



The Tragedy of traditional Enlightenment

Predual, not nondual or transdual

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General

For almost 3000 years Hinduism and Buddhism have curated a goal of enlightenment to be the only true liberator of consciousness as the solution for what ails the turbulent inner and outer worlds of humankind. Despite both traditions having many sects with different enlightenment protocols, practices, rituals, their main esoteric versions of Advaita Vedanta and Zen respectively pivot on the notion of 'nonduality' or 'transduality' to create the ultimate goal of a nondual 'not-state' of 'not-being.' Advaita Vedanta offers up a dualistically feature/ess Brahman as the essential whole of such a 'not-state,' to which Atman, the apparently featureful entities arising within the whole, including us, is essentially equivalent; and in Zen it's the seat of personal being or ego as a nondual not-thing as illusory, ignorance of both resulting in an existential source of suffering.

An attainment of moksha in Advaita Vedanta as Atman-Brahman equivalency and enlightenment in Zen of nondual-based not-consciousness is usually taught as the goal of a years-long or decades-long meditatively relentless transcendence of the mind's or mental body's basic algorithm of dualization. Such a shift undermines the falsely imparted dualistic difference between the observer and the observed, with subsequently profound effects on the existential meaning- and value-based relationships we have with the entire spectrum of our sentient life.

Dualization of course is simply the mind's or mental body means of first apprehending and then comprehending that which we experience, the very basis of what we call consciousness and how we're aware of being consciously aware. To be conscious is thus to be first aware of some observed 'thing' in any moment as distinct from our own observer 'thing,' and then become aware of all the other different 'things' in our world in subsequent moments. This distinctionability then also allows us to create language as a secondary internalized representation of direct experience.

To thus be a dualizable 'thing' such as a word, feeling, image, or outer object, it must be a 'this' thing vs. a 'that' thing. A thing cannot be what it is and what it isn't at the same time, the basic essence of what we can call the 'kingdom-of-thingdom.' The general concept of 'thingness' itself is thus always dualistic, its very nature as that which is experientable to our five senses.

As such, we experience what we call a mountain-thing as essentially different than a flower-thing, and a goat-thing as essentially different than an ape-thing, fulfilling the basic dynamic of dualism how a 'thing' can't be itself and another 'thing' at the same time. We thus dualize or 'thingify' experience into both solid and not-so-solid categories we then secondarily represent with names and labels as both outer and inner aspects of the 'kingdom-of-thingdom:' rocks, trees, sky, earth, sensations, thoughts, feelings, images, concepts, hopes, dreams, and theories, all stored within what we then also ultimately call *ourselves* as our own personal being-'thing.' Neurobiologists usually explain this effect as an activation of our brain's mirror neurons.

To the untrained western perspective, it's nominally held that the mental body as an inner aspect of the outer world at large has only been conditioned to create such a dualizational governing dynamic by a world that is already *essentially* dualized in itself, and so has allowed the mind to dualistically cathect or internally mirror experience of that dualized world. For the west, which only conditions us to be clever about how to intelligently relate to the world to survive and

thrive while focusing on the *content* of life, the world is essentially comprised of dualisms that secondarily entrain or condition our mind to internally represent and store that external duality.

And furthermore, because of the mirroring of an outer essentially dualistic world held within as the mind that dualistically records it in its '*Cogito, ergo sum*' basis of humanness in the west, it's reasonably held that what the mind imparts to us about outer experience is a clear window with an undistorted correspondence between what we perceive and the representation of such perceptions in our inner mentalized world of stored thoughts, images, and experiences persisting as what we call memory. When we thus have the experience with stand-alone objects such as when someone looking at the same gray-brown boulder that we agree how they also see a gray-brown boulder, it seems such non-distortion is compellingly validated. And of course, science can examine the microscopic DNA makeup of things and also confirm a lion is not a butterfly.

If a more evolved informed westerner thus asks an enlightened person about how in their view a lion is the same thing as a butterfly, an eastern master might answer, 'What your mind is telling you may seem true and real but all is not what it seems when you become free of slavery to the mind and so are able to experience how both the lion and the butterfly equally arise from the same essential background no-thing and dissipate into that same essential background no-thing. In context, this makes their downline distinctionability only an issue of *form*, not of *essence*.'

In such a process you are liberated to experience an entirely different experience of the essentialness of everything, especially your own essential experience of yourself, after which you are changed forever. Which of course will confound the dualized mental body of most erstwhile westerners and cause them to either shake their head or be curious to explore more.

Dualism also causes us to theorize how causes are different than effects by mentally creating a thing called 'time' and then artificially overlay events we experience that distinguishes within a dualistic-based 'past,' 'present,' and 'future' linked to how things like grey-brown boulders don't just suddenly appear out of nothing in front of us. Utilizing this time splay, devotional spiritual traditions postulate a dualistic anthropomorphized Originator God-Thing different than a human-thing that created everything in the past. But in that God is only a concept, because no one can purely experience such a God *dualistically*, and so can only have dualized 'faith' or 'belief' in it.

But for the east, which *does* offer the way to recondition our mental body as it trains us to hone and sharpen our mind's basic algorithm of operation focused on the *context* of all the dualistic content of life, it's viewed as the opposite. For eastern esotericism, the world only *appears* to be essentially dualistic and so seemingly imparts a clear window to the objective world because our mental body first apprehends and then comprehends the world through a wholly artificial lens-algorithm of dualism inherent to how the brain processes experience.

