end
will come to be
there.

“The disciples said to Jesus: ‘Speak to us this: Our end will come to be in what manner?’” The disciples said to Jesus: “Tell us how we each will get to our ends.”

The disciples knew that the word “end” in the Bible often refers to the end of one era or “world” and the beginning of a new era when the Messiah will lead everyone out of darkness and into light. When that happens, Old Testament prophecies indicated that the “lost tribes” of Israelites will be returned to Israel, everyone on the planet will worship the same one God in

a temple cleansed of false priests and doctrine, that there will be a single overriding government on earth, and that people will live for 1000 years in peace (4 Ezra 12:32-34; 7:113).

So, the disciples were asking for Jesus to explain how he, as the Messiah, would fulfill the OT prophesies. They probably were also asking him when their wandering around behind him would “end” and they would obtain personal fulfillment.

“Jesus responded: ‘For have you revealed yourself in the beginning; so that you will be seeking after the end?’”

Right now, as you, the reader, read this, you have only one choice: to “reveal yourself in the beginning” or to continue the race to endless heart ache, punctuated with moments of happiness. If your present stress invites you to ruminate about the past, every you that you “reveal” to yourself in your imagination will lead you to devolve to deeper stress about the past. If your present stress invites you to worry about the future, every you that you “reveal” to yourself in your imagination will lead you to devolve to more stress about the future. If, on the other hand, you sacrifice your every impulse to flee the present situation and, instead, *to be unconditionally love-guardedness in the face of everything that is going on for you right now*, including your stress, you will “reveal yourself in the beginning,” you will “end” all your soul-aches, you will be a co-Messiah “ending” all the conflicts in the world and starting the new era of peace, you will be full of the life of little child, you will transcend to a new level of truth, you will become the cleansed temple, you will be on the “hidden” “way” that will reveal to yourself the next perfect step for continuing to be in the “beginning” in a fulfilled “life,” you will be one of those in the lost tribe that returns to the heart-Israel, and you will realize that all of your past so-called “mistakes” actually brought you directly and successfully to this “place” where you live as an equally important part of a universal government in the Garden of Eden, the Promised Land, Nirvana, and the Kingdom.

“For in the place where the beginning is there, the end will come to be there.” The “end” is the soul-Voice “place” in one’s heart. It is not out there with anyone or anything in the past or future. It is not in mentally living in religious or secular blind beliefs. It is where we will be guided by the “will of God” (Mk 3:35) to exactly what we most *deeply and unconsciously* seek.

Jesus never talks about the tragedy of physically dying. He adored the magnificent eternal divine life in all. As we evolve, we become like him and more. From a high level of wisdom and life, we will easily observe, not believe, that the life of the least microbe cannot be extinguished, and that one will only go to another non-bodily place where one again either chooses to reveal himself in a heavenly beginning or live in a hell of past regret and future worry.

THE BEGINNING

Probably, Jesus used the word “beginning” to explain his understanding of the first three-stanza poem of the Creation story in the Bible:

In the beginning
God
created heaven
and
earth;

And
the earth
was
without form
and
void;

And
darkness
was on the face
of the deep.

The word “beginning” in the Creation story and in Jesus poem does not mean “at the start of life on earth.” Instead, metaphorically it means, “when a person is living in the present moment and not in the past or future.”

“God created heaven and earth.” A person possesses as a gift from God the abilities both to know life at higher levels, and to nurture a seed of wisdom in his reflective consciousness.”

“The earth was without form and void.” When a person become present, he recognizes that his reflective consciousness does not contain an inspired wise insight.

“And darkness was on the face of the deep.” And the person was upset. The “deep” refers to deep water, which are our emotions.

When anyone makes the effort to become present in the “beginning” with himself, he lives this poem. For example, every morning finds me out in my chair with my dog and cup of tea facing the desert and the mountains. Usually, I am reacting to something “dark” that I have dreamed in the night or that happened the previous day. My “deep” emotions are upset. I know at that point I am not in the “beginning.” In the Creation story terms, I am not yet born.

While sitting and sipping, I wait to be brought into the “beginning.” I know that happens when I begin to taste the tea and become one with my dog, the desert and mountains. When in awe and oneness with myself and all before me rather than being in the past or future, I know that I am born again conscious in the “beginning.”

Then, I wait for an insight to be planted in my “earth” (reflective consciousness) by my soul-Voice. That idea often tells me that something or someone that has caused some anxiety or worry needs to be unconditionally love-guarded. Gradually, my “heavenly” vision becomes activated and I see how I can look at myself and my interactions with the world in a more alive way. As I rehearse doing that, I usually feel a release from a lower

level of knowing and a burst of energy to live differently. I am now born again as a new person.

All that I go through each morning to be born again at a higher level of being is expressed in the first poem and in later poems in the Creation story. That magnificent, brilliant work is not about a past historical event. It is about each one of us. We can live the “Creation” event throughout the day, anytime we choose to be more evolved in the “beginning.” Therefore, the “Creation” story is an *allegory*.

An allegory appears to be a historical narrative about a central person; however, it is really about each of us. When the author shows how that person (usually a hero or heroine) develops or declines in character as he encounters problems, he teaches us how we can do the same. In most allegories, all of 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.

In the Bible, we find pure allegories with no historical facts, and historical allegories with some historical characters and events. In the latter, the author intends *primarily* to show character development or decline, not history; consequently, he may distort historical facts and invent things that never happened. That presents both problems for historians and archeologists trying to research whether Biblical events actually occurred, and huge conundrums for people who seek absolute truth in the Bible.

The Creation story is pure allegory. The Exodus story may be a historical allegory. Some of the described events may have happened; however, it is primarily allegory. The NT Gospels are historical-theological allegories. They appear to be primarily a historical account of part of Jesus’ life. However, as allegories, they describe how each of us might live to be Jesus. Thus, the Exodus allegory and the Gospel allegories are not primarily about Moses and Jesus, they are about each of us as a Moses and a Jesus.

In the Exodus and Gospel allegories, we are told that, as a Moses or a Jesus, each of us needs to “divide the sea” and “walk on the sea” if we are to grow. Those actions metaphorically describe a necessary step that one takes to evolve from one level of “heaven” to another. The “sea” is our pool of emotions. We need to divide or rise above it/them to grow.

In another example, both Moses and Jesus go into the “wilderness.” We all will go into the “wilderness” in our journey from living on the Way of the Mind to living on the Way of the Soul. The “wilderness,” therefore, metaphorically describes that alone time when we leave the “land” (consciousness) of our dark, dead support groups to be free, independent and alive on a radically different “way.”

The Gospels teach that we are to heal the sick and the blind, not physically, but by modeling for others a high level of life. The NT Gospels also send a theological message: that we need to believe in the crucifixion and resurrection of Jesus to be “saved.” Therefore, the Gospels are both historical and theological allegories. That is why the history and the theology differ from one Gospel to the next. (This book will explain the meaning of many of the important Biblical metaphors).

The ancient allegories are self-help manuals. They were composed by wise people who wanted to help others evolve to a more fulfilled life. That form of literature was developed before writing. An author composed an allegory in his mind, recited it, saw the reactions of people, edited it mentally, and recited it again. People listening memorized it, reflected on it as they wove or herded sheep, and when they found it helpful to them to grow personally, recited it to others. Passing traders memorized the allegory and recited it to others in the far away they travelled to. That was their internet-like way of spreading mental health information.

Think of that! We need books and videos to remind us of important information. The ancients carried their libraries around in their heads.

We do not read the Bible and other ancient literature as allegories because the translations are incorrect. For example, we do not read today the first poem in the Bible as a three-stanza poem. Rather, we read it like we would a paragraph in a textbook. Further, translators do not translate a word or phrase the same way every time it occurs in the same work or in other works that reference each other. If, for example, a translator translates a word as “beginning” at one point, and later as, “to begin with,” and later as “at the start,” and later as “now;” we cannot recognize and less understand the meaning of metaphors, how an author explains a metaphor by using it in different contexts, and how later authors reference previous ones. In short, we cannot see that what appears to be a historical document is really an allegory.

We demean the ancient authors when we think of them as illiterate primitives. Because we cannot understand and apply their allegories, they would regard us as technically sophisticated with our smart phones, but as personally unconscious pre-Stone Ager.

SUMMARY

Way of the Soul

Chooses to be unconditional love-guarded in the face of anything happening

Evolves to live more joyfully and wisely in the beginning

Way of the Mind

Chooses to flee the present to live in the past or future

Devolves to live more painfully and unconsciously in the past and future

THE ORIGINS OF CHRISTIANITY

Historians now know how Christian theology became so opposite of what Jesus taught. To begin with, his message possibly was never embraced by anyone when he was alive, because, as you are seeing, it was so revolutionary. In the NT and in the *Gospel of Thomas*, usually the authors describe the followers of Jesus, including his mother and brothers, as

confused and rejecting of Jesus' message. After he died, at least three communities preached different versions of his gospel: the Gnostics, the Ebonites, and the Jerusalem group headed by Jesus' brother, James. They did not do this because Jesus did not declare his gospel clearly, but because they could not follow his radical message, and they all sought to retain sacred parts of their religious and secular traditions.

Shortly after Jesus died in 33 C.E., Paul the Apostle, a Jewish cleric, began arresting and persecuting the followers of Jesus because they were preaching Jesus' "way" (Acts 9:2). That "way" threatened Paul and the Jewish establishment so much that even without Jesus' leadership, they felt the need to obliterate any mention of it in order to preserve their own "way."

In about 37 C.E., as Paul was traveling to Damascus to arrest Jesus' followers who lived there, he experienced a vision that told him that Jesus was the Messiah (Acts 9:3-20). That created difficult choices for him. He needed to either reject the vision, return to Jerusalem and join one of the communities of followers, follow and preach Jesus' "way," or create his own version of Jesus' gospel. He chose the latter.

Paul did not go back to Jerusalem; instead, he traveled to Arabia. While there, he decided that the reason Jesus appeared to him was to correct the message he was preaching before he died. Paul also felt that he was inspired to author his own gospel that stated that Jesus was the Messiah (Christ), that humanity inherited an original sin from Adam; that Jesus was the son of God in a way that we are not; that Jesus died on the cross as the perfect sacrifice that God desired to appease Adam's transgression; that Jesus was resurrected from the dead in a way that we cannot; and that Jesus will come again to judge the living and the dead. Finally, Paul decided that everyone needs to believe his theology in order to go to heaven after death. (Gal 1:11; Romans 1:1-4; 5:10-13; 8:1; Philippians 2: 5-10; Ephesians 5:2. 1Cor. 15:34).

Equipped with that message, Paul returned to Jerusalem and announced it to Jesus' brother James and to Peter, who were the

leaders of the newly created “Christian” community. They were shocked to hear a gospel that Jesus never preached; therefore, after a few days, they asked him to leave. He did and did not return to work out his differences with the Apostles for 10 years!

That rejection by Jesus’ Apostles and disciples compelled Paul to spend the rest of his life preaching his message to mostly non-Jews in other parts of the Roman Empire. Throughout that mission, *Paul was careful to never preach any of Jesus’ parables, sayings, or poems.* To do so would be to expose Jesus’ “way.” Instead, Paul preached his own gospel in personal sermons and in letters, while fronting it by heralding Jesus as the Messiah.

Historians tell us that Paul died at some time between 62 and 65 C.E. During his 22 years of preaching, he founded many churches and converted so many people to his gospel that Jesus’ “way” became hidden further. Additionally, he greatly influenced the Evangelists. Mark published the first NT Gospel in about 70 C.E. Within 20 years, Luke and Matthew published theirs. John published his Gospel between 90 and 110 C.E. All four of the Evangelists adopted and adapted Paul’s theology.

For example, they included Jesus’ parables and sayings in their works; however, they emphasized his passion and death—as did Paul. None of them ever explained the nature of Jesus’ real “gospel,” or “way.”

Matthew emphasized that Jesus was the Messiah, as we see in the following famously quoted verses

When Jesus came into the district of Caesare’a Philip’pi, he asked his disciples, “Who do men say that the Son of man is?”

And they said, “Some say John the Baptist, others say Eli’jah, and others Jeremiah or one of the prophets.”

He said to them, “But who do you say that I am?”

Simon Peter replied, "You are the Christ, the Son of the living God."

Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven.

And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Then he strictly charged the disciples to tell no one that he was the Christ. (Matt 16: 13-20):

In this passage, the translator translates the Greek word "ekklesia" as "church." It actually means "assembly," or more accurately, an assembly of people brought together to make a decision. A "church" as we know it did not exist at that time.

The word "rock" metaphorically means a strong statement or principle, usually one that differs from what people are thinking. So, when Jesus says "Upon this rock I will build my church" he means, "upon Peter's statement that Jesus is the Messiah he will form a group of decisions makers that will hold that belief as a core principle."

Matthew uses the word "heaven" to mean a place we go to after we die. Jesus did not use the word "heaven" that way in his parables.

