

# *The Jesus Primer*

## HIS LOST WAY TO PERSONAL AND GLOBAL PEACE

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Jesus saw that people wanted a relationship with God, but that they did not want to be trapped in a religion that dictated how they were to think and act. He also saw a society torn apart by people with racial, theological, class, political, and other forms of hateful prejudices. And concretely, he saw that people sought a meaningful, fulfilled life in their daily tasks.

To meet those problems and challenges, Jesus articulated a practical “Way” to personal and social mental/spiritual health. *It is not a religion.* It is for everyone, no matter the nature of their relationship with God. It is a Way to personal freedom, power, oneness, aliveness, and if one chooses, to a deep personal relationship with what he calls, his divine “Mother” and “Father.” It is so revolutionary and disruptive, that it was not fully understood, less embraced, even by his family and disciples. It became completely lost in the Second Century.

Yes, Christianity is inauthentic. It does not teach Jesus’ Way, nor do few other organizations, if any. That is a tragedy because it is the *only fundamental* Way to the personal and global peace that everyone seeks. If it had been embraced 2000 years ago, incalculable suffering and death would have been avoided.

To quickly explain Jesus’ Way, I have put together this Primer from the Preface and Overview from my book, *The Gospel of Thomas—The Original 21 Chapter Arrangement*.

*The Gospel of Thomas* is a First Century book discovered buried in Egypt in 1945. In it, we find Jesus’ lost core message that is only hinted at in the New Testament. In my translation and expose of *Thomas*, I present twenty reasons to conclude that Jesus composed this *Gospel*.

This short Primer explains how Jesus’ Way became hidden and the suffering that that has caused us today. You will also read a brief outline of his Way, and then, an expanded overview based on his wisdom poems. When you finish, you will be grateful to know that you can live your version of what Jesus actually taught to bring you and the world to peace and fulfillment.

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# P R E F A C E

## **BACKGROUND**

For 2000 years, people have attacked and hidden Jesus' core message. That began shortly after Jesus died. Acts 9: 1-2 describe how Paul the Apostle tried to wipe out Jesus' "Way."

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

As this passage relates, a few years after Jesus' death, Paul, a Jewish religious Pharisee, took it upon himself to persecute the tiny group of Jesus' followers (perhaps less than 100 people) in Jerusalem. So we must ask: "What is the nature of Jesus' 'Way' (his Gospel) that he taught and modeled that was such a threat to Jewish authorities after he died?"

That is an essential question because Paul's answer in his many letters in the New Testament has shaped Christianity and hid Jesus' core message. So, let us follow Paul's thinking and adventures.

Paul received authorization to arrest Christians in Damascus. But, on his journey to that city, he encountered Jesus in a vision. In it, Jesus told Paul that he was the Messiah. That revelation created a problem for Paul. On the one hand, he hated Jesus' Way, but on the other hand, he now knew that Jesus was the Messiah. So, he went on retreat in Arabia for about three years to resolve this dilemma.

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

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

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

Paul was so convinced that his theology would save humankind in the name of Jesus that he left Palestine and preached his gospel to people throughout the Roman Empire. While doing that, he ensured that no one followed Jesus' Way by never quoting Jesus. (Yes, he never taught any of Jesus' sayings or parables).

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

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

Think of that! The foundation of Christianity, the Nicene Creed, is *not* based on Jesus' unified gospel. Thus, today, if you were to ask Christian theologians, clerics, professors of religion, or laypeople to explain the nature of Jesus' core message, you may not get any answers or hear contradictory ones.

Some believe that Jesus' Way is stated in the New Testament Gospels of Luke, Matthew, John, and Mark more than in the Nicene Creed. However, Luke, Matthew, and John never mentioned Jesus' Way and presented their version of Jesus' Gospel. Today, scholars generally agree that Luke's Gospel teaches Paul's theology, Matthew shapes his Gospel to show that Jesus was teaching the Torah, and John created his theology based on believing in the person of Jesus.

In my book, *The Semitic Secret*, I have shown that Mark understood Jesus' Way. He called it the "Gospel of God" (Mk 1:14) and the Way to do God's will in every thought and action (Mk 3:34). However, Mark did not plainly state the nature of Jesus' gospel. To understand Mark's ideas, one needs to dig deep within his Gospel using methods I teach in my book.