Eastern esotericism offers that without our brain-mediated memory comprised of stored dualisms, we wouldn't experience any kind of solid 'I' as any real 'thing.' As such, a 'not-state' of enlightenment permanently unclogs all the aggregate thingnesses filling up consciousness to which we over-attach so deeply that we blindly experience them as natural and normal. This is often explained in an exaggerated way as a permanent state of amnesia, wherein experience moment-to-moment of both the world and ourself imparts a new universe of our inner and outer experience of experience, that is, a permanent non-solid 'not-state' of 'I'-self impermanence.

Dualism is thus quintessentially *separateness itself*, wherein both the stand-alone 'noun' and moving 'verb' things we experience in normal consciousness states are discretely and irrevocably separate from anything else in their respective domain. But a way out of being so enslaved by such an artificial dualistic net-web that segments experience into a 'this-and-that'-based kingdom-of-thingdom and so see 'past,' 'present,' or 'future' segmentations as real allows us to experience our experience 'now' in a far more gestalten way. And that allows any 'thing' to just be what it is, with no consideration of where it came from or where it's going, and so with no need of any names, labels, or imaginings about any theoretical source-Thing or ultimate end-thing.

Traditional enlightenment paths or 'no-paths' thus liberate us from our seemingly real and true dualistic 'separateness' of our personal being to a 'not-place' where our unique version of separateness is exposed as illusory. And no longer possessed of an 'us'-thing as we did before enlightenment, we also then no longer experience or believe in any 'God'-Thing, with which modern neurobiologicistic scientific empiricism heartily agrees. That ancient eastern teachings and modern western teachings agree on a no God-Thing thus makes a compelling thesis for atheism, especially as adherents in neither camp sought any agreement in that domain beforehand.

But what if both views only agree because they share a same missing element, even though both have important things to offer about consciousness? Like how two deeply codependent friends in denial of their toxic wound-based addictions to too much I-mind in the secular west and no-I-mind in the east and so enablingly bond from the two poles? Just as compelling a challenge to explore. If we then add in the religious theistic west midway between the two with their too-little I-mind situation, and we have an interesting context to cast their differences.

As such and as so often simply offered, in the same way as we look through green sunglasses the world looks green, a dualistically-configured lens only makes it seem as if the outside world we experience is essentially dualistic in itself. Eastern esotericism thus offers that slavery to this default manner in which the mind has been conditioned to operate actually distorts, misinforms, and limits experience in many dimensions, a frankly refractive lens that drastically affects our perception *and* evaluations of everything without us ever noticing that it does.

And because we don't, it sets up a default suffering basis of life, or more succinctly, how we suffer *over* our suffering in life, where suffering about our suffering becomes a seemingly natural human state by default, we don't even notice relative to how much it unconsciously burdens us.

Hinduism and buddhism together have thus led the way to explore and elucidate the means to no longer be impeded by these effects and how such an effort has the power to radically reconfigure almost every aspect of life. Hindu's Advaita Vedanta and 's Zen are offered to be the cleanest venues where, despite a proclivity for shaved heads to de-personalize seekers, they are more blessedly bereft of the artificial cultural and exotericized accoutrements of the east, like golden statue idolism, tribal costuming, ritualistic pomp, compulsory chanting, prayer wheels, shrines, holidays, offerings, and overall unnecessary thing-based spectacles, only making it harder to ever divorce one's consciousness from the kingdom-of-thingdom on the way to enlightenment.

As such, both Advaita Vedanta and Zen are offered to be fundamentally and equally effective means to actuate the same enlightened endgame despite different historicities, terminologies, dharmic assumptions, and source-theoretics.

None of this means dualism itself isn't a very helpful dynamic, of course.

To recognize the difference between a hungry tiger and a hungry deer in our general vicinity has important value to our survival. And as both a westerner and freed from slavery to the mind's dualistic way of apprehending and comprehending experience via eastern esoteric practice, dualistic distinctionability certainly allows me to more easily survive knowing ahead of time how a piano dropping on my head doesn't have the same effect as a feather, even though gravity in itself doesn't bother with the difference.

But relative to be able to heartfully *strive to thrive* in ways indescribable to the western mind, I can personally validate that after what's been called nondual enlightenment, dualism is only one lens through which to experience experience, so much so that it is so all-pervasive in our world that its limiting effects are hidden from our conscious awareness. In that way, we've been dualistically conditioned to be blind to other liberating bandwidths of consciousness available to us, including the critical 'not-bandwidth' of 'nonduality' as the basis of traditional eastern nondual-based enlightenment.

Now, if a reader happens to be a zealous Zen purist and just felt a consciousness cramp hearing the phrase '*personally self-validate*' following a nondual-based enlightenment, more about that will be addressed shortly, but in such a way that it will likely give such a reader an even worse cramp caused by a possible missing element in their undergirding metaphysics.

So, for a westerner or unenlightened easterner who is then conditioned to inevitably and solely utilize duality to experience experience, the majority measure of what comprises selfhood takes the form of experiencing certain specific *states* of emotions, *states* of will, *states* of mind, and *states* of body, all of which amalgamate moment-to-moment as who and what we experience as the ongoing ever-changing *state of ourselves*. As such, we're then societally supported to name and relate to ourselves as a unique space-time event expressing as a 'thing' unlike any other person-thing with our very own version of DNA, historical narrative, and body attributions.

States, states, states: by default, all the substantively discrete domains we abide in and as or then secondarily reflect upon our dualistic *states* of be-ing. Dualism and 'stateness' itself are thus inextricably woven into each other as the very fabric or root-structure that then inescapably and secondarily forms and expresses as some manner of thing-based dualizing personal self-state. And to which we are then conditioned to personally over-attach and with which we then identify as 'us' and 'our' thingness as opposed to 'them' and 'their' other thingnesses.