Finally, this passage is not found in any of the other Gospels. If it did contain the commission of Peter as the head of Jesus' Apostles, we would find such an important declaration quoted by others. Historians tell us, further, that James, Jesus' brother, headed the Apostles in Jerusalem after Jesus died, not Peter.

When we consider what the passage really means and that it is not found in any other NT text, we can be sure that Matthew invented a dialogue that never happened. He has a right to do that because his Gospel is an historical-theological allegory, not just a history narration. He is supporting Paul who wants us all to believe that unless we blindly believe that Jesus was the Messiah we will not go to “heaven” after we die, something that Jesus did not say.

Because of the NT Gospels and other events, the Church that Paul established grew throughout the next 200 years. It became so dominant that the Roman Emperor Constantine decided, in about 300 C.E., to use it as one of his tools to unite the Empire. To accomplish that, he brought the Church’s Bishops to Nicaea to write a creed. They did that *without using any of Jesus’ parables or core sayings*. They also chose to include in the New Testament only those Gospels which taught Paul’s theology. They knew of the Gospel of Thomas and deliberately excluded it from the official Canon. Thus today, Christians believe in a creed and read Gospels that do not explain Jesus’ gospel. They think they follow Jesus when, in fact, they follow Paul.

The Gospel of Thomas was discovered buried in Egypt in 1945. This book and the accompanying ones provide ample evidence that Jesus was the author of this highly organized, ingeniously and wisely written Book. In it, we find for the first time a full explanation of Jesus’ version of the hidden “way.” We also learn how to be guided by the “will of God” in every thought and action (Mk 3:35)—a problem unsolved until now. Nothing in Thomas contradicts the NT parables and core sayings; in fact, about half of the Gospel’s poems share some or most of their content. The rest of Thomas contains Jesus’ poems that appear to have been unknown to the Evangelists or deliberately ignored.

CONCLUSIONS

1. Jesus would not endorse dogma-based Christianity; however, he would support people who suspended their blind beliefs

to be guided by the Holy Spirit to unconditionally love-guard all and communicate directly with God.

2. Jesus would not endorse any organization that taught people that they were good, superior, worthwhile, saved or redeemed because they embraced dogma.
3. Jesus would endorse people and organizations whose primary goals were, first, to empower people to discover their own personal answers, and second, to discipline those who do not live unconditional love-guardedness of all.
4. Jesus observed that we are all the sons and daughters of our Parents. He did not view himself as core different than the rest of us. He modeled how we can become the Kingdom even more than he did.
5. Jesus was a therapist, not a zealot, theologian, or cleric.
6. Jesus was a follower of Abraham, who also did not join or found a religion but choose, instead, to be guided by his soul-Voice (Gen 22:18; 26:5).
7. Jesus would put higher his vow to be in the “beginning” in unconditional love-guarded of all over his allegiance or vows to a flag, spouse, family or other organizations.
8. Jesus would not say “good luck” or pray for what was not given.
9. Jesus would unconditionally love-guard what was given and not pray that anything be different.
10. Jesus would pray in the sense of reminding himself and others of the need to evolve in light-life, and in the sense of having give and take conversations with his soul-Voice.
11. Jesus observed infinite, universal intelligence guiding everyone and everything.

12. Jesus observed that everyone and everything was the son or daughter of God to the degree that they evolved in being the divine light that they are at their core.
13. Jesus would not endorse Paul the Apostle or anyone who did not preach his (Jesus') message, which is in his parables and core sayings.
14. Jesus would not endorse the New Testament Gospels because they emphasize his passion and death and not his core message.
15. Jesus would encourage people to use the NT Gospels and the Gospel of Thomas to know his parables and core sayings.
16. Jesus' passion and death occurred whenever he gave up one of his false selves to live his core light-self, not just physically on a cross at Golgotha.
17. Jesus' logic leads us to understand that the indirect, root-cause of the Second World War Holocaust and all of the other holocausts that have occurred and are continuing to occur today are leaders like Moses, Paul, and Mohammed who established a religion that declared that people were not inherently perfect and divine, that people needed to believe and act according to the religious founder's blind beliefs and laws to be "good," and that those who did not follow the founder's doctrine were "core-bad" and worthy of punishment.
18. Jesus would understand that Stalin, Hitler and other past and present demagogues unconsciously implemented and currently implement the religious logic that they were taught from birth.
19. Jesus would see our current fascination with majority-vote democracy as unwise. A new form of national and group governance needs to be invented that will put in power light leaders who unconditionally love-guard every person, plant, animal and thing, because people of the "world," who today

are in the majority, hate rather than love those living light-life and will not elect or appoint them.

20. Jesus models in his interactions with his blind and dead disciples that a light-leader will disagree; however, he will resolve differences honestly, without bias, and with love-guardedness for all.
21. Only when everyone is on the hidden Way of the Soul as taught originally by Abraham, Buddha, Jesus, the author of the Garden of Eden Allegory, and other wise people, will humanity peacefully solve most problems and efficiently solve the rest.
22. Because we have been mistranslating and misunderstanding the Bible for about 2000 years, we need to question the validity of the theological and other Biblically-based conclusions from this period.

CHAPTER ONE

THE DISCOVERY OF THE GOSPEL OF THOMAS

THE GOSPEL OF THOMAS AND THE NEW TESTAMENT?

For more than 300 years after Jesus died, those who revered him argued about what to include in a New Testament. They could not agree because they each wanted texts that supported their own doctrines. In the 4th century, the leaders of the Church of Peter and Paul (which today is known as the Roman Catholic Church) finally listed the documents we typically find in the New Testament. They were able to make their decision final for others because they had been appointed by Constantine, the Emperor of the Roman Empire to do so.

The Roman Christian Church Bishops based their doctrine on Paul, the Apostle. Logically, those leaders excluded any document antithetical to their creed, such as the Gospel of Thomas. With the backing of Rome, they also ordered both the destruction of all documents with competing doctrines and the persecution of people proclaiming them.¹

BACKGROUND

In the mid 1940s, the world became aware of two magnificent archeological discoveries. The first occurred in Egypt in 1945 and is known as the “Nag Hammadi Library.” These Books are mostly Christian writings composed in the first three centuries C.E. The second, better known to laypeople, occurred in 1947, and is known as the “Dead Sea Scrolls.” The Dead Sea Scrolls are Jewish writings composed before 70 C.E.

THE NAG HAMMADI DISCOVERY

In December of 1945, in Upper Egypt near the current city of Nag Hammadi (see the map below), two brothers, Muhammad 'Ali and Khalifah, set off on their camels to obtain nitrogen rich soil for use as fertilizer.

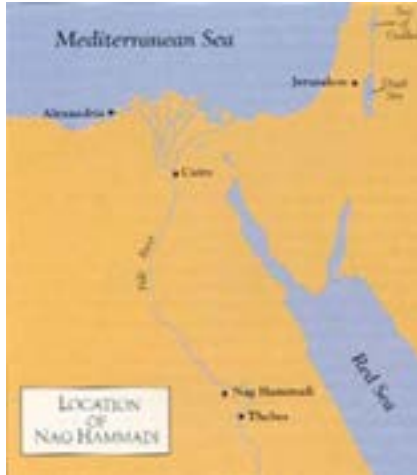


Figure 1. *Nag Hammadi in Egypt*

At a large mound called Djebel el Tarif, the brothers began to dig. Soon Muhammad 'Ali unearthed a large, sealed clay pot. Inside he found thirteen leather bound codices filled with crumbling yellowed parchment.



Figure 2. *Area of the Discovery*



Figure 3. *Muhammad 'Ali Who Led the Expedition*



Figure 4. *120 CM High Jar*



Figure 5. *Thirteen Codices*



Figure 6. *A Single Codex Containing Many Books*

Although he was unable to read the text, Muhammad 'Ali knew that the books were ancient and possibly worth a lot of money if sold to antiquities dealers on the black market in Cairo.

What Muhammad 'Ali had discovered was a collection of books that included many Coptic copies of Christian manuscripts composed before 300 CE. Most of the originals seem to have been written in Greek, the language of the New Testament. The buried manuscripts date from the third and fourth centuries.

Muhammad 'Ali took the books to his house. While he was out on an errand, his mother ripped out some of the pages and began to burn the manuscripts as kindling. Fortunately, before all was destroyed, Muhammad 'Ali hid them from her and from the authorities who would confiscate them. He placed them with different friends.

Those friends began to sell them in Cairo. It didn't take long for the books to come to the attention of the Egyptian Department of Antiquities. Over the course of many years, the books were collected and became the property of the state.

While the Dead Sea Scrolls became famous rather quickly, the Nag Hammadi Library was largely unheard of by the general

public until the early 1970s. One of the barriers to publication was the absence of scholars who could read and translate Coptic, the language of the documents. The second reason for the hesitant publication was that scholars initially dismissed the documents as arising out of a branch of Christian thinking, called “Gnosticism.” They did not believe that Gnosticism contributed much to our understanding of Jesus or early Christianity. Now, many believe the opposite.²

THE GOSPEL OF THOMAS

One of the codices contained a Book that scholars today call the “Gospel of Thomas.” They gave it that name because a scribe wrote in the last page of the document, “Gospel of Thomas,” as shown below in the middle of the page on the left.



Figure 7. *Two Pages from Coptic Text of the Gospel of Thomas*

The Gospel contains what scholars in the 1950s, shortly after its discovery, considered to be 114 wisdom sayings. In the next volume of this series (*The Gospel of Thomas: The Original 21-Chapter Poetic Arrangement*), I will present evidence that the Gospel contains 129 highly organized poems rather than 114 sayings. The Gospel is so tightly organized that I will argue that only one person could have done it, that person had to have known all of the poems in depth, and that person was probably Jesus.

This “newly discovered” Gospel has become sensational among students of early Christianity. It is studied today not only more than the other Nag Hammadi writings, but also more than any other early Christian document. The reasons are many:

First, Thomas contains, in some form, about 50% of the parables and sayings that are in the Gospels of Mark, Luke, Matthew and John. This drives scholars to attempt to discover whether Thomas was composed before or after the New Testament Gospels, and by whom?³

Some scholars who compare the literary style of the Thomas material to that in the New Testament Gospels find the style in Thomas to be more primitive—implying pre-New Testament composition. For example, in Thomas, the Parable of the Sower does not contain an explanation; in Mark, the first New Testament Gospel thought to have become published before 70 C.E., there is an explanation. If these scholars are correct, and the style and content of Thomas are more primitive, then it is possible all or parts of the Gospel of Thomas were together before or shortly after Jesus died.

A second reason Thomas is more studied than the rest of the Nag Hammadi Library is that the content of the Gospel of Thomas expresses emotionally moving, practical wisdom instead of the abstract, blind belief religious theology that is found in many other early Christian texts. Thus, religious and nonreligious people that are interested in personal development may find the content enlightening.

A third reason for the intense interest in Thomas concerns the first sentence in the Gospel of Thomas, in which Jesus is identified as the author, as shown below:

Gospel Prologue

*These are
the words,*

Those hidden,

Which

Jesus,

Who lives,

Spoke.

It is worth noting that despite the fact that no other early Christian text begins with such a hugely remarkable claim, scholars have generally dismissed the possibility that Jesus composed the Gospel. They cite various reasons:

A Book written by Jesus would have been well known. We possess no historical evidence that Jesus composed a Book before he died. However, if what Jesus wrote was so inflammatory, so revolutionary, and such a threat to secular and religious authorities, that anyone caught with such a Book might be killed, such a Book would have been well hidden for many years.

The Gospel of Thomas was known by that title, and not as the “Gospel of Jesus,” as early as the beginning of the third century.⁴ However, that title may not mean anything as most early works were not titled as composed by their original authors. For example, we do not know for sure who authored the Gospels in the New Testament. It was common, in the first few centuries C.E., for communities to give their works legitimacy by labeling them as having been written by people with close ties to Jesus.⁵

A fourth reason for the massive interest in the Gospel of Thomas concerns the degree to which its content diverges from current Christian theology. In it, we find no trace of Paul’s notions that one is “saved” because he believes

1. in original sin,
2. that Jesus died on the cross to wipe out original sin, and

3. that Jesus was resurrected.

Jesus died in 30 C.E. Paul composed his first letters in about 50 C.E. If Jesus composed all of the material in the Gospel of Thomas, or someone shortly after Jesus collected material and added it to what Jesus composed, we would expect that the Book would not include any references to Paul's theology. That, in fact, is the case. We have no historical record of Jesus believing in original sin or in any of Paul's other core ideas.

A fifth reason that the Gospel of Thomas is fascinating to students of early Christianity is that scholars know that the Evangelists—Mark, Luke, Matthew, and John—were selecting from one or more larger collections of Jesus' compositions. Much is being written about whether the Gospel of Thomas was one of the early sources of information for the Evangelists.⁶

A sixth reason to study Thomas is that it is not a biographical account of Jesus' life; it does not mention his passion and crucifixion, as we would expect that from a Gospel put together after his death. These factors therefore indicate that the Gospel was composed before Jesus died.