Why, we might ask, did Matthew, Luke, and John not teach Jesus' Way, and why did Mark make it challenging to understand it? Here are some possible answers:

Matthew, Luke, and John wrote forty to seventy years after Jesus died. Thus, they may not have understood Jesus' Way because it is counter-intuitive and contrary to their Jewish culture.

Or another reason that they may not have included Jesus' Way in their Gospels is that they may have disagreed with it, as did Paul.

And finally, if they taught the Way, they would have known that they would have been persecuted and killed, as was Jesus. That is also probably why Mark did not explain Jesus' Way more plainly.

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

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

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

As a result, for 2000 years in the name of Jesus and good, Christian communities justified persecuting and killing those other Christian and non-Christian "heretics" who hold different absolute truths. It did not occur to them that a loving Jesus would not create a religion based on adherence to dogmas that inevitably lead to hateful division within a person and between individuals and groups.

## **JESUS' WAY DISCOVERED**

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

Scholars have come to several conclusions about *The Gospel of Thomas*. First, they think that the *Gospel* contains a random collection of sayings. Second, they believe that at least half of the sayings were composed in part or totally by Jesus because we find them in the New Testament gospels. And third, scholars are divided about when *Thomas* was written. Many think it happened in the First Century, others in the Second.

In my more than twenty years of studying *Thomas*, I made discoveries that differ from the current scholarship.

*Thomas* is not a random collection of sayings. It is a three-level, intricately structured book. It consists of twenty-one chapters in an arch. Within each chapter are wisdom poems (not sayings) arranged in either an arch or parallel columns. The stanzas in each poem are also organized into an arch or parallel columns.

In the appendix of my book, I present twenty reasons to believe that Jesus composed *Thomas*. The main argument is this: only the author of the poems could arrange them so brilliantly. Because we know from the New Testament that Jesus composed over half of the poems, he must have been the author of *Thomas*.

When we read *Thomas* according to its organization, we discover the meaning of each chapter, each poem, and each metaphor. Taken together, we finally understand Jesus' practical, revolutionary Way to personal and global peace that the world needs yesterday.

## **A BRIEF SUMMARY OF JESUS' WAY**

Jesus' Way:

- Is non-dogmatic,
- Affirms the divine, reaching-for-the stars, soul-nature of each person.
- Empowers individuals to discover their own truths,
- Teaches people to use primarily their third-eye and ear inspired intuition to know themselves and the world, and secondarily, their reasoning mind.
- Is based on tentative, evolving, experiential beliefs, not on absolute, permanent, blind beliefs,
- Teaches people how to grow to higher levels of wisdom, love, and independence, and
- Teaches people how to guard themselves from those not on the Way.

Jesus explains these abstract principles in simple, powerful, wisdom poems, such as those found in the following "Overview." He teaches his Way more fully in *The Gospel of Thomas*.

## **ABOUT ROBERT NORTH**

Robert North was a former member of the Society of Jesus (Jesuits). 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 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. A presentation of his books can be found at [www.7771.org](http://www.7771.org) .

# OVERVIEW

*The Gospel of Thomas* teaches Jesus' lost "Way" to personal and global peace. However, just like it can be difficult to see the forest for the trees, it can be challenging to grasp his unified message when he details it with 123 wisdom poems. Therefore, to guide people, we outlined his main ideas in a few poems in this Overview. Hopefully then, readers will be better able to see how all of the poems contribute to his revolutionary solution to inter-group and intra-personal conflicts.

## **PRELIMINARY PRINCIPLES**

To understand Jesus' Way, we must explore his fundamental principles that ground it. As we proceed, his philosophy will lead the way to practical solutions.