But when all things are seen to arise from the same essential no-thing background and dissipating into the same no-thing background, in a meta-metaphysical triad sequence of *essence* first, *form* second, and *expression* third, downstream forms and expressions may be unique, *but their essence is not*, the all-important linchpin upon which eastern not-self-based paradigms pivot. When an *essence* of something is not unique, its downstream dualistic forms and expressions are 'illusory' relative to such non-unique featureless nondual *essence*. It's in that way that the esoteric eastern worldview can generally be understood more easily. An approximate metaphor would be that relative to a white canvas upon which something is painted and so allows the painting itself to 'be' in the first place. Here the formerly blank canvas would be seen as the essence, the paint as the form, and the subject of the painting the expression.

But as such, it's important to note that in point of esoteric fact, the term 'nondual' is thus not 'nothing,' it is 'no-thing,' a critical esoteric distinction of which not many westerners are aware or of which appreciate the ramifications. Nondual thus does not mean nothing or empty: it's simply 'not one, not two' or 'not full, not empty, even though those dualistic word-labels do not adequately describe 'it,' because 'it' 'itself' is not dual and so cannot be captured by words.

Buddhism and Hinduism thus assure us that after enlightenment or moksha, the result of their algorithms of transcendence of the personal dualizing mind, there'll no longer be an 'us' or 'ours' or a 'them' and 'theirs' except as illusory ephemera of the way the mind dualizes experience. Just the very awareness of this instead of being unconsciously embedded within it can begin to radically change our relationship to everything in life, especially ourselves. So both traditions directly or indirectly assume that 'not-stateness' is possible to 'not-experience,' a paradox that can't be actually well represented in words but is somehow 'not-experientially experientiable.'

Again, the I can 'personally' validate 'not-experience' of this 'not-experiential' paradox since a life-changing event that occurred almost 30 years ago. But to which can now be now added a radical new meta-context that exposes both the limits even such a 'not-state' imparts and why those limits are so tragic when a different algorithm to cleanse the mental body of its addiction to dualistic life is utilized. It does this by replacing the east's timeworn operand of the transcendence of duality, most especially the transcendence of the duality of ourselves, such that we can finally clear a way to metaphysically and orientationally link the chasm that's always existed between eastern nondevotional and western devotional spiritual domains.

Ism-ness: semantic or epistemic issue?

A sense of personal selfhood itself is thus not only dualistically and incontrovertibly state-dependent, its very basis uses dualized stateness as its primary expressive format. It is this state-dependent dynamic that the west has used to secondarily create both helpful *and* toxic state-dependent realities of our civilized and uncivilized worlds in outer expressions. Civilization of course also includes all manner of secondary dualistic *inner* reflections of state-dependent realities as value-dependent belief-based orientations comprising what we call 'isms' or 'paradigms,' which also includes the 'ism'- or paradigmatic basis of both traditional Hinduism and Buddhism.

But as said, esoteric Zen and Hindu Advaita Vedanta are actually held by many adherents as 'not-isms.' Such a 'not-ism' thus offers the means to liberate us from all the state-based 'isms' of the unenlightened world that impart forms and expressions of the entrenched state-positionalities that cause us to suffer over our suffering. But it is offered that any point-of-view holding any strong and thus state-based position, much less a non-negotiable absolute position, is by definition an 'ism' or paradigm. Esoteric Buddhism and Hinduism not only hold strong positions, they are held as *non-negotiable* positions, most notably how the personal self is an utter illusion.

This makes esoteric Buddh(ism) and Hind(ism) 'isms' despite how so many purists insist they are not in order to tell themselves they are beyond all manner of dualistic-based paradigmatics.

But from their side, if the question in challenging how an 'not-ism' is also an 'ism' is merely semantic, as most enlightened Buddhist and Hindu teachers or theorists maintain, then for them it simply illustrates the non-essential ephemerality of the secondary dualistic representation of

experience in language and so represents the mind trying to be dualistically clever to diligently avoid peering into its own actual nondualistic and therefore illusory nature.

In other words, no manner of words will do it and words can only 'point to the moon' about the veracity of a non-paradigm paradigm. As such, to ever 'get it,' they say you just must temporarily lose your mind and yourself altogether in a satori whiteout moment or set of moments while having no experience of losing either.

Or as I've similarly so often put to students, 'Both coherence and incoherence naturally inhere in That Which Is beyond dualistic thingness. But real inherence rarely coheres in the ways an unenlightened mind prefers and for which it desires logical satisfaction.'

Again, even though Zen and Advaita Vedanta claim their endgame of enlightenment involves a 'not-state,' the dualistic entity itself that represents it comes chock full of state-dependent paradigmatic elements, teaches 3 non-negotiable marks of existence, 4 non-negotiable noble truths, and a non-negotiable 8-fold path, and offers so many state-dependent pathways to such a 'not'-state-dependent endgame, it can't deny the organized body of teaching it offers *must* be a paradigm or 'ism' to make it offerable in the first place.

The interesting question thus becomes: how can an outright '-ism' or paradigm such as Zen and Advaita Vedanta that hold metaphysically non-negotiable assumptive positions just like all exoteric religions they feel more advanced than, ever actually represent themselves as non-paradigms or 'not-isms?' At least Catholicism admits it's 'ism-ness' honestly, so much so that, even though the pope would never say it out loud because it would clash with how he stands for ecumenically real dialogue with other faiths, the Catholic brand requires a non-negotiable absolute position that all who are not baptized Catholic go to a hell of damnation after they die. Not a whole lot of room for a real ecumenical dialogue there, papi. In other words, just because what Buddhism/Zen and Hinduism/Advaita Vedanta *represent* is nondual and so uncategorizable and unlanguageable, *doesn't* make the body of teaching of both of them not paradigms or -isms.