Let us remember that the Gospel of Thomas was discovered 1945. The text is in ancient Coptic, a language understood by few scholars at the time of the discovery. It was not until the 1970s that enough people learned Coptic to translate it and begin studying it.

We are clearly in the very early stages of understanding the nature of this magnificent Book.

ENDNOTES

- ¹Elaine Pagels, *Beyond Belief, the Secret Gospel of Thomas*, Random House, 1995.
- ²Marvin W. Meyer, James M. Robinson, *The Nag Hammadi Scriptures: The Revised and Updated Translation of Sacred Gnostic Texts Complete in One Volume*, 2009, Introduction
- ³Robert E. Van Voorst, *Jesus Outside the New Testament: an introduction to the ancient evidence*, Grand Rapids: Eerdmans, 2000, pp 187-193.
- ⁴Meyer, Robinson, Introduction
- ⁵Paul J. Achtemeier, *The Gospel of Mark*, *The Anchor Bible Dictionary*, Doubleday, p. 545.
- ⁶James D. Tabor, *The Jesus Dynasty, The Hidden History of Jesus, His royal Family and the Birth of Christianity*, Simon & Schuster, 2006, 259-71.

CHAPTER TWO

JESUS' GOSPEL: BECOME FULLY HUMAN

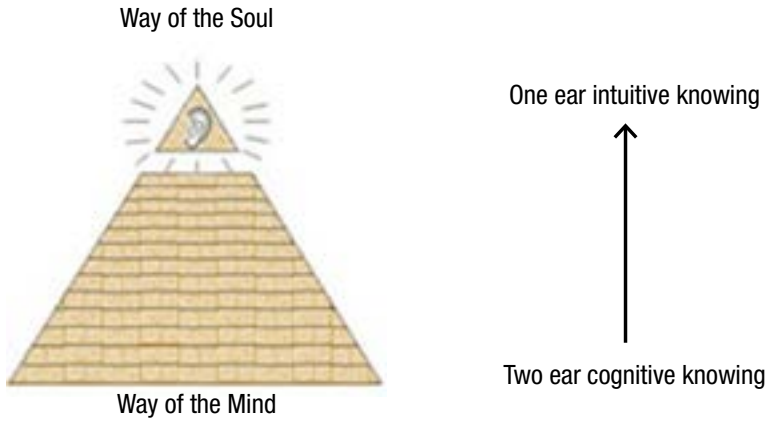
How a person views human nature determines how they think about the causes of conflict within themselves and between individuals and groups. Those on Jesus' Way, here called the "Way of the Soul," view human nature in a manner opposite to those following what I call the "Way of the Mind." Therefore, they resolve conflict in a strikingly different manner.

THE TWO MEANS OF KNOWING

We encounter the following poem six times in the Gospel of Thomas:

<i>He</i>	
<i>Who</i>	¹ <i>Ear</i> : A third-ear, an intuitive ear for "soul-listening".
<i>has his ear (sg.)¹</i>	
<i>to listen,²</i>	² <i>Listen</i> : Soul-listen.
<i>Let him</i>	
<i>listen.³</i>	³ <i>Listen</i> : Soul-listen.

I will later present evidence that the Gospel also ended with this poem.



BECOME A KINGDOM

According to Jesus, when one uses self-directed intuition properly, he enters a type of kingdom where he rules wisely over himself and his interactions with others. He speaks of a third eye and a third ear that we can use for that self-directed intuition, to see and hear intuitively, within ourselves and outwardly. He defines this kingdom in Chapter 2, Poem 2 (Saying 3) as follows:

The kingdom,

*It
is
of your eye¹
inward,²*

*And
it
is
of your eye
outward.³*

¹Eye: Third-eye

²*It is of your eye inward:*
It is a means of looking inward at yourself with your third-eye.

³*It is of your eye outward:*
It is a means of looking outward at others and the world with your third-eye.

“The kingdom...” A person as a kingdom.

Jesus tells us that when we evolve, we become what he calls a kingdom, or a field of regal influence. Think of the core self within each of us as projecting a radiation field. It affects every cell in our body and it emanates out to affect others.

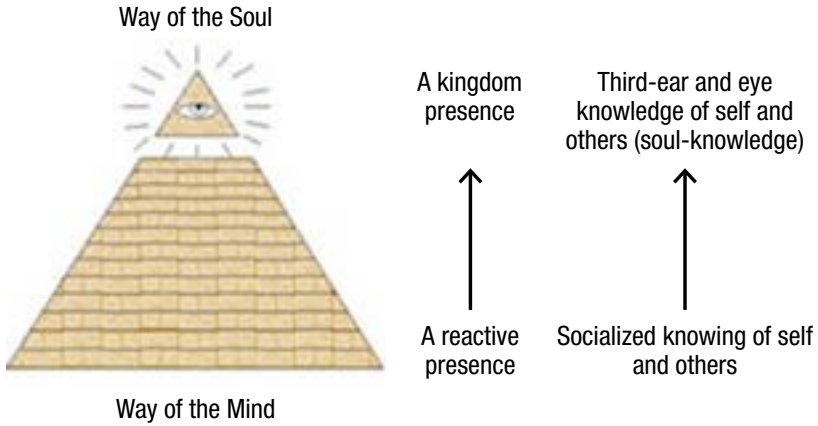
For example, we all know that when we are fully alive and full of joy, one with our personal power, our bodies feel different, and when we walk into a room, everyone seems to notice. When we are like that, we know we have become more a king or queen over our kingdom, that is, our field of influence.

“It is of your eye inward...” The kingdom is an evolved means of knowing *oneself* with one's third, intuitive eye.

In the first poem, Jesus points to our third ear as a source of intuitive knowing. Now, he tells us that we have also a third eye. Both enable us to “soul-know,” the term I will use for third-ear and third-eye knowing.

“It is of your eye outward.” The kingdom is an intuitive third eye means of knowing *others* and the world.

As a person evolves on Jesus' Way of the Soul, he increasingly rules over himself and his interactions with others. He, thus, becomes more a king or queen, a fully developed, independent, self-joyful person. The contrast is a person who has not evolved to rule over himself or his interactions with others. Instead, his social conditioning and the expectations of others rule him. He listens and sees only with his physical eyes and ears, and not with his third-eye and third-ear.



THE SOUL-KNOWING PROCESS

We all instinctively know that what we perceive through our physical senses does not tell the entire story. Therefore, many people, especially creative types, seek a means to break out of their routine, indoctrinated means of perceiving, in order to discover the reality that is hidden from them.

My friend Tom, an artist, recently sent me an email in which he described his soul knowing creative process. I quote it below because it details the process that many use to see reality:

“When I become totally engaged in painting, I sometimes arrive at a place of calm, a place where I don’t think about the strength of my composition or what color to choose, because that all happens automatically and I experience (though I don’t know this until later) the stillness that comes as a result of “turning off” the left side of my brain and the associated ego with all its noisy worries and fears, dreams and resentments, sorrows, joys and puzzle solving. In that ego-less state, in the stillness I refer to as ‘getting out of my own way,’ my right brain takes in the images and other information that I need.”

Tom described his process of excavating information that is hidden from him. That information is the image that he puts on canvas. His process has five stages:

First, he becomes “ego-less.” He has told me that when he paints to make money or to gain a reputation, he cannot soul-see.

Second, he becomes willing to abandon his prevailing ideas and expectations for the work.

Third, he achieves stillness. He has certain places and rituals that enable him to find quietude. He knows that when his Mind is in a state of regret, worry, or excitement, he cannot soul-know. These mental states hinder his ability to be present in the moment.

Fourth, he allows information to come to him freely and flow through him without judging it. He lets the force of his intuition move his hand.

Fifth, he inspects what he senses and decides what to do with it through left-brain analysis. However, his left-brain never takes over the process, always working with his right-brain. In other words, he tempers the right-brain's creativity with the left-brain's rationality. He discovers the meaning of what his right-brain provides with the left side of his brain.

Notice, that during the entire process, he uses his right-brain to receive information and his left to shape it. When we do the reverse, we turn off our soul-knowing.

Way of the Soul



Egoless

Evaluates ideas
in their pure form

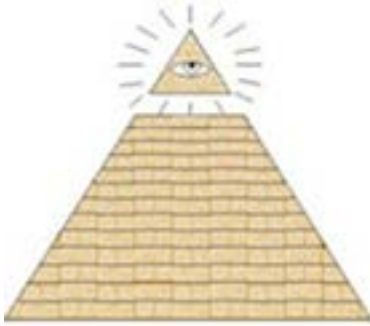


Seeks ideas to
support ego

Critiques ideas
before pondering them

Way of the Mind

Way of the Soul



Right brain
receives,
left shapes

Information flows
through



Left brain
receives and
shapes

Information is
manufactured

Way of the Mind

Jesus describes the soul-knowing process in Chapter 8, Poem 2 (Saying 27):

If
you
do
not make the Sabbath
outward¹

The Sabbath
inward²

You
will peer³
not
upon the Father.^{4,5}

¹*Sabbath outward*: A normal Sabbath Day when one does not work. The physical things one does to make the Sabbath holy: stop work, light candles, dress nicely, etc. Intentionally stopping thinking about and dealing with stressful things. Metaphorically, physically resting in stillness.

²*Sabbath inward*: A time of internal stillness. Making the Sabbath holy *inward* as well as outward. A time of living in the present rather than the past or future.

³*Peer*: Soul-seeing.

⁴*Father*: Jesus calls the male aspect of God, "Father."
(He will later talk about his God "Mother").

⁵*Peer not upon the Father*: Jesus maintains that if we use soul-knowing deeply, we can experience the divine in everyone and everything.

"If you do not make the Sabbath outward, the Sabbath inward," If you do not actualize the external ritual of rest by being still within yourself...

Jesus expressed that one cannot soul-know unless he is present in the here and now. When we are internally distracted by the past and future, we are perceiving through our physical senses (two eyes, two ears); that is, we are socially-knowing, letting society's beliefs shape our perceptions.

"You will peer not..." You will not soul-see.

“You will peer not upon the Father.” You will not soul-see the Father. In other words, you will not *experience* the Father. Instead, you will either blindly believe or disbelieve in Him.

Way of the Soul



Way of the Mind

Lives in stillness

Lives the Sabbath inwardly every day



Lives in busyness

Lives the superficial Sabbath

Way of the Soul



Way of the Mind

Perceives the divine in all

Experiences God



Perceives only non-divine life or inanimate objects

Blindly believes or disbelieves in God

That Poem, thus, expresses Jesus' understanding that one need *not believe* in God, because through soul-knowing, it is possible to *experience* God.

Jazz guitarist Larry Carlton described soul-knowing like this:

“When I was in College, 19 years old, there was an upright bass player, student, keyboard player, and myself, and a sax player—we were all about the same age, and we were all very passionate about jazz. We got together one Friday night in someone’s front room to jam. That evening was the first for me because I experienced for the first time going to the “zone” musically. Before that I had always played...and played a lot 6 nights a week in clubs, and so I had been playing 13 to 14 years by then. However, that night we played (he strums a chord). I went to the zone during my solo...which means...I don’t want to make this to sound cliché, but I became one with the instrument that night. What I knew how to play, and what I had been playing was transcended that night to another level to where for the first time I became not in control of the guitar, but one with the guitar. What happened is...I played chorus after chorus after chorus, it is like experiencing runners high if you are a runner, where you do not need any effort any more, you are just running, you don’t feel anything...well, that happened that night. And I just played chorus after chorus after chorus. I was loving the experience. Pretty soon the bass dropped out, and now it was just me and the piano player, and pretty soon the piano player stopped playing. But my awareness was so in touch with this that I just kept playing. And I don’t know if I played two more choruses or five more choruses, I don’t remember the details of it, but I remember coming out of it, and opening my eyes and they were all just sitting there looking

at me, because they had experienced it with me. That was the first time that my maturity level as a musician went to that place of connecting with my instrument. That experience...once you experience it, you want to experience it again. So, my life's goal is to try to go to that place when I am playing the guitar. I pick up the instrument in a setting that has the potential, whether it's with the blues band or jamming with a guy, my whole objective is to get to that place where I am connecting with my instrument and feel that experience again."

Larry becomes one with his instrument when he soul-knows. Those around him could tell that he was different and they loved what was coming *through* him. That is the type of knowing that Jesus emphasizes as the foundation to his Way of the Soul.

Tom puts his discoveries on canvas for others to see; Larry puts his into music; Jesus put his in poems for others to see and reflect on.