Jesus was not a theologian who reasoned to abstract truths. Instead, he was an observational individual and group therapist who found truths in what he could see and touch. That led him to make a "little child" the model for what one seeks on the "Way." Thus, we cannot understand Jesus' core message without understanding his Little Child Poem. It is in Chapter 2, Poem 3 (Saying 4):

## Overview

He will delay not <sup>1</sup>	<sup>1</sup> <i>He will delay not</i> : On Jesus' Way, one continually seeks. He does not live one day after another in the same way.
Namely the man of maturity in his days <sup>2 3 4</sup>	<sup>2</sup> Jesus uses metaphors extensively. As we proceed, you will see the poem on the left and the meanings of the metaphors on the right.
To ask a little little child	<sup>3</sup> <i>Day</i> : A time when we are full of psychological/spiritual "life" and "light." Otherwise, we live in "death" and "darkness" in our "nights." Jesus teaches us how to recognize and leave our nights to live in our days.
He being of seven days <sup>5</sup>	<sup>4</sup> <i>The man of maturity in his days</i> : An alive person seeking more light, life, and wisdom.
About the place of life. <sup>6</sup>	<sup>5</sup> <i>Seven</i> : "seven" symbolizes "perfection." Jesus sees the little child as the model for one evolved on the Way. He has not been corrupted by the darkness in the world. He has no original sin. He does <b>not</b> need Baptism, religion, or socialization to make him whole and good.
And he will live. <sup>7</sup>	<sup>6</sup> <i>Place of life</i> : That place within from which a child thinks and acts when full of life and light. Jesus observes this "place" in everyone, but most do not live from it as does a little child.
For there are many first <sup>8</sup>	<sup>7</sup> <i>He will live</i> : He will model himself after the child. He will think and act consciously from his "place" of light and life.
Who will come to be last <sup>9</sup>	<sup>8</sup> <i>There are many first</i> : There are many evolved people on the Way.
And they will come to be single ones. <sup>10</sup>	<sup>9</sup> <i>Who will come to be last</i> : Who will seek to learn humbly from those who others regard as "last," such as a little child or another full-of-life adult.
	<sup>10</sup> <i>Single ones</i> : Congruent ones. A little child is congruent with his soul. He is outside in the world what he is inside. He is not divided between his real self and one or more false selves. Jesus calls such singleness, "life" and "light." In contrast, to the degree that we are false, he will describe us as "dark," "divided," and "dead."

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

I  
am  
he  
  
Who  
exists outward  
of He  
  
Who  
is  
undivided.<sup>1</sup>  
  
I  
am given outward  
of that  
of my Father.<sup>2</sup>

<sup>1</sup> *Who is undivided:* Who is “single.” Who is not false.

<sup>2</sup> I am given outward of that of my Father. I live from my Father.

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

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

My mother,  
  
She  
brought me  
forth.<sup>1</sup>  
  
My Mother  
however,  
the true,  
  
She  
gave to me  
life.<sup>2</sup>

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

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

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



Jesus observed divine life in the soul of everyone. He says that in Chapter 21, Poem 5 (Saying 3b):

When you should know yourselves <sup>1</sup>	<sup>1</sup> <i>When you should know yourselves:</i> When you should know your real selves.
Then they will know you <sup>2</sup>	<sup>2</sup> <i>Then, they will know you:</i> Then, people will see a difference in you.
And you will realize	
That you are sons of the Father <sup>3</sup>	<sup>3</sup> <i>That you are sons of the Father:</i> That you are divine sons (and daughters) of our Father.
Who lives. <sup>4</sup>	<sup>4</sup> <i>Who lives:</i> Who lives the divine life that we see in a little child and in an adult who has become single without false selves.

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

The light exists inward of a man of light <sup>1</sup>	<sup>1</sup> <i>The light exists inward of a man of light:</i> A person is born with a soul filled with light. It is his essence. He shares the divine life of his Mother and Father.
And he comes to be light to the world <sup>2</sup>	<sup>2</sup> <i>He comes to be light to the world:</i> The “world” consists of us to the degree that we are not single and real as a little child.
All of it. <sup>3</sup>	<sup>3</sup> <i>All of it:</i> A little child lives the divine in every way. He possesses the ability to know as our Father and Mother know and to live as they do.
If he does not come to be light <sup>4</sup>	<sup>4</sup> <i>If he does not come to be light:</i> If a person does not live out what he is and instead lives a false self...
The darkness is he. <sup>5</sup>	<sup>5</sup> <i>The darkness is he:</i> When anyone chooses not to be his light self, he decides to be a false self, that is, darkness in the world.