As a direct example of this kind of nonclarity, the enlightened person many call the most influential spiritual teacher on the planet once started off a talk by saying, 'This is not a lecture.' What he meant by that of course was that the 'not-what' out of which the talk emerged, a nondual not-space of not-consciousness, was of course not categorizable as a lecture.

But as soon as he uttered that sentence, he expressed something that should not come out of a fully enlightened person: firstly, he took a position that is expressly dualistic, that is 'This is not a lecture' as opposed to 'This is a lecture': a classic dualism, which all language can't be otherwise, inevitably based as it is on a 'this-is-this-and-so-can't-be-that' context. But it directly contradicts its content of 'This is not a lecture,' i.e., it becomes a lecture as soon as you say 'This is not a lecture.' That sentence and all the words that follow thus became a lecture as soon as he spoke.

In that sense, since all language is inescapably based in 'this cannot be that,' language itself is inherently unenlightened because it is always an abstraction of ideation, and so twice removed from the enlightened not-state. But as long as a teacher is conscious of that and embraces how languaging itself is an unavoidable 'soft' dualism anytime they language anything, it's fine.

But in what can be called a metacontext, the position represented by his statement was a non-negotiable absolute, in that it was his truth that there was no possibility whatsoever that it *could* be a lecture. This a colossal contradiction of the basic foundation of the founder of his particular 'ism: the buddha's 'beginner's mind,' which says the not-state of enlightenment never holds anything as absolute, and instead is like a verb, always in ever-arising impermanent flux. whereas an absolute is always held as hard or inert/unchangeable like a noun. Beginner's mind thus means any position held within or professed out loud could be untrue and its opposite true, the very core of the enlightened not-state. Making any enlightened person who claims anything is true without *equally* allowing the possibility that it is false, not really enlightened.

But when what is secondarily languagable is primarily held as absolute and so disallows the possibility of its opposite, then the message-truth carried by language becomes an unenlightened and unacceptable 'hard' dualism that simply couldn't *not* be noticed by a truly enlightened person as unacceptably unenlightened. The lack of possibility of such 'falseness room' in anything a guru holds or teaches means they must feel they are in possession of an absolute truth, the *opposite* of beginners' mind, and so renders their teachings rife with '*enders mind*' instead.

What is not often appreciated is that even the position of 'beginner's mind' itself was offered by Siddhartha as only a verifiable-by-enlightenment-based *universal* truth, not an absolute truth, such that the teaching of beginners' mind itself could be possibly untrue. And *that* means a truly enlightened teacher would *never* claim the message that personal egoic 'I'-sense is an illusion as an absolute truth. Yet *that non-negotiable truth* is what both Zen and Advaita hold as the absolute foundation of their entire worldview. Ask your favorite guru if they hold that the personal sense of 'I' could actually be real after all and not just an illusion through cathection of outer dualistic experience and stored over time as memory. Then be prepared to be actively ridiculed if you asked this of Gangaji, Byron Katie, or Andrew Cohen, or just passively dismissed in a softer way by some version an 'Only an unenlightened person would ask this question.'

So even though all of this treatment that began with a simple 'This is not a lecture' statement might seem like semantic nit-picking, the issue is actually deeply epistemic in how the entire worldview of Zen and Advaita Vedanta non-negotiably holds the fundamental truth of the illusion of the personal sense of 'I' *as a non-negotiable absolute*. As such, enlightened beginner's mind is utterly rejected and unenlightened ender's mind is utterly embraced.

Embracement of beginner's mind shows that the Buddha knew down to his core that any and all absolutism about any position, including his own, directly related to all the unenlightened suffering we as a species bring upon ourselves. How no human being, enlightened or otherwise, can ever know any kind of absolute truth. Any enlightened person who thus holds any aspect of their teaching as any kind of absolute that disallows its opposite, as virtually all past and present enlightened teachers do, could not be fully enlightened and betray both their founder's genius and his most fundamental teaching. As such, they display deeply sloppy epistemic-level confusions about the governing metaphysics of their worldview and what enlightenment actually entails.

In terms of blatant examples of downstream expressions of this kind of distortion, two particular favorites of mine are when teachers said, 'The master is always right and the student is always wrong,' and how 'It is better that 10,000 seekers die than lose one enlightened guru.' Both

were held actively or passively as non-negotiable absolute truths by their speakers, proven by how they never explicitly stated as an intrinsic epistemic-level seat of their teaching that they weren't.

So in terms of helping the enlightened rubber meet the enlightened road, regarding the 'This is not a lecture' example, a more fully enlightened person would have said, 'Even though at the level of linguistic expression this of course can be called a lecture, the source of it is beyond all dualistic labeling, and as such, try not to be trapped inside of any 'lecture' box category in your mind in the way you experience it, and try instead to feel it from the 'not-place' from which it is delivered.' It is far past time how we need to stop genuflecting to millionaire or begging bowl-based gurus and stop explaining away such errors as idiosyncratic to the enlightened not-state and so be beyond criticism. For me, the bar for enlightenment has always seemed far too low.

If the expression of a teaching thus undermines the essence of that teaching, something akin to a 'rubbish in, rubbish out' dynamic is exerting itself wherein something in the essence of the teaching is unsober, inevitably leading to its unsober expressions. The topic of this paper is about making the case of the insobriety of the entire eastern nondual-based worldview and rebasing its enduring real truths into a far broader and deeper metaphysical foundation and teaching aegis.