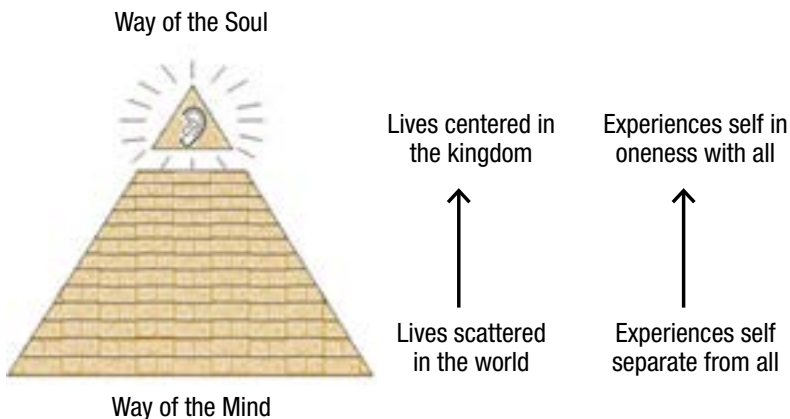
All of us soul-know to be creative. All of us seek to be one with all. This is what we seek through drugs, thrills, romance, and candlelit dinners. Few of us develop the discipline and courage to soul-know as wise people do.

Throughout time, people desiring personal growth have found it necessary to retreat from their daily routines to obtain hidden information by soul-knowing. Some Native American tribes encourage their members to use the sweat lodge to soul-sense visions to improve their lives. Spiritual people all over the world attend retreats led by trained spiritual guides who assist people in "listening." All of them are discovering the meaning of hidden information.

Many cultures revere those who specialize in soul-knowing, calling them "seers," "mystics," "shamans," and "prophets." Literature and oral traditions from these cultures describe the conditions for hearing hidden words. One generally must

- Go apart, that is, get away from the influence of the ideas of others;
- Become still;
- Abandon expectations and prevailing beliefs;
- Be open to new ideas;
- Be willing to see visions, hear words, and sense vague impressions;
- Trust what one hears and sees;
- Ponder what has been heard and seen;
- Discern how to use the new information in one's life;
- Formulate new tentative beliefs about how to be a more evolved person; and
- Have the fortitude to live differently in the face of opposition.

Jesus did those things to reveal to himself how to live a more fulfilled life. He then structured his insights into the poems that we find in this Gospel.



Jesus composed every Poem in the Gospel by revealing his “hidden” soul with soul-knowing. That is stated in the Prologue, Poem 1 in Chapter 1 (Saying 1a):

*These
are
the words,¹*

¹*These are the words:*
These are the words of
soul that make up this
Book.

*Those
hidden,²*

²*Those hidden:* Those
hidden by our
socialization.

*Which
Jesus,³*

³*Which Jesus:* (Implied)
Which Jesus soul-
discovered and applied
to his life.

*Who
lives,⁴
Spoke⁵*

⁴*Who lives:* Who lives
fully as an evolved,
fulfilled human being.

⁵*Spoke:* He spoke out to
the world to enlighten
others.

In Part Three of the first Poem in the Book, he tells us his purpose:

*Whoever¹
discovers the meaning
of these words,²*

¹*Whoever:* Whoever
soul-listens.

*Will take a taste
not
of death.³*

²*Whoever discovers the
meaning of these words:*
Whoever discovers the
meaning of these words
for their own lives.

³*Will take a taste not of
death:* Will not be living
death.

“Whoever discovers the meaning of these words.” Whoever uses my insights as a stimulus to discover their own answers.

“Will not take a taste of death.” Will be led by their soul-knowing out of slavery to society and its endless doctrines to living a fulfilled life of one's own.

Jesus unearthed the soul that was hidden behind his socialized blindness, discovered its meaning, and become fully alive. Jesus saw that soul surrounds us, is in us, and is us. He experienced that soul as a person; and addressed him as his “Father.” He thus tells us that our “Father” gives us access to the answers we need. We are not individuals wandering in the world alone. Implied in every poem are his core discoveries:

1. Everyone receives unique information tailored to bring him to fulfillment.
2. All of that information comes wrapped in love.
3. All of that information is hidden by our prevailing belief systems.
4. Nothing happens by accident. It is all designed to lead us to fulfillment.
5. All of our “death” emotions arise because we do not understand this design.

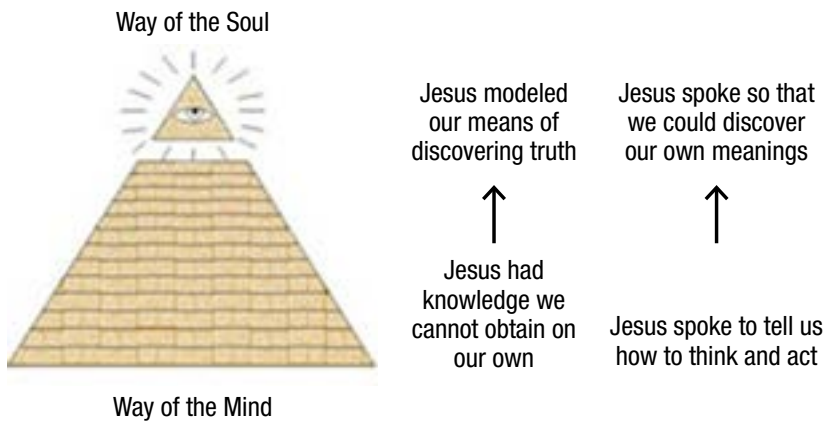
His conclusions are verified when we cease social-knowing and begin using our soul-knowing.

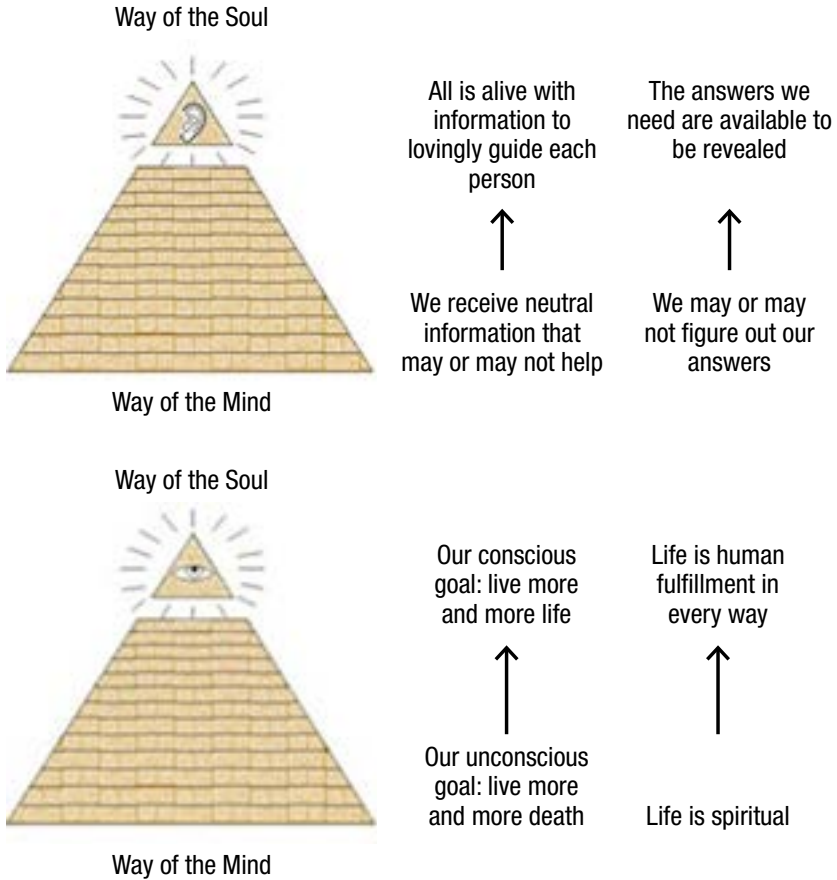
For example, if we were taught to believe that democracy is good and socialism is bad, we will see democracy as our salvation and socialism as our ruin. We will look for evidence to support our preconceptions. Further, we will distort evidence to confirm these preconceptions. We may even sacrifice and die for our indoctrinated beliefs.

That is the Way of the Mind. When we follow that path, we base our lives on other people's ideas. We become so blind and deaf that we do not know that we are blind and deaf. This is not freedom, it is slavery.

We all impose patterns on reality in order to understand it. For example, some people are skeptics, some see evil around every corner, some are positive-thinkers, and some are atheists. Jesus presents us with alternate patterns for our consideration. As we choose our perceptual patterns, we choose our lives. With soul-knowing we can examine the evidence in support of our tentative beliefs.

Jesus poetically presents alternate ways of viewing our situations. He also empowers us to verify his observations for ourselves. Thus, he facilitates rather than indoctrinates.





THE WORLD

The “world” for Jesus is people who primarily use what I call, “socialized knowing.” Instead of using their intuitive soul-knowing to know themselves and others most or all of the time, their knowledge of themselves and others arises primarily from what they have been taught by others. To facilitate people to be on his Way of the Soul, Jesus taught them to leave the world and enter a community of kingdom people. He says that in Poem 2 from Chapter 8, (Saying 27):

Jesus
said this:

*If
you
do
not fast
from the world,*^{1,2}

*You
will discover
not
the kingdom.*³

¹*World:* People who primarily use their two eyes and ears to know themselves, others, and the nature of the universe. People who socially-know rather than soul-know.

²*If you do not fast from the world:* If you do not starve yourself from soul-knowers. If you do not leave your Ways of the Mind.

³*You will discover not the kingdom.* You will not discover yourself as an independent, insightful knower of yourself, others, and the principles governing human growth and interaction.

“If you do not fast from the world...” If you do not leave the influence of your parents, teachers, clergy, peers, media, and other authorities who have taught us how to think and act...

As I pointed out in the Preface, when a person identifies with a set of theological or secular beliefs, he creates a *Way of the Mind*. Those beliefs were not native to him as a newborn child. The “world” taught them to him.

When we identify with a Dogma, that is, *a set of beliefs held by others*, we defend and promote that Dogma as we do ourselves. Unconsciously, our Dogmas become an extension of ourselves. We also promote and defend our indoctrinators (parents, teachers, clergy, politicians, media-idols, peers, etc.) because they are representatives of our world.

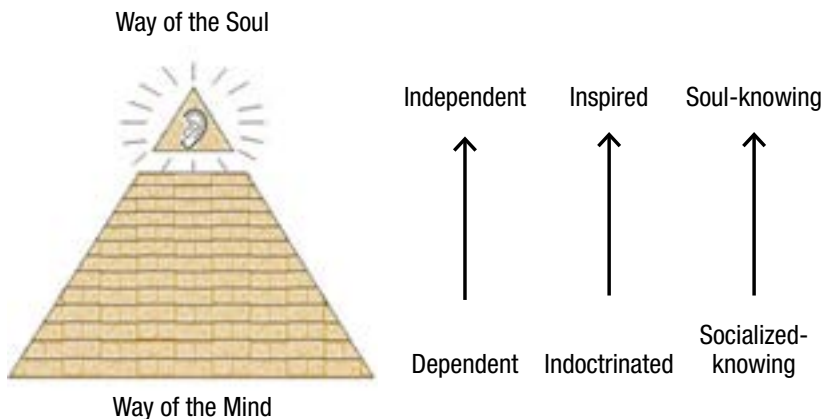
“If you do not fast from the world...” Jesus says strongly: If you do not leave your socialized world, all your Ways of Dogma, you will not follow me, you will not find yourself, you will not be a kingdom, and you will not be fulfilled.

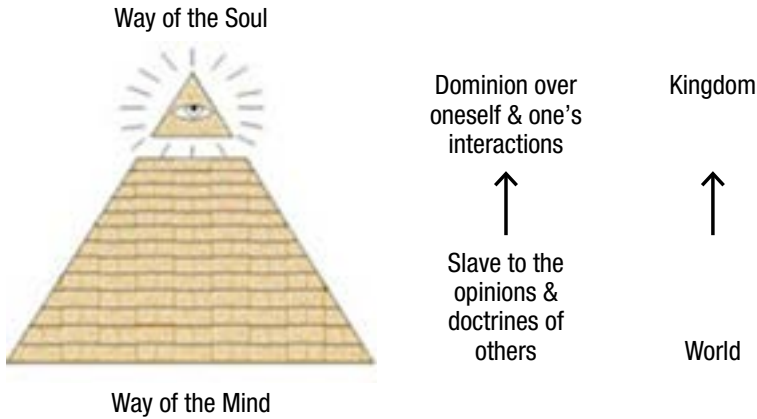
“You will discover not the kingdom.” You will not discover on your own how to rule over yourself and your interactions with others. Instead, you will forever be a mental slave to society and its multitude of theological and secular dogmas.

In short, fast from the world, and you may discover yourself and become a free and independent person; do not fast from the world, and you will become an ever more naïve, reactive serf.

We don't “discover” by listening to sermons, political speeches or school lectures; we don't “discover” through socialized knowing. We don't rule by placing the authority of indoctrinators and their doctrines above the authority that we personally hold over ourselves.

The kingdom is a state of being independent from the beliefs of others. To discover it, one must question and suspend all that he has learned through his physical eyes and ears in order to attain soul-knowing of reality through his faculty of intuition.





