

6:45a The story of Adam and Eve’s expulsion from the Garden of Eden served, and in some circles may still serve, valuable purpose by discouraging personal ambition and willfulness, because ambition and willfulness, untempered by a mature understanding of one’s subordinate status *vis-à-vis* the greater Reality we are all ‘subject’ parts of, can be extremely disruptive in consequence. Those with ‘eyes that see’, however, recognize the fact that, inasmuch as the Biblical rendition of the etiology of our current condition portrays the eating of the fruit of the tree of knowledge as an act of disobedience that deserved toil and trouble as punishment, it represents a distorted apprehension of the truth. Though gaining knowledge regarding ‘good and evil’ (*i.e.*, what is ‘better’ and what is ‘worse’, in terms of Life) does indeed, for the reasons I next spell out, result in some quite hellish consequences, such attainment is really a necessary, and therefore quite ‘legitimate’, step in the scheme of unfolding Intelligence—in developing the capacity for differential assessment, we participate in the fulfillment of Life’s design and destiny.

6:46a That is, we lose touch with, or to ‘fall out of’, our previously naturally-experienced ‘state of grace’ and contentment, represented by the Garden of Eden.

6:45 If you aren’t aware of the attendant possibilities for negative ramification, you might simply expect our higher degree of Intelligence to be an unqualified blessing. However, the fact is, we each run the very real risk of sinking and drowning in a psychospiritual hell of our own making until we learn to float and swim in the boundless flow of consciousness that results from our developing to the point where we partake of ‘the fruit of the tree of knowledge’.^a

6:46 Unlike creatures with lesser capacity, we grow past the stage of simple *innocence*. Whether we personally want to or not, all but the most feeble-minded among us develop and savor a vast range of *ideas* about what is ‘better’ and what is ‘worse’, as well as ‘how much’ better or worse a specific other condition or circumstance would be, as a result of our capacity for logical comparison and imaginative projection. Not only are we therefore more intensely, and in many more ways, motivated to try to attain and hold on to what we decide is better and to try to avoid and secure ourselves from what we decide is worse, no matter how good our present situation may be, we keep conceiving of and so desire to actualize and experience ever higher *ideals*. Concomitantly, because we ‘see’, again by way of projection and comparison, how far present actualization and experience fall short of the higher ideals we desire, we suffer *disappointment* and *dissatisfaction*,^a in proportion to the

6:46b This is why so many have historically keyed in on *desire* itself as an arch-enemy and advocated its extinction. It is also the reason why all bona fide schools of psychospiritual self-mastery advocate, as fundamental disciplines, emptying one's mind of fanciful rumination and relaxedly focusing on and appreciating what is present as is.

6:48a As it was in Job's case.

intensity of our fancies.^b Such suffering disposes us to construe our current condition and circumstance negatively, as 'not good' or 'not good enough'. This sets the stage for the sequence of sometimes quite tragic 'acts' in the drama most of us know as 'the human predicament'.

6:47 Unless we recognize the ultimately unrequitable nature of and stop getting emotionally caught up in the various kinds of desire-pursuits which the above-mentioned comparison-with-conceptual-ideal process tempts us into, disappointment and dissatisfaction 'color' our perceptions of ourselves and others, as well as the nature and prospect of Life Itself. The judgments we make and the philosophies we construct and live by consequently become pejoratively biased. And we then naturally behave and influence events in quite detrimental ways, deludedly thinking that we are being 'realistic' and living lives grounded in truth.

6:48 In trying to come to terms with the suffering they experience and witness, for example, many, often quite elaborately, rationalize that they and others must in some way be deficient and unworthy of the 'goodness' they desire; or, if their self-esteem remains intact,^a that what they've been given or are getting in terms of personal experience and opportunity is unjust or insufficient, in one way or another an unfair or 'bad' deal. Those who presume that suffering is a consequence of personal deficiency and unworthiness tend to

6:48b Spouses and children who remain emotionally ‘attached’ to batterers they live with provide a glaring example, though there are many others kinds of unhealthy submissiveness and passivity.