All of this thus means that if you have non-negotiable or absolutist positions to your teaching, as Zen and Advaita Vedanta definitively do, even if you want to call yourself an 'not-ism' you simply can't get around the fact that you represent an 'not-ism'-based 'ism' and so can't claim any credibility for a 'not-ism' teaching that more likely than not gives you a substantively more ample revenue stream than most of your followers. A no-path path is still a path, a 'not-ism' still an 'ism.' Since most Buddhists, enlightened or not, are pretty smart people, and enlightenment itself definitely does not make one stupid, what explains this 'ism' issue and of eastern esotericism's unenlightened and unevolvable ender's-mind-based dogmatism-absolutism instead of the enlightened and evolvable beginner's mind-based pragmatism-progressivism?

One dualistically cogent but embarrassingly simple argument that could be made about this is that when the east teaches us to transcend slavery to thinking process, they also teach us to transcend the real consciousness asset of *critical thinking* process. This insight alone summarizes why eastern esotericism has embedded itself into the same kind of dogmatism as western religions to the degree it doesn't embody beginner's mind. Western religious unevolved dogmatism is slightly more understandable in that it proudly banishes personal critical thinking as sinful in lieu of letting God and Its laws to do our thinking for us, ala what supposedly happened in the garden of eden. But the actual founder of eastern buddhist esotericism actually taught beginner's mind, which happens to be the most extreme example of critical thinking. What is the east's excuse?

Beginner's mind creates the open-endedness of continued exploration and evolution because it allows us space to question our own assumptions and all the positions they underlie, while the non-critical thinking of ender's mind creates the dead-endedness of omission and stagnation and so cling to and over-attach to the assumptions and all the positions it underlies.

That the Buddha's teaching of the criticality of beginner's mind and modern scientific empiricism's teaching of the criticality of critical thinking completely resonate is always an interesting question in how as a species we have been tragically conditioned to ignore the

governing dynamisms of the metaphysics that underlie both our secular and spiritual philosophies and instead focus on the nature of their downline forms and expressions. The downline expressions of eastern exotericism and scientific empiricism are utterly divergent, yet as the level of foundational metaphysics, they are completely convergent. This should alert us to be far more mindful to the critical importance of metaphysics and not be distracted by how their downline forms and expressions may differ. Focusing on the downline forms and expressions is the very fountainhead of conflict and violence because they focus on what divides us and not unite us.

Not unsurprisingly, many empiricists also ignore their own metaphysical version of critical thinking, most notably in their dogmatic absolutism about no-God atheism. And just as unsurprisingly, virtually all enlightened gurus and teachers buddhists are also dogmatically absolute about no-God atheism: when core metaphysics resonate, somewhere down the line some assumptive domain will also resonate, no matter of it's an example of in 'rubbish in, rubbish out' or 'treasure in, treasure out' dynamical foundation. As such, it is offered that this particular dogmatism shared by eastern esotericism and western scientism is one of a 'rubbish in, rubbish out' dynamic making their bromance codependent. More about this domain later.

So it can be easily seen that the capacity for beginner's mind-based critical thinking was lost along with the overall loss of attachment to dualistic thinking in general in enlightened or semi-enlightened people. This is understandable according to their metaphysics of their 'ism.' But not resonant with their 'ism' is a very unenlightened over-attachment to non-critical thinking that comes in to replace it, about which we will also say more.

Those who have enlightened don't usually bother with all the dualistic foofarah of metaphysical theoretics and analytics of this kind because they've already moved through the not-eye of the not-needle and come out the not-other not-side, and so have scant not-patience for such dense delightfully dualistic discourse. Enlightened folk have literally lost their minds, for Brahman's sake, but in a good way. But that's one reason why they don't monitor their language expressions very well. They know what they are talking about, but they mostly neither track the sobriety of their attainment nor have much empathetic impact of their words on seekers.

But that fits for their no-thing-based paradigm, because for them there is no longer any intrinsic 'selfness' to them, so 'who' would have any metric for the sobriety or insobriety of 'their' attainment, or empathy for their impact or seekers, 'theirness' itself having gone the way of the dodo. Additionally, I've never heard any guru ever openly admit to a follower that the end of the sense of real personal self also means the end of all real relationality, just arising illusions having arising illusional relationships with other illusions. One can only imagine that strategically not openly admitting that might have some effect of the number of seekers they attract.

So part of the issue may be how it's time a bona fide enlightened person also has the ability to deal within a metaphysician's densely delightful dualistic domain, which according to all the nondual-'isms' out there shouldn't be so easily possible. That we've not had more embodiments of the co-existence of the two is also offered to be inherent to how we've missed some critical pieces in both the metaphysics and nature of the 'not-state,' such that it precludes a combination.

If so, that might also mean enlightenment itself has the power to seal in an absolutist context for their non-enlightened non-negotiable absolute definitives, because following them as per their own traditions actually delivered them to the not-endgame they not-sought all along. How could they thus not be such real universal truths if they succeeded in actually not-creating the not-goal?

But therein is offered to be the rub in the rubric.

As said, the first dimension to a possible answer is that it's fine if we relate to them as the universal truths that they certainly may be, which at least imparts some consciousness oxygen into the teaching stream. But *over-attaching* to them in how they then unenlightenedly relate to them turns *universal* truths into non-negotiable *absolute* truths. In this way, enlightened people don't just 'over-attach to non-attachment' as said so often. They actually over-attach to the starkest form of a dualism, one that precludes its opposite. *They thus over-attach to the deepest dualism possible, an absolute*, an illusory thing from which their teaching purports to liberate them. What about the traditional form of enlightenment gives room for such an unenlightened absolutist development to not only emerge, but last generation after generation without anyone ever realizing the ramifications of its insobriety? At least not to my satisfaction.