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

Those blest ones

They  
are  
the single ones <sup>1</sup>  
and  
the chosen ones <sup>2</sup>

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

For  
you  
will discover the  
Kingdom <sup>3</sup>

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

For  
you  
are out  
of it <sup>4</sup>

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

And again,  
you  
will be going  
there. <sup>5</sup>

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

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

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

The Kingdom,

It  
is  
of your eye  
inward

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

And  
it  
is  
of your eye  
outward <sup>1,2</sup>

<sup>2</sup> “The Kingdom...it is of your eye outward.” When you are in the Kingdom, you see everything outside of you differently. For example, when others are single, light, and life, you can see them living the Kingdom with your single “eye.” Or in another example, you see the light and life in people behind their manifest darkness.

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

<b>THE WAY OF THE SOUL</b>	<b>THE WAY OF THE MIND</b>
A person primarily uses his single intuitive eye.	A person primarily uses his mental two eyes.
A person is primarily one with his soul	A person is primarily one with one or more false selves in his mind
A person lives in the Kingdom	A person lives in the "world."

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

He	<sup>1</sup> " <i>He who has his ear to listen.</i> " He who has developed his ability to intuitively pay attention to his soul inspiration.
Who has his ear to listen <sup>1</sup>	A little child does not mentally ask: "Am I meeting the expectations of others," or "Am I believing the correct religious, political, and social dogmas." That would be using two ears, something he has to be taught. The little child "listens" (soul senses) the inspiration guiding his every thought and action with a single ear. In that way, he lives in the Kingdom as his unique self.
Let him listen.	

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

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

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

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

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

*Jesus  
peered upon some little-  
ones  
taking milk*<sup>1</sup>

*And  
he  
said to his disciples:*

*“These little-ones  
taking milk*

*They  
are comparable  
to those*

*Who  
go inward  
to the Kingdom.”*

*The disciples  
responded:*

*Then  
we  
being  
little-ones*

*We  
will go inward  
to the Kingdom?”*

*Jesus  
responded:*

*When  
you  
should make the two  
the one*<sup>2</sup>

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

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

And if  
you  
should make the side  
inward

Like  
the side  
outward<sup>3</sup>

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

And  
the side outward

Like  
the side inward...

And  
you  
will be making your  
maleness  
and  
your femaleness  
one  
and  
single...<sup>4</sup>

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

And when  
you  
should make an eye  
In place  
of some eyes...<sup>5</sup>

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

Then  
you  
will go inward  
to the Kingdom."<sup>6</sup>

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

In this *Gospel*, the word “Kingdom” has two meanings. Firstly, it describes the internal and external *presence* of one living the Way of the Soul. He is a king or queen over himself and his interactions with others. Secondly, a “Kingdom” is made up of those throughout the world who are on the Way of the Soul. Jesus says that in Chapter 21, Poem 7 (Saying 113): “The Kingdom of the Father, it is spreading upon the earth, and men (people on the Way of the Mind) peer not upon it.”

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

## PRELIMINARY PRINCIPLES SUMMARY

### THE WAY OF THE SOUL

A child is born perfect in the Kingdom.

We are all core divine

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

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

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

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

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

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

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

### THE WAY OF THE MIND

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

We have human life. God has divine life.

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

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

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

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

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

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

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

## HEAVEN

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

For Jesus, a "heaven" is a "belief system." He calls it a "heaven" because one makes it his ultimate goal to live, protect, and promote those beliefs.

Each of us has many heavens. For example, one may belong to a religion that promotes a belief system, a political party with a belief system, and many social groups, each with their own "heavenly" doctrines.

We can live on different levels of heavens. A psychopath resides on his low level of truths. A little child is born into a divine, high heaven. He begins living in lower heavens when he becomes who he is not, a collection of false selves. We read about how that might happen in the following poem in Chapter 2, Poem 2 (Saying 3).

**Part 1**

If  
they  
should say to you  
this: <sup>1</sup>

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

“Behold! <sup>2</sup>

<sup>2</sup> *Behold:* Be in awe of the great things I will tell you that you need to know.

The Kingdom  
is in (my) heaven” <sup>3</sup>

<sup>3</sup> *The Kingdom is in my heaven:* Your fulfilled way of being is in my heavenly way of living.