6:48c Historically, huge numbers have rationalized and culturally bonded with similarly disposed others on the basis of sado-masochistic belief and value systems built around the notion that those who suffer lack of goodness must suffer because they are ‘bad’ or ‘inferior’, postulating, for example, that they are being ‘punished’ by a judgmental and demanding God (or Spirit) for acts of ‘disobedience’ or not sufficiently placating ‘Him’ or ‘Her’ by performance of ‘holy’ rituals and sacrifices; or, alternatively, that they are ‘destined’, by virtue of the operation of less personalized but no less potent, inexorable ‘karmic law’, because of prior ‘debts’ (which supposedly accrue from ‘bad’ deeds) and insufficient accumulation of ‘merit’ (which supposedly accrues as a result of performing ‘good’ deeds, again, including ‘holy’ rituals and sacrifices), to suffer so.

6:48d Reaction against prior control and suppression, along with improvements in self-concept and feelings of personal worth, have, absent governing wisdom, resulted in undisciplined excess, a species-wide ‘problematic adolescence’ of sorts: Under the rubric of ‘individual rights’, many have rationalized and bonded with others around libertine philosophies and belief systems which uphold personal desire-fulfillment and pursuit thereof as supreme values—ones that totally disregard the nature of our interdependence and the consequences that ensue if such reality is not taken into account and lived in accord with, for example; or ones that, while ‘honoring’ superordinate reality to some degree, self-indulgently project that it is designed to permit the gratification of personal desires to a much greater extent than it actually is.

6:48e Of course, I am not just referring to geo-biological environmental systems, but to human psychospiritual, political and socioeconomic systems, which we live ‘in’, as well.

oversubmissively accept and put up with what they then believe is ‘deserved’ misfortune in their own case;^b also, to the degree they project similar ‘justification’ outward, to condone neglect and ill-treatment of others who they consider ‘undeserving’ as well as do so themselves, without being conscious that they thereby really betray and violate the Spirit of Life.^c Those who don’t cotton to the idea that they or others are deficient or unworthy, on the other hand, if and to the degree they don’t recognize that unhappiness is subjectively determined, tend to ‘righteously’ rebel against and struggle to preclude experience of disappointment and dissatisfaction to the point where they allow their desire for whatever they consider to be (more) ideal to blind them to the harm that they do and the penalty-exacting repercussions they set in motion when they zealously try to make the flow of the stream of Life conform to their wishes^d—issues vital to ecosystemic^e balance and healthy communal development are then blithely overlooked and ignored.

6:49 Whichever such variety of deludedness (or mixture of them^a) people get caught up in, there’s hell to pay. As long as it is not properly diagnosed and dispelled, the jaundice engendered by disappointment and dissatisfaction keeps on compounding itself, since individuals then either actively or passively collude with and participate in unwholesome treatment of themselves or others in the world around them.

6:49a Though the two types of philosophical premises and derivative patterns of attitude, intention and behavior (which I have characterized as *sadomasochistic*, on the one hand, and *libertinous*, on the other) require fundamentally different, mutually exclusive thought and feeling ‘sets’, many quite facilely switch back and forth between them depending on stimulus and context, much like today’s multi-task capable computers.

6:49b Not a few ‘libertines’ exult in climbing to a higher deck, though they help scuttle the very ship they’re on, for example. And, though they help perpetuate and bring about even greater misery, not a few ‘sadomasochists’ exult in the thought-feeling that the God they believe in is ‘all-powerful’ and ‘in charge’.

6:49c “Perplexed by discordant thoughts, entangled in the snares of desire, infatuated by passion, they sink into the horrors of hell.” (*The Bhagavad Gita*, 16:16.)

6:49d See *The Bible: Isaiah*, 6:10 and *John*, 12:39-40.

6:50a Beware selective interpretation of the meaning of these terms. Only their grosser forms tend to be ‘religiously’ inveighed against. But, the fact is, lust is not confined to the ‘base’ objectives usually associated with the term. And, no matter how ‘good’ or ‘high’ seeming the object of one’s affections, *yearning* is also a form of *covetousness*. (“Take heed, and beware of covetousness.” *The Bible, Luke*; 12:15.)