Along with the strong propensity for enlightened persons to over-attach to universal truths and so transmute them into absolute truths, there's no way out of the dilemma posed here unless you're open to how enlightenment might not erase all manner of a possibly real, not just illusory personal being thereafter, such that there remain distortive personal self-filters that prevent its obviousness. Doesn't it make sense to at least consider looking at it that way?

In other words, by definition, only a very dualistic personal being could ever be over-attached to 'not-ismness' and so turn universal truths into absolute truths. So how does the nondual basis explain the presence of over-attachments to non-negotiable and brazenly dualistic positionalities, when supposedly there is no remaining 'I'-self filters? Given the beginner's mond basis for the Buddha's teachings. *Only the ongoing presence of an unenlightened self in an 'enlightened teacher could ever be capable of over-attachment itself, much less capable of even further the further inexcusable distortion of a non-negotiable or absolute position that precluded its opposite.*

Additionally, if nothing really essential about the 'I' remains after enlightenment, how is an enlightened guru able to evaluate the unabashedly dualistic discernment-thing that allows them to claim 'the body wants what the body wants' to justify having as much sex with their shakti-craving followers as they can get? Such followers either want a disingenuous shortcut to enlightenment or wish to satisfy an obviously unconscious wounded self-image of being so special they are the objects of an enlightened guru's desire. Or as is so often the case, for both reasons.

And there's a second dimension to this particular dynamic, how there's not enough personal consciousness room in them to be aware of how they culturally take advantage of their power with subordinate followers and so literally 'think nothing' of taking advantage of it and having intimate physical relations with them. As such, this is always justified in how unenlightened moral strictures simply don't apply to an enlightened not-state. For the east, it's held as not possible the self would hold such an integrity-based self-to-self dynamic because a persistent enough self necessary to make it possible has been outshined by the enlightenment. And that means 'the body

wants what the body wants' is nothing more than some kind of persistent muscle reactivity memory that explains such leader/follower behavior, as which it is almost always explained away.

So does that also mean there isn't enough self left over after enlightenment to make any kind of choice about acting or not acting upon 'what the body wants?' Even when they may not ostensibly over-attach to them, every enlightened person I've ever heard, seen, or met still clearly makes personal choices that are not just muscle memory. Adi Da chose outright or chose to have a circle of seven women at his sexual beck and call and went along with having a slew of new specifically dualistic names representing specifically dualistic evolutions of his not-based consciousness. And despite having his personal being genuinely outshined by the Radiant Transcendental Being, he made choices to become a decent amateur photographer. Was that just a product of blind reactive bodymind memory? If not, was it the R-T-B that made the choice to be a photographer? But that's not possible, as the R-T-B by definition lacks any personal will as Consciousness-without-Content and Witnessness-without-Identity.

Does that mean somehow some kind of personal *will* survives enlightenment but not any personal being who authors it? The T-T-B by definition can't have any Will, so what in Gehenna is going on here? It seems sometimes it's convenient for an enlightened person to have just enough of a self to possess personal willfulness to fulfill itself in some mundane or esoteric choice moment, but other times in other moments there is not enough self to weigh or consider what may constitute any kind of behavioral self-to-self integrity. What explains this and the many other examples that also apply to such reasonable questions?

In the very least, framing the question as semantic simply cannot apply to these irregularities. And before you respond with the stock enlightened answer that they only seem like irregularities to an unenlightened person, that itself is also an unenlightened dualistic position that precludes its opposite. You just don't get to conveniently cherry-pick when to say an issue is just dualistic semantic nit-picking by an unenlightened mind and when not and still be able to claim a credible enlightened consciousness. Unless of course such persistent state of cynical cherry-picking happening all the time in enlightened persons is itself a feature of a 'not-state,' which of course is impossible *vis a' vis* nondual teachings.

As such, it seems enlightenment not only has the power to positively mess with the mind, it also seems to have the power to negatively seal in childish strategies and manipulations. It thus has the power to erase not just a culturally conditioned orientation to authority/follower dynamics but also erases an existential integrity issue that for me should be *deepened* in an enlightened person, not attenuated, according to the Great Compassion taught by the Buddha.

So along with denying Buddhism and Advaita Vedanta are 'isms' all of this suggests the issue that impedes awareness of these anti-enlightened orientations by so many may be epistemic, not semantic. And if it is, then as said, there should be some findable hidden intrinsic defect in eastern metaphysics that allows room for such blind spots to exist. If such can't be credibly offered, then the issue remains unassailable and gurus will simply continue to take advantage of gullible followers or outright punish them for how they made the guru 'bleed' in pain by saying something 'bad' about him, and so order their room at the ashram to be symbolically painted red.

That example is not fiction: this actually happened with a notable American guru. Not all enlightened teachers behave like this, of course. Adyashanti is one notable shining example.

Nonetheless, the ongoing presence of such pathologies and questions about absolutism in the very least might mean the universally used mantra 'you must become a somebody before you're qualified to be a nobody' requires far, far more than just meeting some minimum Maslowian self-actualization hierarchy-of-needs-based criteria.