DISCOVER RATHER THAN BELIEVE

We all have lenses through which we view the world. They consist of the beliefs we bring with us to our acts of physical sensing. Instead of observing reality, our preexisting beliefs compel us to see and hear what we want to see and hear.

With respect to seeing, as we peel away the first layer of belief lenses, we understand more. The more we peel off layers, the more we will get closer and closer to the truth.

Jesus states his core principle for becoming a kingdom in many poems. Here is another from Chapter 21, Poem 4 (Saying 110):

*Jesus
said this:*

*Whoever
has discovered the world,¹*

*And
he
comes to be
rich,²*

*Let him
abdicate
from the world.³*

¹*Whoever has discovered the world: Whoever has used his soul-knowing to discover his enslavement to the Ways of Dogma.*

²*And he comes to be rich: And he becomes a self-confident ruler of himself and his interactions based on his adopted beliefs.*

³*Let him abdicate from the world: Let him give up that rule to discover himself on his own.*

“Whoever has discovered the world...” Whoever has removed his belief filters to see the true nature of the world...

Our belief filters are not easily removed, because our present false reality is a part of our identity. Thus, to know more truly, we must die to the oneself and be born again in enlightenment.

Our belief filters are also difficult to remove because we are rewarded by our peers for conforming to their ways of thinking and acting, because that makes them comfortable. People generally do not trust or enjoy the presence of those who disrupt the status quo. However, clearly, Jesus only sought out and encouraged rebels.

Courage is a necessary quality of those who follow the Way of the Soul. It is a continual process of painfully destroying cherished beliefs, thereby creating a new awareness and self.

“And he comes to be rich...” And he comes to be a ruler of himself and others based on his firm, adopted beliefs

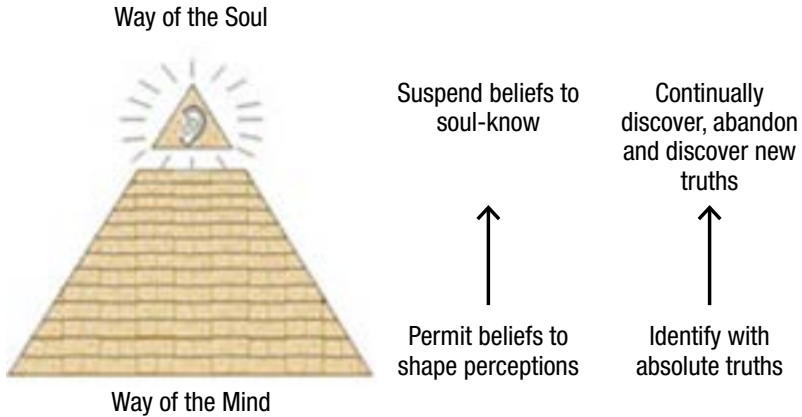
Those following the Way of the Mind believe that their Way is the absolute truth. They use that knowledge to feel self-confident, that is, to rule themselves and their interactions. They also use that knowledge to encourage others to do the same thing. Those following the Way of the Soul live their lives in constant pursuit of the truth. Those following the Way of the Mind live arrogantly and stagnate in their blind faith. Those following the Way of the Soul die to themselves and their faith to be reborn in their true natures, continually discovering themselves, others, God and the nature of the world.

“Let him abdicate from the world...” Let him permit others to follow the fools' means of obtaining self-confidence.

Jesus did not indoctrinate people with beliefs that they could proudly use to rule themselves and others. Instead, he led people off the Way of the Mind and onto the Way of the Soul. His kingdom is a Way of independently standing alone against

the belief-rulers of the world, together with others following the same Way.

Therefore, the kingdom is a non-doctrine-based way of living for the individual and groups. It incorporates everyone who dedicates themselves to leaving their secular and theological Dogmas in favor of the path of perpetual discovery.



BECOME LIKE A LITTLE CHILD

Jesus and others following the Way of the Soul view a newborn differently than those on the Way of the Mind do. We see that in the Child Poem Chapter 2, Poem 3 (Saying 4) of the Gospel of Thomas.

Jesus said this:

*He
will delay
not,¹*

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

¹*He will delay not:* He will immediately.

²*The man of maturity:* Especially the one who has become conscious and alive at a high level of soul.

³*Days:* Times of enlightenment. As opposed to nights, which are times of intellectual slavery.

*To ask a little,
small child,*

*He
being
of seven days,⁵*

*About the place⁶
of life;⁷*

*And⁸
he
will live.⁹*

*For
there
are
many first,¹⁰*

*Who
will come to be
last;¹¹*

*And
they
will come to be
single ones.¹²*

⁵*Seven:* The child is born complete; he has not been corrupted by the world.

⁶*Place:* That place within, from which we think and act.

⁷*Life:* A fulfilled way of living.

⁸*And:* And learning from a small child...

⁹*He will live:* He will be fulfilled by modeling the child.

¹⁰*There are many first:* There are many wise people.

¹¹*Who will come to be last:* Who will seek to learn from those others regarded as "last," such a little, small child.

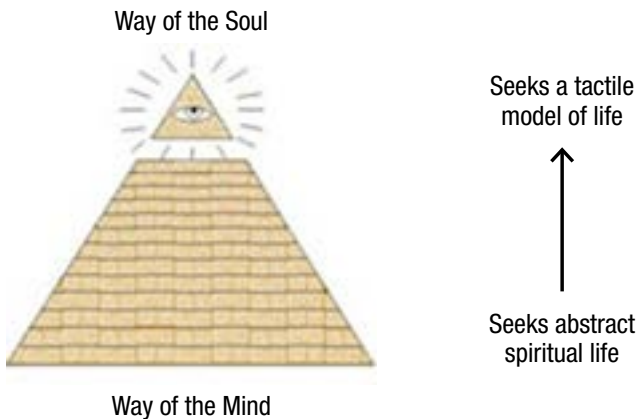
¹²*Single one:* Congruent ones. A little, small child is congruent with their true natures.

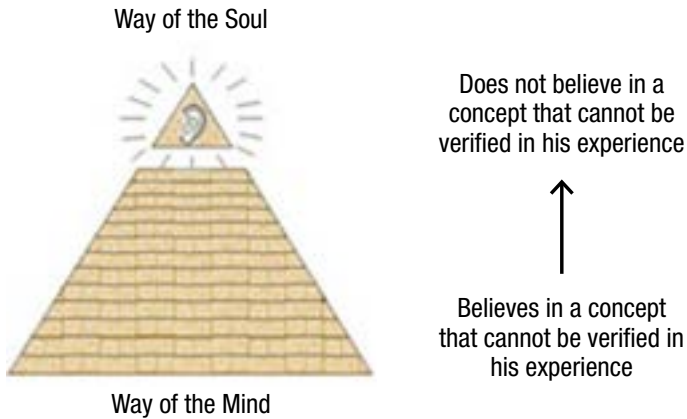
“He will delay not, namely the man of maturity in his days to ask a little, small child, he being of seven days, about the place of life.” A wise man will not make anything more important than seeking to be more alive. He looks for a model for his life, not in his theological beliefs, in adults, in books, but in a newborn.

Most people do not seek “life” as their first priority when they get up in the morning. A wise person does.

To grow, most people talk to therapists, their clergy, their friends, read books, or reflect. A wise person gets out of his head, away from adults, and observes life in its purest form.

Jesus was an acute observer. He did not use abstract logical speculation or deduction, primarily. He was a poet, not a theologian. He was a phenomenological therapist and philosopher, not a behavioral psychologist or objective philosopher. He ignored his mental musings and delved into his experience to understand how he might evolve. He was primarily seeking a model, not an idea.

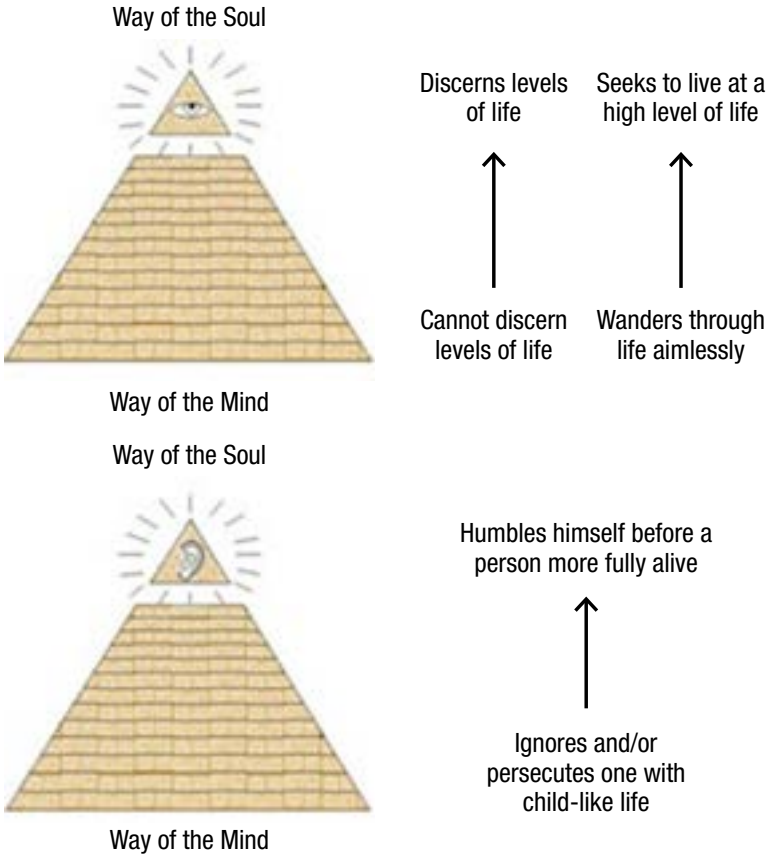




“Ask a little, small child, he being of seven days,” Ask an overlooked little child, or an adult who is like a little child.

We sometimes live in confusion because we cannot discern the difference between people living fully alive from those living less alive. That results in us not possessing real life goals for ourselves. Instead, we wander around, adoring this false life in one person, and that one in another. We dress ourselves in this way of being, and then in that one—never finding our true selves.

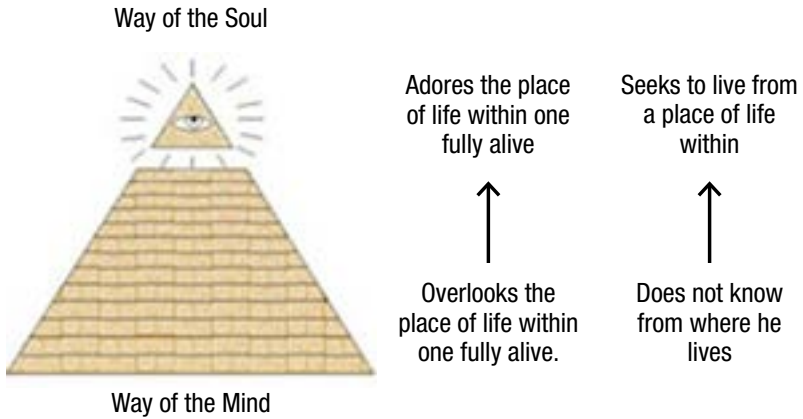
Sometimes we encounter a very alive person, and instead of humbly modeling them, we either become embarrassed that we are not that alive, or become jealous of their life. The wise seek out those more alive, study them and humble themselves to learn from them.



“Ask a little, small child, he being of seven days, about the place of life.” Observe beyond appearances at the source of life in a new born.

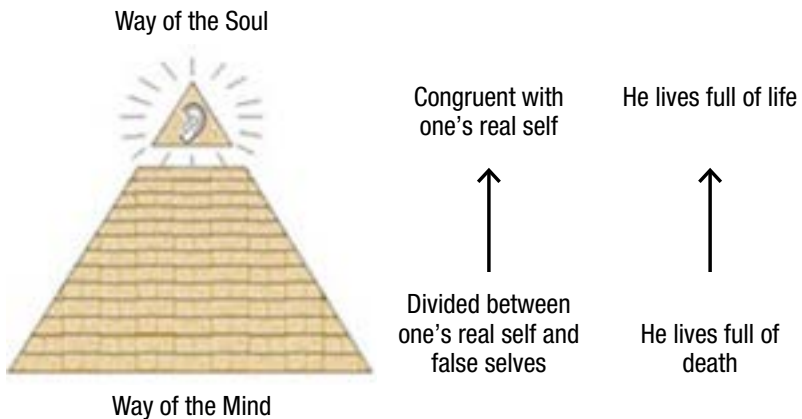
Some look at a little child and see original sin as the source of his life. Others may not even look for the source. A wise person becomes fascinated at the “place” within a little child from which he lives.

“To ask” is the first step in the soul-seeking process. If we do not recognize the lack of life in ourselves, we will not ask one to show it to us. If we do not humble ourselves to ask, we do not evolve.