6:50b This is why intellectual arrogance, characterized by absolute assurance that one is correct in one’s evaluation and judgment, is so dangerous. There is no want of happenings to demonstrate that very smart people make very foolish choices. A higher degree of Intelligence may enable one to be more discerning. But one’s correspondingly greater ability to rationalize one’s opinions and conclusions can lead one to not catch on to what simpler souls clearly recognize as ridiculous distortions of meaning and value. (“Woe unto them that are wise in their own eyes, and prudent in

Though they may temporarily enjoy some degree of personal or vicarious gratification along the way,^b they thereby directly or indirectly (by way of repercussion, since we are all interconnected) help increase the level of their unhappiness and discontentment. This makes it even harder for them to positively appreciate and lovingly respond to the flow of Life and circumstance as they actually are, so they spiral downward into an ever more infernally convoluted, negative-attitude driven condition.^c Ultimately, if nothing interrupts and reverses such progression, the spell of Negativity may become so great that it completely “blind[s] their eyes, and harden[s] their heart[s]”^d to the wonder and potential for creative development inherent in Being.

6:50 Every developing soul encounters this ‘problem’ many times over—it presents itself in a variety of guises as we proceed. The more intelligent and sensitive we become, the more subtly discriminating and refined the ways in which we conceive that we, others and situational circumstance would be more ideal. And, because we can then also more imaginatively envision and more inventively pursue their actualization, we become more prone to getting caught up (or ‘lost’) in yearning for and lusting after^a such conceptions of ‘greater’ goodness^b and, because it appears pale in contrast, to not appreciate and so not lovingly act to enhance what is; in the extreme, to denigrate and disparage it as

their own sight!” *The Bible, Isaiah*; 5:21; “Professing themselves to be wise, they became fools.” *The Bible, Romans*; 1:22.)

6:50c This is the root of all ‘blasphemy’.

6:50d All that is ‘sacrilegious’ derives from such dynamic. As you probably are aware, hate and other so-called evils, the Seven Deadly Sins for example, are characteristically human expressions, practically unknown in the realm of less intelligent creatures (which is why many feel ‘closer’ and more ‘open’ in relation to animals and what is often artificially differentiated from the human arena as the ‘natural world’). You will be better prepared to disarm and constructively deal with such ‘abominations’ when you encounter them in yourself or others if, instead of attributing them to the presence of some inherently evil-inclined demon, you see them for what they are—‘natural’ outgrowths of misdirected, and consequently unrequited, love.

6:51a If you’ve become disheartened or jaded in this respect, imagine how a hypothetical ‘non-being’ (admittedly a silly concept) or ‘lesser being’ which or who is either totally unable or much less able to perceive, experience or do anything as a ‘self’, would think and feel regarding the opportunity if magically given the option of experiencing and participating in Life by ‘awakening’ in and as you!

6:51b “Renunciation is in fact what is called Right Action. No one can become spiritual who has not renounced all desire.” (*The Bhagavad Gita*, 6:2); “He...who neither laments nor desires, ...such a one is My beloved.” (*Id.*, 12:17).

6:51c Consciously electing who or which aspects of others to be ‘open’ to and who or which aspects of them to dissociate from is also important when implementing this solution, since likes and dislikes as well as conditioning may not be a function of personally constructed ideals and derivative personal experience but the result of ‘osmosis’ or ‘infusion’ from others who one psycho-

having no inherent goodness and value at all.^c (Aside from the forementioned *yearning* for and *lusting* after ‘greater’ goodness and *denigration* and *disparagement* of what is present and available, there are other indicators that one has gotten ‘stuck’ in terms of the problem: If and as prolonged or intense enough disappointment and dissatisfaction is suffered as a result of not having one’s ideal-based desires fulfilled, one may become *cynical* about and *unenthusiastic*, *avoidant* and *sloppy* in relation to apparently ‘ordinary’ matters one must deal with, as well as reactively *loath* and even grow to *hate* and want to destroy aspects of Life one considers non-ideal altogether.^d)