Then  
the birds  
of (his) heaven  
will come to be  
first  
before you. <sup>5</sup>

<sup>5</sup> *Then the birds of this heaven will come to be first before you:* Birds are beliefs. When we seek a meaningful life in the birds of indoctrinators, we will adore those indoctrinators and their ideas as our false gods that we put “before” us. Jesus refers us back to Moses’ commandment: “Do not put false gods before you.” (Exodus 20:3).

Birds are beliefs. They are taught by indoctrinators such as clergy, theologians, politicians, professors, and family members who think that one needs to believe in correct truths to be “saved,” “enlightened,” or “fulfilled.”

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

**Part 2**

If  
they  
should say to you  
this:

Behold!

(Your) kingdom  
is  
in (my) sea” <sup>1 2</sup>

<sup>1</sup> *The sea:* A “sea” is our pool of emotions.

<sup>2</sup> *Your kingdom is in my sea:* The indoctrinator says: “Your fulfilled way of living is in my emotional ideas.”

Then  
(his) fish <sup>3</sup>  
will come to be  
first

<sup>3</sup> *Fish:* Emotionally known beliefs.

before you. <sup>4</sup>

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

Part 1 describes a logical indoctrinator. Part 2 describes the tactics of an emotional one. Both say to followers, “You will be good and fulfilled (you will find your Kingdom) if you abandon

yourself and worship me and my true heaven of beliefs.” Implied, and sometimes overtly said is this: “If you and your tribe do not do that, you are “bad” and deserving of punishment.”

Jesus states the core solution to conflicts in Chapter 21, Poem 6 (Saying 111):

Whoever is the one	
Who discovers himself on his own, <sup>1</sup>	<sup>1</sup> <i>Whoever discovers himself on his own:</i> Whoever makes the truths of indoctrinators (clergy, political leaders, parents, family, peers, etc.) secondary, and uses soul-knowing to discover his truths.
The world <sup>2</sup> is worthy of him not.	<sup>2</sup> <i>World:</i> People on the Way of the Mind.

Jesus did not teach dogmas that divide people from themselves or one another. (Many did that in his name after he died). He would not belong to a religious, political, or social organization that does not affirm the inherent soul-goodness of everyone. He did not teach people to worship him. Instead, he articulates that the only Way to peace is to empower everyone to discover their soul truths.

## HEAVEN SUMMARY

### THE WAY OF THE SOUL

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

People discover and continuously  
revise their own beliefs.

People empower others to find  
themselves and their answers.

### THE WAY OF THE MIND

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

People adopt the ever-lasting,  
supposedly true, heavenly beliefs of others.

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

## CLOTHES

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

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



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

*Jesus  
responded to his  
disciples:*

“When  
you  
should strip yourselves  
naked <sup>1</sup>  
without being ashamed <sup>2</sup>

<sup>1</sup> *When you strip yourselves naked:* When you remove your pretenses

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

And  
you  
take your clothes <sup>3</sup>

<sup>3</sup> *Clothes:* Pretenses associated with one or more false selves.

And  
you  
put them  
on the earth <sup>4</sup>  
under your feet <sup>5</sup>

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

Like  
those little  
little children

<sup>5</sup> *Under your feet:* You no longer display your clothes.

And  
you  
trample them; <sup>6</sup>

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

Then  
you  
will peer upon the son  
of He

Who lives <sup>7</sup>

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

And  
you  
will come to be  
afraid  
not. <sup>8</sup>

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

In this poem, Jesus states a mental health principle: When we identify with anything other than our core, alive selves, we become deeply afraid of not having enough and losing what we have. In that way, we create our emotional problems when we are not one with who we are. Further, out of fear we attack others without feeling their pain.

## CLOTHES SUMMARY

### THE WAY OF THE SOUL

I am nakedly myself

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

### THE WAY OF THE MIND

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

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

## TRUTH

Jesus' conception of truth and the process of arriving at it is very different than what many teach. He summarizes his notion in Chapter 3, Poem 2 (Saying 111):