Summing up, we are faced with two distinct possibilities. Could all this just involve an issue of not having done enough effective psychological work on the 'illusory' self before enlightenment? The fact that few to none enlightened masters ever do any depthful psychological healing work prior to their realizations suggests this compellingly. Or is it that no matter how psychologically fit, might it be that the 'I'-based personal being is not fully outshined or transcended altogether in the supposed 'end' of self-as-separative being in moksha and enlightenment?

Or both possibilities combined? Could there be something *essential* in the personal 'I' remaining in the being after enlightenment more than just psychopathological wounding and conditioned bodymind responses and so leaves room for such obvious unenlightened positionalities and behaviors to be present?

What if the truth of the utter illusion of the entire personal self in enlightenment is only 'a' truth of the eastern path, and not 'the' Truth Absolute for all of human consciousness, as the east insists it is? To even consider this question would of course fatally threaten eastern nondual esotericism as a whole. But wouldn't the idea that a combination of hidden psychopathologies and how not all of the personal being is transcended in enlightenment explain all the unenlightened toxic behaviors and unenlightened absolutist positions of enlightened gurus over the centuries?

It is offered that it's in this way that the questions at hand have always has been epistemic in a context of how the east's metaphysics were incepted in an ancient pre-psychological age and so may have missed something critical. And how that may be the reason teachers don't walk their talk and as equally flawed as their correlates in devotional religionisms whose leaders precisely do what they tell their flocks not to do so much of the time, especially in sexual domains.

Could it be that inappropriate sexual behavior by gurus is a 2nd chakra-mediated personal psychological compensation for the loss of certain 1st chakra bandwidths that actually happen in enlightenment? And also by so often having healthy sexual expressions proscribed in both the nondevotional east and devotional God-isms like Christianity, Islam, Judaism, and many others?

In summary, for the Buddha, every moment, not just some moments, starts and ends with a lovely abiding ignorance, never an ugly non-negotiable assertion. Esoterically, he thus taught that anything that discludes the possible realness of its opposite is expressly dualistic and unenlightened, which also included the definitive content of his own teachings. This paradoxical-to-the-mind orientation amused him greatly but did not bother him one whit, eternally lost and eternally found as he was moment-to-moment in the unbridled joyful liberation of the eternal impermanence of his own 'I.'

As such, he was full of unbridled aliveness, an orientation vastly different than the personality affect of so many modern Advaita Vedanta and Zen gurus in their inert and dullful

personality expressions. In contrast, historically Siddhartha's aliveness-based enlightenment resulted in a personal expression referred to as the 'Lion of the Sakyas.'

Imagine using the vivid term 'Lion' to describe the nondual teacher hailed by many as the most influential spiritual teacher on planet earth now that Adi Da has passed. Someone, who like Adi Da, possesses a revenue stream that definitely far surpasses most of his followers. As such, the reader would be hard-pressed in the present day to find an enlightenment dharma based far more in the Buddha's 'beginner's mind'-based impermanence with more integrously behaving teachers than the ender's mind absolutism and actions of so many nondual-based enlightened teachers.

One sideways angle to look at the issue in language is how the word 'inexperientability' feelingly represents an ongoing experience like a verb in perpetual motion, which is why it might impart more aliveness in its embodied representative teacher. And the word 'nonduality' energetically represents more of a non-moving monolith like a noun in perpetual inertness, which is why it might have room to impart more deadness in its embodied representative teacher.

That superficial consideration aside, there may be some important clue in how in embodiment in one version may impart a more enlightened aliveness and the other a more enlightened deadness, such that there's literally a distinct and experientable difference in someone who has had an enlightenment based in impermanence and one based in nonduality. Nondual-based enlightenment also tends to decrease empathy with people and so ever-*exclusivates* as it evolves over time. But impermanence-based enlightenment instead tends to deepen empathy with people and so ever-*inclusivates* over time, ala the Buddha's Great Compassion.

The reader is invited to do the meta-math on that particular subject.

As such, in the prior example another of 'The teacher is always right and the student is always wrong, a beginner's mind-based teacher would instead say, 'Sometimes the teacher is right and the student wrong, and sometimes the student right and the teacher wrong, *never mind*.'

In other word, no matter the nature of the assertion, on that case a far cleaner version that 'never mind' is the quintessence of 'beginner's mind,' wherein a teacher heartfully *avows their truth but then openly admits its non-absolutism*. But to be real, the 'never mind' must be an *embodied heartfelt truth, not just a semantic assertion*. Without such a 'never mind' they would thus be in direct contradiction to their own original founder's 'beginner's mind' teaching.

The reader is again asked to take a few moments to let the ramifications of all of this sink in. How many enlightened teachers make crystal clear and unassailingly lucid from the start that everything they say is held within a 'Maybe this is true, maybe it's not,' instead of 'This truth is *the*' truth, and you must hold it as such to ever get enlightened, or for me to deign to have sex with you and thus impart to you the gift of my absolutely marvelous shakti.'

Primarily inexperientable or primarily nondual?

The point of all this is that all modern forms of esoteric nondual/transdual-based teachings that maintain the non-negotiable linchpin that the personal self is *essentially* illusory instead of just merely *inexperientable* as the Buddha taught. What *made* it inexperientable was a secondary intellectual orientation irrelevant to Siddhartha, as its *inexperientability itself* was the linchpin that liberated him. But his later followers philosophized about *why* it was inexperientable and

then unenlightenedly over-attached to their nondual answer lock, stock, and barrel. To which the venerable Gotama Buddha might say: 'To over-attach to anything is only possible if you freeze the ongoing inexperiencability of the personal self into a dualistic concept comprised of an 'ender's mind' of doubly dead definitives instead of the unlanguageable flowingness that it is, never mind.'