6:51 The ‘solution’, in each and every case, lies in becoming aware of how fixation on particular ideals and derivative experience of disappointment and dissatisfaction cut us off from perceiving, relishing and creatively dealing with the exquisite *Isness* of Being and Becoming that is Ever-Present and Ever-Ongoing in ourselves, others and the world around us,^a and therefore diligently identifying and choosing to emotionally decathect from and transcend such personal fancies and aversions and associated conditioning.^b Only if and as we stop holding onto particular likes and dislikes and jettison negative attitudes deriving from consequent experience of disappointment and dissatisfaction^c do we rediscover and revive what was lost when we emerged from the

spiritually resonates with (see Notes 1.15a & b and associated text for a discussion of this otherwise ‘automatic’ phenomenon).

6:51d This is the ‘point’ of the statement, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (*The Bible, Matthew*; 18:3.)

6:52a “To establish the kingdom of God, I am reborn from age to age.” (*The Bhagavad Gita*, 4:8.)

6:52b “Why callest thou me good? there is none good but one, that is, God.” (*The Bible, Matthew*; 19:17); “All things were made by *him*; and without *him* was not any thing made that was made. In *him* was Life; and the Life was the light of men.” (*The Bible, John*; 1:3-4); “As the mighty wind, though moving everywhere, has no resting place but space, so have all...beings no home but Me.” (*The Bhagavad Gita*, 9:6); “Do I not fill heaven and earth?” (*The Bible, Jeremiah*; 23:24); “O Thou Supreme Self, greater than the Powers of creation, the First Cause, Infinite, the Lord of Lords, the Home of the universe, Imperishable, Being and Not-Being, yet transcending both. Thou art the Primal God, the Ancient, the Supreme Abode of this universe, the Knower, the Knowledge and the Final Home. Thou fillest everything.” (*The Bhagavad Gita*, 11:37-38).

6:52c “Be not afraid or bewildered by the terrible vision.” (*The Bhagavad Gita*, 11:49.) At times, what goes on may indeed strike one as being absolutely dreadful because of ‘awfulization’ (the polar twin of *idealization*) deriving from sensory and logical comparison.

6:52d Those who “with open [*i.e.*, unveiled] face behold[]...the glory of the Lord, are changed into the same image.” (*The Bible, II Corinthians*; 3:18.)

6:52e “Where the worm [of disappointment] dieth not, and the fire [of dissatisfaction] is not quenched.” (*The Bible, Mark*; 9:44.)

simplicity of *naïveté*^d—the paradisiacal state enjoyed by Adam and Eve before they ‘fell’ from grace, in the Garden of Eden.

6:52 Many don’t make the grade when ‘tested’, however. Because they are mentally and emotionally fixated on pursuing and avoiding, respectively, personal fancies and aversions, and have become jaundiced by consequent suffering of disappointment and dissatisfaction, they fail to see, appreciate and make the most of things as they really are, and so don’t progress to a ‘higher’ level of experience and actualization. Though brilliant breakthroughs of Intelligence periodically reillumine and lead to full realization^a of the fact that each and every being is an expressive aspect of *Creativity* (That which has been referred to as *God*, championed as the one and only *Absolute Good*, and extolled as the *Origin, Essence* and *Eternal Home* of all Being^b), only those who have developed sufficient understanding of and faith in the amplitude and adequacy of Life’s process to unambivalently embrace and constructively deal with the ‘world’ of their perception and experience, however deficient or terrible aspects of it may seem,^c are then able to cast aside and divest themselves of the veil^d of pejorative judgmentalism that otherwise entangles the human psyche in disappointment and dissatisfaction and causes it to become enmeshed in a state of angst and unhappiness.^e

6:53a “The Spirit, which pervades all that we see, is imperishable. Nothing can destroy the Spirit.” (*The Bhagavad Gita*, 2:17.)

6:53b “As the one Sun illuminates the whole earth, so the Lord illuminates the whole universe.” (*The Bhagavad Gita*, 13:33); “I am the Gambling of the cheat and the Splendour of the splendid.” (*Id.* 10:36); “Sages look equally upon all, whether he be a minister of learning and humility, or an infidel, or whether it be a cow, an elephant or a dog.” (*Id.*, 5:18).