“And they will come to be single ones:” And they will come to be congruent with their core selves.

Most of us, if not all of us, are to some extent divided between our true and false selves. We can illustrate that like this:



Jesus does not distinguish between a spiritual life and a personal life. They are the same. When we develop ourselves, we develop our whole selves. His formula for personal development is this: Abandon your false selves and live congruent with your true self. You will then be more evolved spiritually, mentally and emotionally.

When we identify with a false self, we identify with a set of beliefs. For example, if one identifies with being a Christian, he chooses to *be* not himself primarily, but the doctrine of some church. That doctrine becomes part of his false self. He will promote and defend it as if it were his real self.

In another example, if one labels himself a “conservative,” he tells himself and the world that he believes certain things. In other words, he has established an artificial identity.

If one chooses to identify with his possessions, he identifies with the beliefs associated with his things and money, not with his true self.

The little child does not crawl around believing this and that. He does not say, “I am smart,” “I am black,” “I am Asian,” “I am an American,” “I am a Muslim,” “I am rich,” or “I am poor.” He does not invest himself in beliefs about those false identities. He just is—and he is fulfilled in life. That is why he is Jesus’ model of soul.

Through socialization, we learn to think and behave in particular ways. We invest ourselves in our false selves enough to promote and defend them as if they were our true selves. They are not. We have created them from our own amalgamation of socially accepted beliefs. Thus, we become divided from who we truly are, resulting in a kind of living death.

Way of the Soul



One is without a need to believe anything about himself

I am me



An amalgamation of socially learned beliefs

I am first, one idol, then another

Way of the Mind

Way of the Soul



Single without identifying with doctrine

Models himself on a little child

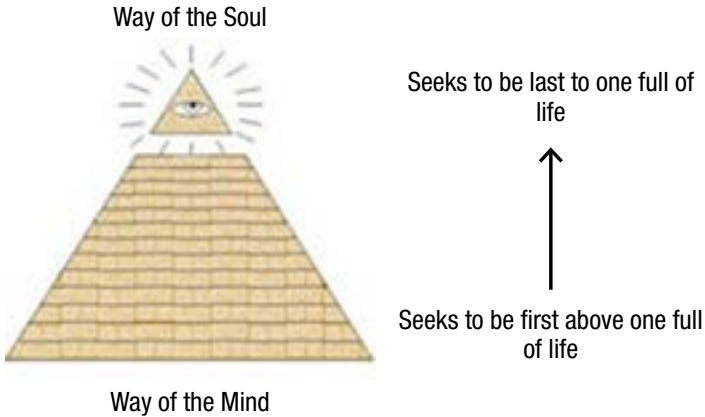


Split by his pride in his doctrines

Models himself on successful 1st people with false selves

Way of the Mind

“For there are many first, who will come to be last.” For there are many who think that they are first because they identify with a superior-to-others false self, who then become humble by recognizing that in fact, they are last to one full of life. Then, because they seek to evolve, they become “last” when they “ask” one modeling life to teach them about their “place” of life.



DISTINGUISH BETWEEN LIGHT AND DARKNESS IN PEOPLE

According to Jesus, we enter the world living light. In Chapter 13, Poem 2 (Saying 61), he explains how we live darkness.

*When
he
should come to be
divided,¹*

*He
will be
full
of darkness.²*

¹*When he should come to be divided: When he should come to be divided between his true self and his many false selves.*

²*He will be full of darkness: He will be opaque and dishonest.*

“When he should come to be divided,” When we become divided between our true and false selves.

“He will be full of darkness.” He will be full of dishonesty.

Jesus does not use the word “evil” or “sin” in this Gospel. Instead, he says that we become “dark when we divide from the true self that we are at birth. When we do that, we lie, because we proclaim ourselves to be what we are not.

Consequently, Jesus formulated the two laws of the Way of the Soul that we find in Chapter 2, Poem 6 (Saying 6b):

Jesus
responded:

“You
do
not speak lies,¹

And
what
you
hate in him,²

You
do
not do
to him.”³

¹*You do not speak lies:* You do not live through a false self. You do not live through any religious or secular doctrine.

²*And what you hate in him:* And the false selves that you hate in him. And the incongruence that you hate in him. And the lies that you hate in him. And the Ways of Dogma that you hate in him.

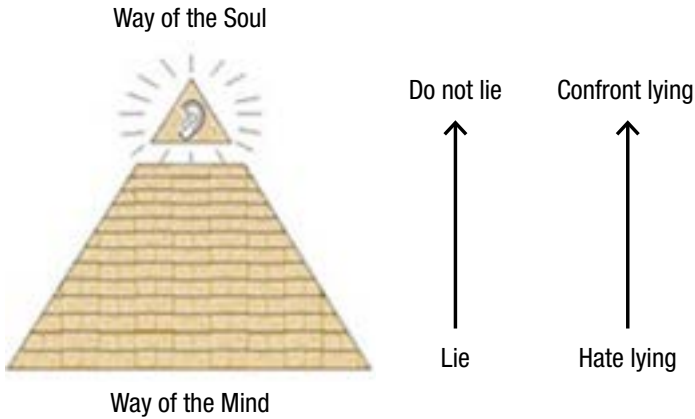
³*You do not do to him:* You do not become what you are not to punish someone who is not what he is.

“Do not speak lies.” Do not be a false self.

In other words, Jesus recognizes that behind all harmful thoughts and actions are lies about what we truly are. When we identify with our religious theology, with our secular doctrine, with the things and people important to us, we lie. Further, when we lie, we become dark. When we become dark, we know it; we suffer and the world suffers.

“And what you hate in him, you do not do to him.” And the lie that you hate in him, do not do.

For example, if we hate a politician for not being what he is, we lie and become his twin. To hate a liar is to lie. (Later we will learn how to act toward others who lie).



Thus, Jesus counsels us to distinguish two polarities in ourselves: lying and being congruent; darkness and light. He speaks of being light in Poem 3 in Chapter 7 (Saying 24):

He
said to them:

*The light¹
exists inward
of a man
of light,^{2,3}*

*And
he
comes to be
light
to the world,^{4,5}*

*All
of it.⁶*

¹*Light:* The life force that illuminates.

²*Man of light:* An adult who has become again congruent with his core self.

³*The light exists inward of a man of light:* Divine light is in each of us to the degree that we are light.

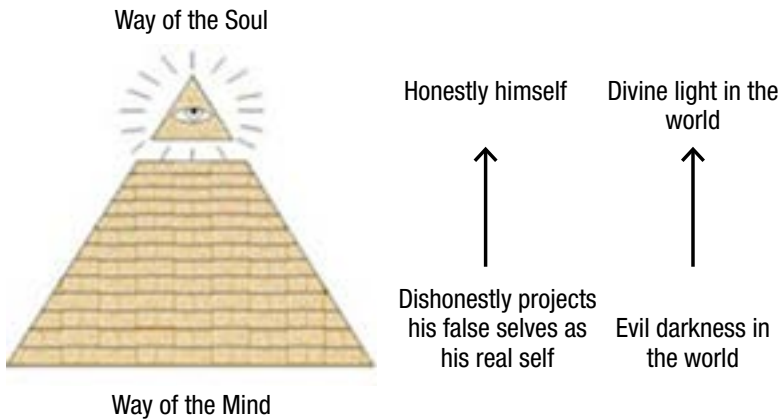
⁴*World:* Dishonest people who are divided between their false selves and their real selves. People who lie.

⁵*He comes to be light to the world:* He comes to save the world. He comes to reveal the true nature of dishonesty in the world.

⁶*All of it:* All of the world.

“The light exists inward of a man of light.” Divine illuminating power exists in a person to the degree that he chooses to be his core self. When he chooses to be a lie, that is, to identify with his false selves rather than be what he was at birth, he creates darkness within.

Jesus never speaks in this Gospel about an evil Satan outside of ourselves. Rather, he holds us responsible for being light or darkness for ourselves and for the world. In other words, we create ourselves as Satans as we choose to lie or live false lives.



When people asked Jesus about the source of light in a child, he responded as follows in Chapter 11, Poem 5 (Saying 50) (Remember he reports what he observes, not his logical deductions):

Jesus said this:
*If
 they¹
 should ask you
 this:*

*“You
 have
 come into being
 from where?”²*

¹*They:* People who are divided and full of darkness. People on the Way of the Mind. People who lie.

²*You have come into being from where?* You are not like other people. How did you come to be like that?

*Speak to them
this:*

*“We
have come outward
of the light,^{3,4}*

The place⁵

*Where
the light
comes to be
there,*

*Outward
by its own hand;⁶*

*It
stood itself
on its own feet⁷*

*And
it
appeared outward
in our appearances.⁸*

*If
they
should ask you
this:*

*“Are
you
it?”⁹*

³*light:* The divine intelligence and spirit within us.

⁴*We have come outward of the light:* Outward of God. We live from the One who is light, honesty, and congruence.

⁵*Place:* The location within us from which we think and act.

⁶*The light comes to be there outward by its own hand:* “By its own hand” means “by its own control.” light is alive. It emanates from us with its own intelligence as it chooses.

⁷*Stood itself on its own feet:* To “stand” is to find one’s confidence. To “stand on one’s own feet” is find one’s confidence in who one is.

⁸*Appearances:* Our unique manifestations of the light. The light-Life is the same in each of us; however, it manifests itself in each person’s unique appearance.

⁹*Are you It:* Are you divine light?

Say this:

“We
are
its sons,¹⁰

And
we
are
the chosen
of the Father¹¹

Who
lives.”¹²

If
they
should ask you
this:

“What
is
the sign
of your Father¹³

Which
is
in you?”

Say to them
this:

“It
is
movement,

And
it
is
stillness.”¹⁴

¹⁰*We are its sons:* We possess the same light-life as the light. Yes, we are sons of God.

¹¹*Chosen of the Father:* Jesus experienced the Father as choosing to make light manifest in people. The light acts, the Father chooses when and to whom it is to act on.

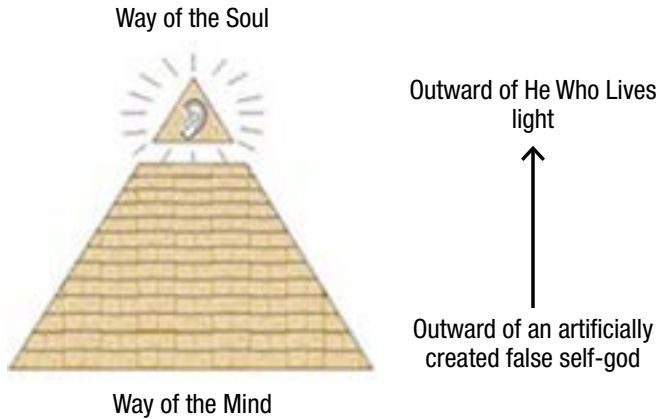
¹²*Who lives:* Who lives life, as opposed to death and darkness.

¹³*What is the sign of your Father:* What is the observable proof that you are divine?

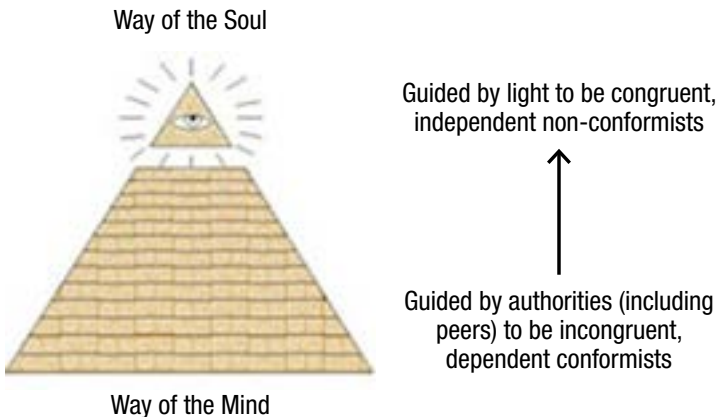
¹⁴*It is movement and it is stillness:* It is thought and action from stillness. One can think and act from stillness or from busyness. Movement from stillness is the visible sign of God. We can sense it in ourselves and see it in others who are of the light. Those full of light do not live in the past or the future; they live in the now, in the present.

“We have come outward of the light.” We have come outward of God who lives in congruence with his divine life.

We now know more fully what Jesus meant in the previous Poem: **“And he comes to be light to the world, all of it.”** He comes to be God to the world, all of God, not a bit of God. Jesus observed that the light is not reduced in a person. He saw the divinity in a little child and in those who are like little children, while others observe original sin or mere personhood.