This heaven <sup>1</sup>	<sup>1</sup> <i>Heaven</i> : A level of true beliefs about oneself, others, and the world.
It will pass away; <sup>2</sup>	<sup>2</sup> <i>Pass away</i> : Our current view of what is true will change as we become full of life. Thus, what we call "true" changes as we grow out of our false selves and become who we are.
And the one above it	
It will pass away. <sup>3</sup>	<sup>3</sup> <i>And the one above it, it will pass away</i> . As we grow, we see the incompleteness of our current heaven of beliefs and the more complete nature of higher truths.
And those	
Who are dead	
They live not. <sup>4</sup>	<sup>4</sup> <i>Those who are dead, they live not</i> : Those who do not grow to higher levels of truth and life die. To live is to continually "pass" through levels of heavens. When we stop growing up, we grow down into more death. We never remain static.
And those	
Who live	<sup>5</sup> <i>And those who live will die not</i> : Those alive will continue living as long as they continue to evolve.
They will die not. <sup>5</sup>	One grows in life to the degree that he sheds his false identities. Thus, those who know the truth at the high levels are more like little naked children.

Those on the Way of the Mind seek to discover and identify with absolute truths. Once they find them, they build their false selves around the level of heaven that incorporates them. That leads them to be closed-minded about higher truth levels and devote themselves to defending and promoting their current heavens.

Those on the Way of the Soul evolve continually. They always know that their present perceptions of themselves, others, and the world are incomplete. They live to make discoveries at higher truth, life, and love levels. Because they are not invested in absolute truths, they are never in soul-conflict with others.

## TRUTH SUMMARY

### THE WAY OF THE SOUL

Heaven is a level of known truths. Thus, the "Kingdom of heaven" is a high level of truth.

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

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

### THE WAY OF THE MIND

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

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

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

## THE GROWTH PROCESS

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

The Kingdom

It  
is comparable  
to a man shepherding <sup>1</sup> <sup>1</sup> *Man shepherding*: Our Mother and Father inspiring everyone.

Who  
had  
he  
there  
100 sheep. <sup>2</sup> <sup>2</sup> *Sheep*: People.

One  
of them  
strayed <sup>3</sup> <sup>3</sup> *Strayed*: Stopped conforming to the truths of those on the Way of the Mind.

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

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

And  
he  
sought after that one <sup>6</sup> <sup>6</sup> *He sought after that one*. Our Mother and Father lovingly inspired the lost sheep.

Until  
he  
discovered it  
troubled. <sup>7</sup> <sup>7</sup> *Troubled*: Seekers seek emotional trouble because it signals something to be released to live more fully in life. People conform to group-think to avoid emotional trouble.

He  
said to the one sheep:

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

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

Overview

Let not  
him  
stop <sup>1</sup>

<sup>1</sup> *Let not him stop*: Let not him stop seeking a higher level of heavenly life, love, and truth.

Namely  
he

Who  
seeks

As  
he  
seeks <sup>2</sup>

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

Until  
he  
finds.

And  
when  
he  
should find <sup>3</sup>

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

He  
will be  
troubled. <sup>4</sup>

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

And if  
he  
should be  
troubled <sup>5</sup>

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

He  
will marvel. <sup>6</sup>

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

And  
marveling

He  
will come to  
reign  
over all. <sup>7</sup>

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

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

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

*The disciples  
said to Jesus:*

“Speak to us  
this:

Our end <sup>1</sup>  
will come to be  
in what manner?” <sup>2</sup>

*Jesus  
responded:*

“For  
have  
you  
revealed yourself  
in the beginning” <sup>3</sup>

So that  
you  
will be seeking  
after the end? <sup>4</sup>

For  
in the place <sup>5</sup>

Where  
the beginning  
is  
there <sup>6</sup>

The end  
will come to be  
there. <sup>6</sup>

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

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

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

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

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

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

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

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

Many times in *Thomas*, Jesus rebukes leaders who do not empower people to use inspiration to reveal what they need to know to evolve in life. We see an example of that in Chapter 20, Poem 3 (Saying 102):

Woe to him, the Pharisee <sup>1</sup>	<sup>1</sup> <i>Pharisee</i> : Metaphorically, a Pharisee is a person who indoctrinates others with truths.
For he resembles a dog <sup>2</sup>	<sup>2</sup> <i>Dog</i> : One of low character. Dogs at the time of Jesus ate in the garbage dumps.
He resting <sup>3</sup> upon the manger of some oxen. <sup>4</sup>	<sup>3</sup> <i>Resting</i> : Not laboring to evolve to higher heavens. <sup>4</sup> <i>The manger of some oxen</i> . The place where stubborn people (oxen) go to listen to life-giving inspiration.
For resting there	
He eats <sup>5</sup> not	<sup>5</sup> <i>He eats not</i> : He does not take in and integrate inspiration he hears with his third ear or sees with his third eye.
And he permits not the oxen to eat. <sup>6</sup>	<sup>6</sup> <i>He permits not the oxen to eat</i> : He does not empower people by teaching them how to use inspiration to evolve to higher levels of truth on their own. Instead, he teaches them his truths.