6:53c “Unto the pure all things are pure.” (*The Bible, Titus*; 1:15); “The Supreme has neither blemish nor bias.” (*The Bhagavad Gita*, 5:19); “We...declare unto you, that God is light, and in *him* is no darkness at all.” (*The Bible, I John*; 1:5).

6:53d Hence the expression, ‘liberation’ in psychospiritual diction.

6:53e Hence the concept of ‘salvation from [potential] perdition’.

6:53f “Beholding the Lord in all things equally, [their] actions ...lead [them] to the height of Bliss.” (*The Bhagavad Gita*, 13:28.)

6:53g “Take heed [of the truth], as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart[].” (*The Bible, II Peter*; 1:19); “He...in whom the inner light shines, that sage attains Eternal Bliss and becomes the Spirit Itself.” (*The Bhagavad Gita*, 5:24).

6:54a “The sinner [is] ...deprived of spiritual perception by the glamour of Illusion.” (*The Bhagavad Gita*, 7:15.)

6:54b By scriptural statements like “We are the children of God: and if children, then...heirs of God.” (*The Bible, Romans*; 8:16-17); and “Whatever be the nature of their life, ...they are all derived from Me.” (*The Bhagavad Gita*, 7:12).

6:53 Comprehending the fact that the power and vitality of Creativity are ubiquitous and eternally ongoing,^a and that they, others and everything that happens are integral features of Its glorious expression,^b they recognize their idealization and corresponding awfulization fantasies to be the delusional constructs that they really are, and choose to psychospiritually disengage from any judgment or ‘sense’ that any attribute or circumstance of Life is ‘not good enough’ or ‘too bad’ to accept and creatively deal with.^c With a transcendently positive attitude, they embrace and dedicate themselves to augmenting the value and potential inherent in their and others’ being and circumstance, regardless of its form or state, past or present. In due course, this results in their breaking free^d of the deadly downward drag of Negativity^e and finding their way ‘back’—no longer naive as Adam and Eve were, but appreciatively aware of what they and those around them are and are part of—into blissful Life-communion.^f (If not so already, depending on how you ‘view’ Life and, consequently, choose to proceed, you might, become an illumined and, consequently, illuminating one of their number in relatively short order.^g)

6:54 The rest become so convinced of and dismayed by what, in comparison with the ideals they conceive of and desire, appear^a to be ‘bad’ or ‘not good enough’ aspects of being that, even when informed and advised otherwise,^b they

6:54c “I am not visible to all, for I am enveloped by the illusion of Phenomenon.” (*The Bhagavad Gita*, 7:25.)

6:54d For example, many found, and many still find, Jesus’ statements alluding to his godly identity so inconceivable as to be unbelievable and blasphemous. And despite the fact that he himself said “Ye are gods” (see *The Bible, John*; 10:33-34), because their view of Life was too limited to encompass the real meaning of this message, many supposedly true, but truly incredulous, ‘followers’ misinterpreted and fallaciously ‘embellished’ his story to support the notion that he alone was born with a *divine* nature; and, unfortunately, a vast number still continue to do so. (If you are one such, I invite you to open yourself to broader perspective: “He who can see the Supreme Lord in all beings, the Imperishable amidst the perishable, he it is who really sees.” *The Bhagavad Gita*, 13:27; “Through whatever wombs men are born, it is the Spirit Itself that conceives, and I am their Father.” *Id.*, 14:4.)

6:54e Many who consider themselves ‘true followers’ of Vedic teachings therefore proceed quite myopically, for example, not appreciating, not availing themselves of, and not sharing with others Life’s true richness and beneficence. Just as would happen if college-aspiring youngsters decided not to be involved with what was offered in their school curriculum because they judged it ‘inferior’ to ‘higher’ learning, such individuals fail to obtain and dispense educational benefits, accessible in their present context, which are prerequisite to further growth and development. (If you are one such, take the following to heart: “This phenomenal creation, which is both ephemeral and eternal, is like a tree, but having its seed above in the Highest and its ramifications on this earth below.... When the Supreme Lord enters a body or leaves it, He gathers [the] senses together and travels on with them, as the wind gathers perfume while passing through the flowers. He is the perception of the ear, the eye, the touch, the taste and the smell, yea and of the mind also; and the enjoyment of the things