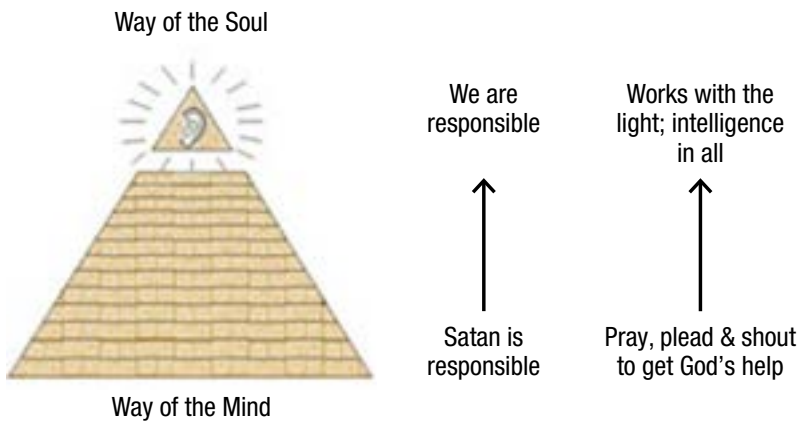
“The light comes to be there outward by its own hand.” The light moves as a living force with its own intelligence. It automatically leads people to be congruent with their core selves. It fights them through its absence when they are not.



“We are the chosen of the Father.” We do not choose light, rather, the light, which is the life of the Father, chooses us. It acts in response to our choice to be light.

The nature of life and light includes two choices, ours and the Father's. Each instant we choose to be congruent or incongruent, to be honest or to be liars, to evolve or to devolve. The light within us responds with more light or its lack, darkness.

Jesus calls the source of light, his “Father.” Again, he did not arrive at that conclusion through logical deduction. When he soul-knew a little child, he discovered the Father as the source of the light.

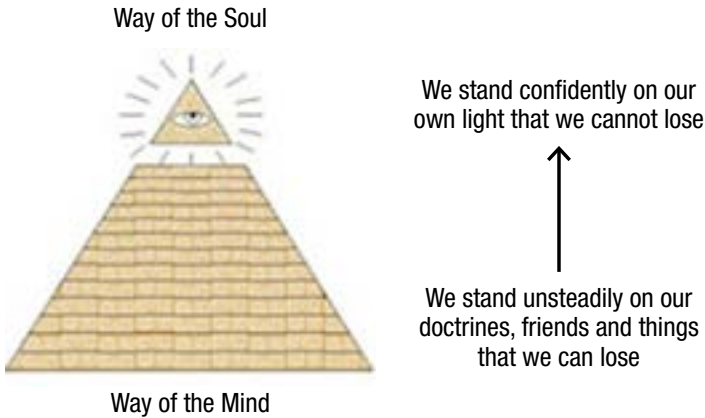


“It stood itself on its own feet.” The light within us possesses its own dignity. It is what it is and knows itself. A person who possesses it is who he is, and knows himself. He does not need outside approval or justification for any thought or action. He stands, challenging the world, on his own two feet, fortified by the light.

When we live through our false selves, we seek self-confidence by standing, not on our own light, but on our Dogmas. For example, an American stands on his nationhood and its traditions, values, beliefs, rituals and laws; that is, on the doctrine of Americanism.

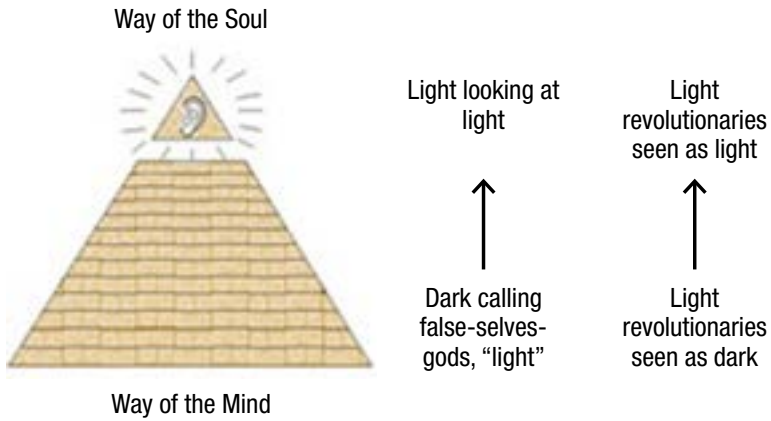
A Muslim stands on his Islamic community and beliefs. A liberal stands on his political faith. A rich man and a poor man stand on their class associations and beliefs.

When we believe that we are something or someone outside ourselves, we stand on sand, a poor foundation. When we stand only on our inner light, our foundations are strong.



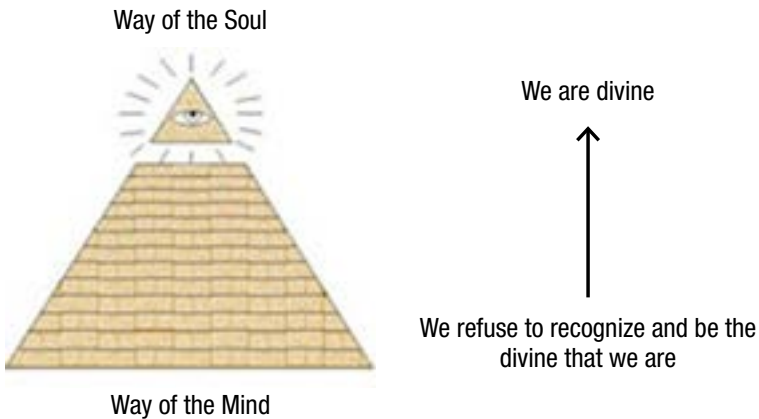
“And it appeared outward in our appearances.” The light becomes observable by others in our unique manifestation in the world. Jesus observed that everyone possesses divine light at their core.

People who are happy when others live through their false selves are darkness valuing darkness. When people look through a person’s darkness to their light core, they are light penetrating darkness to value the other person’s true self.



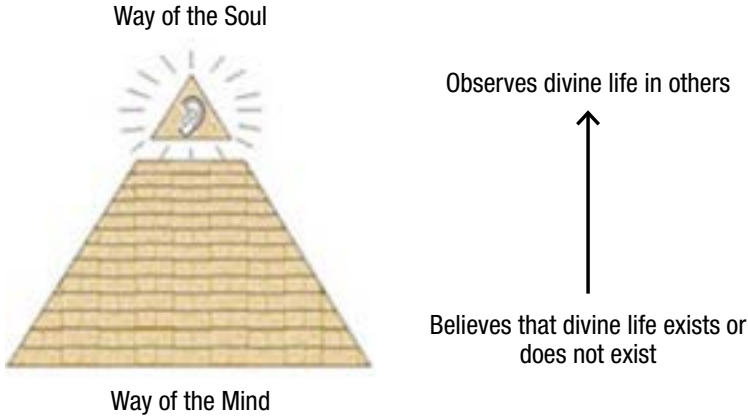
“We are its sons.” We are all sons and daughters of God.

Jesus does not say that he is *not* the son of God; rather, that we all are. However, we are unevolved sons and daughters. We choose the degree to which we live that divine life and possess the inner light.



“What is the sign of your Father?” What is the tactile proof that you are the son or daughter of God?

How many people go around looking for a sign that God is in a person? Would they even know what to look for?



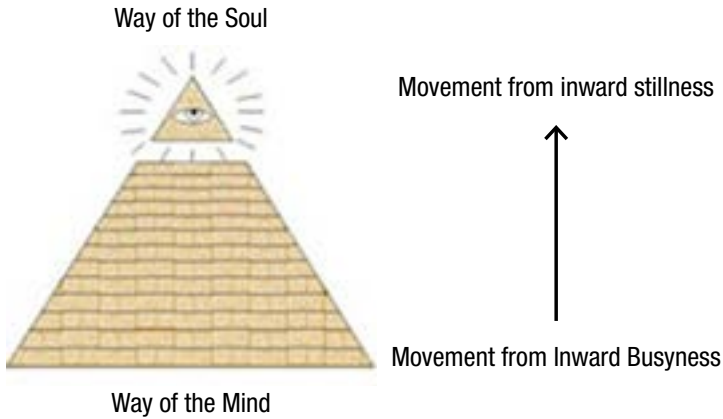
“It is movement and it is stillness.” It is a contradiction: movement and stillness at the same time. That is an experience like no other.

When one chooses to live through a false self, he will immediately enter a cycle of continuous transition between regret, worry and out of body excitement, even if he does not notice it much. His Mind will flutter between the past and the future. He is movement from busyness. When he chooses to be in oneness with himself, he becomes movement from stillness in the now.

Thus, Jesus discovered that we can know when we are living divine life. Further, we can experience it in others. It is not something spiritual that we must blindly believe in. It is not miracles worked by a person that makes him a saint. It is movement from stillness.

Today, some relaxation therapists and clergy teach people to move from stillness. They call the practice, “Mindfulness,” “non-thinking movement,” “contemplation in action,” and by

many other terms. Of course, if people are taught to do it, and follow rules or procedures to do it rather than live it by choosing to be their real selves, they will fail in those exercises.

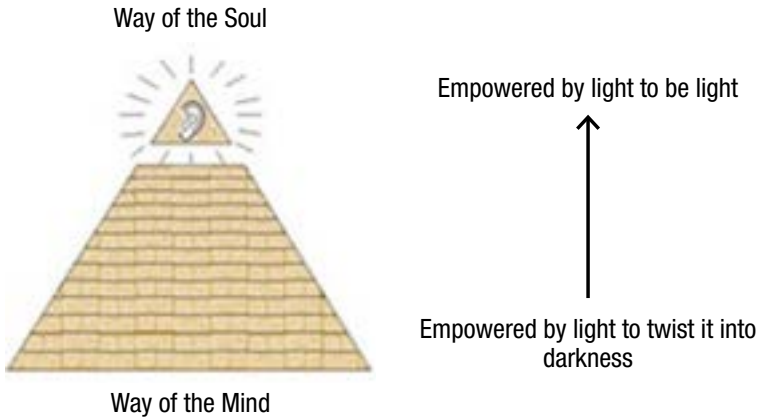


“We have come outward of the light.” We are light.

Interestingly, Jesus never says that we are “outward of darkness.” He never gives darkness such a power. He never talks about darkness as an intelligent source, like the idea of Satan. He never explains an opposite to the light of the Father. Consequently, we know that he observed that the Father was the light in all, including darkness.

Instead, he observes that we are the source of darkness to the degree that we choose to not be our true selves. We are therefore, responsible for evil. He will not permit the attribution of evil to an imaginary outside source, such as Satan.

We were born with light. It is an intelligent power with the ability to choose. We use it to stand ourselves on our own true feet or on our false feet. Through this means, we choose to be good or bad, saints or sinners, light or darkness.



RECOGNIZE OUR TWO MOTHERS

Jesus discovered that we have two mothers (Chapter 20, Poem 4 (Saying 101)):

Jesus
said this:

My mother,

*She
brought me
forth,¹*

*My Mother
however,*

The true,²

*She
gave to me
Life.³*

¹*She brought me forth:*
My physical mother
“brought me” into many
false selves.

²*The true:* My divine
Mother.

³*She gave to me Life:* She
gave me my core real,
light, divine Life.

“My mother, she brought me forth.” My mother who was not completely one with her true self, brought me forth to be like her.

Mary may have taught Jesus to identify with being a man, a Jew, a poor person, a tan person, and a brother to his siblings. Whenever he identified with any of those traditions, titles or roles, he identified with a false self. As he did that, he became divided from his true self, distancing himself from the light.

“My mother, the true, she gave to me Life.” My divine mother not only shared her divine life with me, she made me aware that is who I am. Therefore, forever I will seek to become single with that core life.

Jesus soul-knew that he was not his false selves. He had to discover for himself how to abandon them and become his true self.

“Father” “Mother”: Jesus has now said that he experiences with soul-knowing two God-Persons in one. He called one Person, “Father,” and the other “Mother.” They are the source of the life and light within us, as he says.

We have all heard that the Israelites believed in one Lord. That is not true. The Bible begins with the following:

In the beginning

Elohim

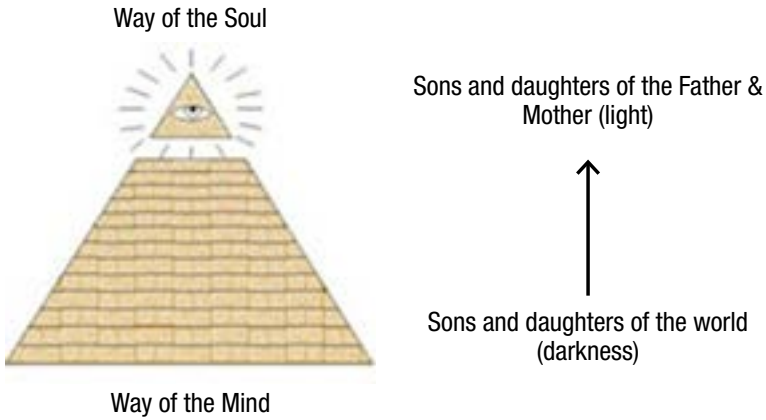
created heaven

and earth.