## THE GROWTH PROCESS SUMMARY

### THE WAY OF THE SOUL

Embrace being lost as part of the personal evolution process.

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

### THE WAY OF THE MIND

Avoid being lost to maintain confidence in your present truths.

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

## **LEGALISM**

Many people seek out cults where indoctrinators tell them what to believe and what laws to follow to be good, saved, accepted, and worthwhile. Indoctrinators not only do that, they also dictate a reward/punishment system to ensure compliance.

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



*Jesus' disciples  
asked him:*

“Do  
you  
want

That  
we  
fast?  
And  
what  
is  
the manner

That  
we  
will pray?

And  
shall we  
abstain  
from certain foods?” <sup>1</sup>

*Jesus  
responded:*

“You  
do  
not speak lies.” <sup>2</sup>

And  
what  
you  
hate in him

You  
do  
not do  
to him; <sup>3</sup>

For  
they  
are revealed

All of them  
In the presence  
of heaven.” <sup>4</sup>

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

The disciples want to be in a cult that will tell them who they are, what to believe, and how to act. They want God to give them things now and in the future if they follow the correct rules. In other words, they believe that God loves and helps them on the *condition* that they conform to religious laws and dogmas.

<sup>2</sup> *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.

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

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

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

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

Jesus states in this poem and in others, such as the Ear Poem, that we can “reveal” to ourselves what we need to know to understand ourselves, others, and our next steps in life. Thus, to the degree that we live in a high level of heaven and use our third ears and eyes, we can obtain answers to all of our questions, such as “What will happen after I physically die?” “What is ‘my’ mission in life?” “Why did this tragedy happen?” “Who is this person I just met?” and “How do I use this situation to be in the beginning and evolve?” and importantly, “Who is ‘my’ Mother and Father, do I want to relate to them, and how?” (Because Jesus empowers each person to discover his own answers, one does not need to have a personal relationship with our Father and Mother to be on the Way of the Soul).

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

Love your brother  
like  
your soul; <sup>1</sup>

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

Guard him  
like  
the pupil  
of your eye. <sup>2</sup>

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

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

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

Perhaps  
they <sup>1</sup>  
are thinking

<sup>1</sup> *They*: Men and women with false selves.

That  
I  
have come  
to throw peace  
upon the world; <sup>2</sup>

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

And  
they  
know  
not

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

That  
I  
have come  
to throw divisions  
upon the earth: <sup>3</sup>

<sup>4</sup> *Fire*: *Strong* words that point out the darkness in people when they hate others who are invested in different beliefs.

Fire <sup>4</sup>  
sword <sup>5</sup>  
and  
war. <sup>6</sup>

<sup>5</sup> *Sword*: Words that emphasize the divisions within a person and between groups of people when they identify with false selves.

<sup>6</sup> *War*: Words that highlight the differences between those living their real selves and those living their false selves.

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

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

## LEGALISM SUMMARY

### THE WAY OF THE SOUL

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

Soul-love your enemy and guard yourself and others from him.

Challenges prejudices.

### THE WAY OF THE MIND

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

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

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

### FOREWORD:

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

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

This Primer can be read and downloaded at [www.7771.org](http://www.7771.org). A Chart contrasting The Way of the Soul with The Way of the Mind can be read and downloaded at [www.7771.org](http://www.7771.org). An overview of the following books that explain the Way of the Soul can also be found on that web site.

- *The Gospel of Thomas, The original 21-Chapter Arrangement* by Robert W. North.
- *The Second Coming of Eve, Abraham, Buddha, and Jesus* by Robert W. North. This book shows that Jesus was building on the insights of these previous masters.
- *The Messiah's Unrealized Revolution* by Robert W. North. This book contrasts the personal/spiritual development theories of Jesus with those of Paul the Apostle.