persist in regarding *Divinity* and *Divine Life* as either non-existent^c or exceptional, something ‘above’ and ‘beyond’ the ken of ‘ordinary’ earthly existence.^d They consequently cannot help but think, feel and act as though they and others are, to one degree or another, existentially vulnerable, insignificant and lacking.^e The fragility, paltriness and poverty such individuals mistakenly believe is their and others’ real condition causes them to either despair or constantly want and try to gain more than they have and become more secure, impressive and powerful than they are, as well as to compensate themselves or those they care for as much as they can for not being sufficiently so (hence the incessant control-, comfort-, pleasure- and excitement-seeking activity of so many of our fellow beings).

6:55 But, because their underlying attitude regarding Life is one of inadequacy and insufficiency, experience of inadequacy and insufficiency is what they ultimately actualize.^a In due course, their ‘world’ becomes a living nightmare. Never perceiving what they have, what they get, what they are, or what they are able to do ever to really be ‘good enough’, no matter how much they or those they care for have or how great they are, they compulsively continue to yearn and strive for what they think would be better,^b becoming more deliriously enveloped in delusion of lack as they go along,^c in the course of their interactions, infecting

which they perceive is also His. The ignorant do not see that it is He Who is present in life and Who departs at death.” *The Bhagavad Gita*, 15:1-10.)

6:55a Again, as I continue to emphasize, attitude sets the parameters for Life’s flow: “No...covetous man...hath any inheritance in the kingdom of...God.” (*The Bible, Ephesians*; 5:5.)

6:55b It is important to note that it wasn’t the eating the fruit of the tree of knowledge *per se* which resulted in Adam and Eve becoming enmeshed in Negativity. It was because they mistakenly ‘perceived’ their comparatively subordinate status to be an indication that they were ungodlike (or not godlike enough!) that they ‘fell’ into thinking and feeling that their present condition was lacking and deficient, and so desired to be more “as gods” (see *The Bible, Genesis*; 3:5-7). They lost sight of the fact that they were the very likeness of God as they were (*Id.*, 1:27), already psychospiritually imbued with godly power and destined to grow in godly stature, just as water in streams and rivers is destined to eventually become oceanic. (“The first Adam was made a living soul; the last Adam was made a quickening spirit.... As we have borne the image of the earthy, we shall also bear the image of the heavenly.” *The Bible, I Corinthians*; 15:45, 49.)

6:55c “Desire consumes and corrupts everything. ...It is as insatiable as a flame of fire. It works through the senses, the mind and the reason; and with their help destroys wisdom and confounds the soul.” (*The Bhagavad Gita*, 3:37-40.)

6:57a “The fall of them [shall] be the riches of the world.” (*The Bible, Romans*; 11:12.)

6:57b That is, till the next idealization based desire or corresponding awfulization based aversion takes hold.

others susceptible to the same kinds of *disease* with their terrible bias. We now live at the pre-peak point of another major epidemic of resulting *illnesses*.

6:56 Just look at what is happening in the arena of attainment and consumption, for example. Aside from the consensually recognized crazed and criminal extremes many have gone to in these respects, look at the number who think, feel and act as if their personal and social platforms are ‘not good enough’ if they don’t provide for and secure an ever-increasing stream of idealization-fantasy gratifying titillation and phantasmagoria! And look at the number of people and other aspects of Life that are getting trampled on and mangled or shunted aside and abandoned as the consequent race for more degenerates into a mad stampede of selfishness!

6:57 If it weren’t for the fact that those who succumb to such insanity provide essential educational case-illustration which will both motivate and enable those who are able and willing to learn to make the kinds of choices that will result in people living more wholesome (and therefore more joyous and fulfilled) lives in the future,^a their fate would be altogether lamentable. For, at most, their insatiable craving and distress associated with non-fulfillment may be momentarily assuaged by one or another kind of desire-satisfaction.^b That not being available, it may be temporarily ameliorated by a