(Gen. 1:1)

Throughout the Old Testament, in particular in Genesis, the Hebrew word, “Elohim,” has been translated, “Lord.” However, “Elohim,” which comprises a feminine root with a masculine plural ending, means “strong Ones” or “Gods.” Jesus knew that, and when he looked at the obvious, that little children are male

and female, he understood that the sources of life within us were both masculine and feminine. He called one, "Father," and the other, "Mother."



Jesus soul-knew that the Sons and Daughters of the Father and Mother live out of a different life (Chapter 21, Poem 5 (Saying 111a)):

Jesus
said this:

He,

*Who
Lives¹*

Out of He²

*Who
lives,³*

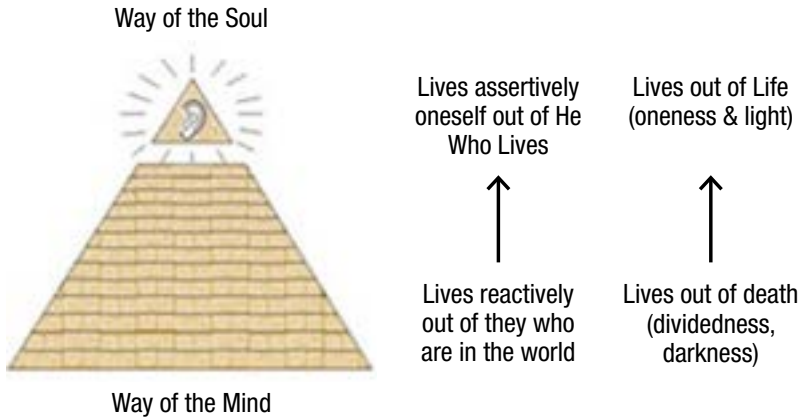
*Will peer
not on death.⁴*

¹Lives: Lives the life of our
Father and Mother.

²*Out of He*: Out of the
Father.

³*Who lives*: Who lives
light in oneness with his
true self.

⁴*Death*: Dividedness,
movement from
busyness.



BECOME THE ALL

When we live out of He Who Lives, we evolve naturally to be more our true selves and into oneness with all others. We cannot become our true selves without healing our dividedness from others. We cannot heal our dividedness from others without becoming one with ourselves. Both must be accomplished to live life out of He Who Lives. Jesus says this beautifully in Poem 10, Chapter 16 (Saying 77):

Jesus
said this:
*I am
the light,*¹

¹*I am the light:* I am undivided and one with He Who Lives.

*The One*²

²*The One: The divine Light.*

*Which
is
upon them,*³

³*Which is upon them:* Which shows everyone the Way. Which is the salvation of the world.

*All of them.*⁴

*I
am
the all.*⁵

*Has
the All⁶
come outward
of me;*

*And
has
the all
split
to become me.*⁷

*Split
a timber*⁸

*And
I
am
there.*⁹

*Take
the stone*¹⁰
up,

*And
you
will discover me
there.*¹¹

⁴*All of them:* All people, animals, plants and things.

⁵*I am the all:* I live the light and life that is in everything, even things that many regard as inanimate. It is all divine light and life.

⁶*Has the all come outward of me:* Has the divine light in all come from me.

⁷*Has the all split to become me:* Has the divine life in all become uniquely me.

⁸*Split a Timber:* Split a person's support. A house is like a person. A house is constructed of timbers and stones. A "timber" is a strong structural element.

⁹*Split a timber, And I am there.* Look inside the fundamental support of a person, and I am present.

¹⁰*Stone:* A word.

¹¹*Take the stone up:* Look under what a person says, and you will find me.

“I am the all.” I am the core life in everyone and everything.

Jesus grew to identify with nothing else.

“I am the light...I am the all.” I am the light intelligence that is in all, guiding all to evolve.

Way of the Soul



I am the light in me and in the all



I am white, male, Irish, a husband, father, PhD, CEO, my job, a liberal, a Catholic, my reputation, my friends, my enemies, my money, my sports teams, my things, my past, and my dreams.

Way of the Mind

Way of the Soul



I am peacefully one with my true self and all



I am painfully divided from my true self and all

Way of the Mind

CHAPTER THREE

PAUL'S VIEW OF THE HUMAN CONDITION

PAUL REJECTS JESUS' WAY

Paul the Apostle created the foundation of the Christianity that we know today. He never met Jesus. He was a Jewish cleric who began arresting, persecuting, and killing the followers of Jesus shortly after Jesus' death. He never said why he was doing that; however, the author of the Acts of The Apostles (thought to be Luke the Evangelist), tells us that Paul (called "Saul" before he became a Christian) was trying to destroy Jesus' "Way:"

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. (Acts 9: 1-2)

For nearly two thousand years, people have speculated about the nature of the "Way" that so enraged Paul and his superiors.

After a few years of chasing down Christians, Saul had a conversion experience near Damascus in which he was told that Jesus was the expected Messiah. (Acts 9:3-20) Instead of humbly returning to Jerusalem to study with Jesus' apostles and disciples, he traveled to Arabia to decide how to proceed. On the one hand, he was disturbed by this new Way of Jesus, and on the other, he knew that Jesus was the man he wished to follow. Those were huge problems he needed to resolve.

In Arabia, Saul changed his name to “Paul” and became inspired to think of himself as an apostle. He said of himself later in Gal. 1:1:

I, Paul an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father).

This tells us that Paul learned in a direct revelation that Jesus and the Father had commissioned him to be not a disciple of Jesus, but the 13th apostle.

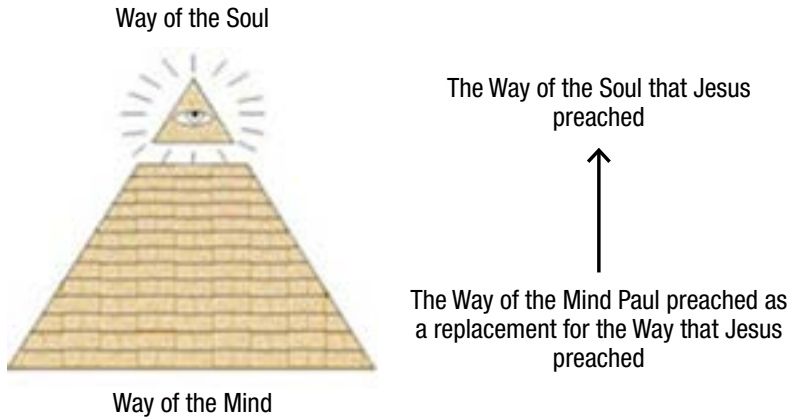
The word “apostle” means messenger. A “disciple” is one who is learning from a master. Paul tells us that he is not being taught by Jesus. Instead, he is God’s messenger.

Apparently, Paul had the revelation that Jesus wanted to replace the gospel that he (Jesus) had spent his life preaching and writing about with another gospel that would be revealed to him (Paul). Paul tells us in Gal. 1:11:

I want you to know, brothers and sisters, that the gospel I preached is not of human origin. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

That is quite a statement. Paul wants himself and us to believe that Jesus, who Paul in other writings calls the “son of God,” spent his entire life on earth preaching a gospel he regrets formulating. This perfect God-man now needed to correct himself through Paul.

With that revelation, Paul had justification for not going to Jerusalem and studying with the Apostles and the other disciples of Jesus. He did not need to learn everything that Jesus taught, because it was all wrong. Jesus, the all-knowing, all-perfect God, had somehow blown it. Paul believed that Jesus and the Father commissioned him to be humankind’s savior from Jesus’ own false message.



Jesus died in the year 30 C.E. Paul began persecuting Christians shortly after Jesus' death. He had his conversion experience in about 37 C.E. He was in Arabia from 37 or 38 C.E. until 40 C.E., and died in 62 C.E.

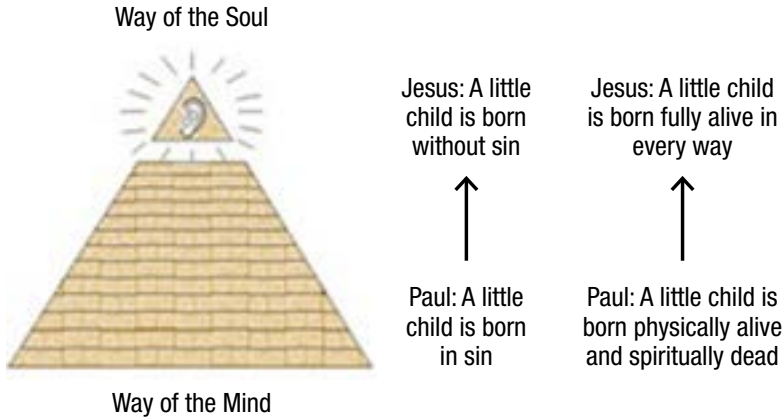
PAUL'S VIEW OF A LITTLE CHILD

Paul decided that all of humankind's problems arose from its sinful nature. Jesus looked at a little child and saw life and Light. Paul saw death and darkness. He wrote in Romans 5: 12-13:

Sin entered the world through one man (Adam), and death through sin, and in this way death came to all people, because all sinned— To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law.

“Sin entered the world through one man and death through sin.” In the beginning, there was no sin and no physical death, instead, there was only spiritual and physical life. Because the sin of Adam is passed down through the patrilineal line, every person is born in sin that results in physical death.

Thus, we each may decide to agree with either Jesus or Paul about the nature of a little child.



JESUS' AND MAN'S BODY

Jesus, according to Paul, possessed a body different from the body all other people possess. He called it a “likeness.” We read about that in Philippians 2: 5-10:

Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.

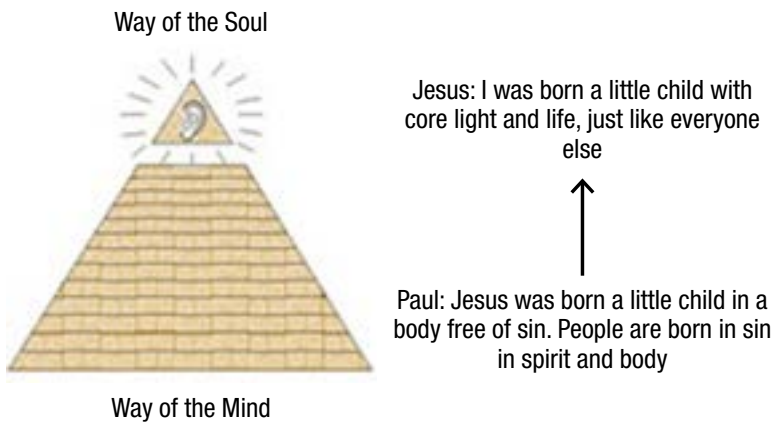
“Christ Jesus who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.” Jesus, the Messiah, was born as God without sin resulting in physical and spiritual death; however, because sinful man could not comprehend such magnificence, he took on the form of a human servant. He was not really in a sinful body that could physically die, but appeared to be in one so that other humans could relate to him.

“And being found in human form he humbled himself and became obedient unto death, even death on a cross.” And

when people saw his human form and hated him, he became obedient to them and let them murder his body on the cross; although, he, as the entity he was, could not die.

Thus, Paul preached that Adam and Eve were born whole and perfect and immortal. However, after Adam sinned, his progeny possessed a sin that we know is there because humans die. That sin also accounts for all of the inner conflict within a person and all of the conflicts between people.

Paul says that Jesus, on the other hand, came into the world without inheriting sin in spirit or body. He was a man in form, but not in substance.

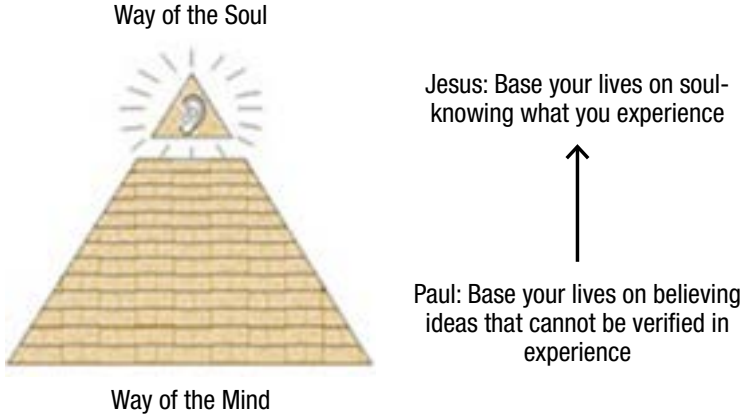


PAUL'S BELIEF IN THE UNSEEN

In 2 Cor. 4, Paul glorifies the fact that he and his followers based their life blindly believing in “things that are unseen:”

For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

“For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen.” This “slight momentary affliction”—meaning all negative human physical experience, from getting sick to being tortured and killed—prepares those who believe in the unseen to be glorified after we physically die.



“For the things that are seen are transient, but the things that are unseen are eternal.” The life you see in a little child, in a smile, in one who sacrifices for others, is not a manifestation of everlasting life. Instead, have faith in the primacy of the unseen.