In doing so, Zen and Advaita Vedanta thus dualistically philosophized that because the only things we can ever experience are always essentially dualistic, what is inexperiencable must be *essentially nondual*. So if the 'I' is inexperiencable, then it is 'not.' Ergo, it is only an illusion.

Again, this is why there's no Deity in nondualism: if only dualistic things are experiencable, since we can't actually experience either a solid personal self *or* a solid version of God, that makes both of them 'made' of 'nondualness.'

Such a position is resonant with their viewpoint, but is explicitly in the domain of real dualistic premise, not just semantics: definitive epistemic number one. And further, that if both the 'I' and God are nondual, then they further non-negotiably hold that both are thus *illusions*. Definitive epistemic number two. Add in how an additionally third overall context of no 'beginner's mind' is also present because neither definitive is humbly meta-bracketed by the all-important 'never mind,' and we're off to the races as an over-attachment to nonduality, which could only come from a persistent 'I' that should have been neutered in enlightenment.

As said, this implies there must be some substantive wounded 'I' left after enlightenment that is not enlightened at all, because only a still-dualistically-enslaved agent could over-attach to anything, much less to not-thing like nonduality, an oxymoron if ever there was one. Only a 'thing' can make another 'thing' a 'thing,' in this case a 'thing-being' who over-attaches to a thingified position that precludes its opposite, negating 'beginner's mind' right out of the gate.

Postulating about all this might involve how the nondual path was incepted in an age that had no access to unconscious psychological realities, and how in the modern day Maslowian criteria are merely about consciously expressed realities, not the far more primarily important unconscious drives and motives that actually create them. What if the transcendence of duality as the main algorithm of enlightenment *leaves behind all manner of unconscious wounded dualistic material altogether*, such that 'beginner's mind' is absent in anyone who holds any absolute position? Meaning such persons display how enlightenment doesn't actually erase the entire 'I.'

And if it were possibly true there is some 'I' left *as a real something*, after enlightenment, *wounded or otherwise*, and not just as leftover bodymind reactivities, metaphysically it would also make room for a real God-thing to be possible. Again, that would be a real and true existential threat to traditional eastern nondual esotericism as to its stringent atheistic absolutism.

In sum for now, consider how an impermanence basis might impart a deeper enlightened embodiment and the nondual a shallower one because a nondualist unenlightenedly over-attaches and over-identifies to their absolutes and definitives for why the personal 'I' is inexperiencable, while a classic impermanist, if you could find one in the modern day besides the author, doesn't. How can all this not be noticed or tracked by enlightened leaders, their fawning followers, or the intellectualized Buddhist and Hindu metaphysically facile apologia that theoretically abstract

them? Could a nondual- or transdual-based orientation only allow a smaller percentage of a fully enlightened not-state than one imparted by an impermanence-based one?

As such, the Buddha's enlightened paradox can be summarized as by what means can an inexperiencable personal being technically personally experience its own inexperiencability, because to experience anything, including inexperiencability, requires some reasonably present dimension of dualistic distinctionability to allow the contrast necessary to make such a dualistic discernment itself. Shortly we will offer how such a 'paradox' subtly points the way to an even more depthful *third* option-mediated inclusive enlightenment protocol that uses an entirely different algorithm than either impermanence or nonduality, one that might further explain how this so-called paradox is actually a possibly real dynamic, never mind.

Again, the difference between how the personal self is actually inexperiencable because it impermanently arises in conjunction with that which is experienced via 'the observed is the observer' as Siddhartha taught, resonates with possessing a 'beginner's mind.' But the conclusive derivative definitive of nondual-based teachings that such inexperiencability secondarily and absolutely makes the personal an illusion, resonates with 'ender's mind.' In that simple way almost all modern nondual-based teachers unequivocally possess 'ender's mind,' not 'beginner's mind.'

As an additional dimension of this 'blindspot-ism,' don't be fooled by enlightened nondual teachers or Buddhist psychologists who insist that they acknowledge and don't resist ego, the 'I', or dualism itself. *Acknowledging and not resisting is never the same as fully embodying it as real.*

Yet enlightened nondualists are held as no longer fully embodying dualism over-attachedly. That's why they have so much shakti, for Brahman's sake. But in point of verifiable fact, you can certainly 'not resist dualism' but still relate to it in all of its separative forms as an absolute illusoriness. And *that* would represent the unenlightened maya of non-negotiable over-attachment. As such, 'not resisting ego,' the 'I', or dualism is just lip service that can't walk the talk.

Put more incisively, simply not resisting dualism isn't even in the same metaphysical universe as allowing the personal 'I'-self to be *just as real as the* not-I 'not-encountered' in satori. Ask your favorite enlightened teacher who insists they don't resist ego or dualism if they accept the assertion that the personal 'I' is just as real as the 'not-I,' (i.e., no preclusion of opposites) and you'll expose their true unacknowledged resistance. The west simply worships on the altar of dualism as essential, and the east simply worships on the altar of nondualism as essential: both are offered to be equally unenlightened over-attachments of maya.

So the founder of Buddhism had it right. How did it all go so amiss? More to the point of integrity, how can we call ourself a Buddhist if we don't teach what Buddha taught? Advaita Vedanta, whose founders were influenced by Siddhartha's teachings just as much as Abraham's teachings influenced Islam, at least doesn't call itself Siddharthism.

Cultural appropriation of the Buddha's message

The answer may lie in what happened after Siddhartha's teachings were both furthered by Bodhidharma's travels to China as Ch'an to then incubated space for Hui-neng's later version of nondual ultimacy to travel to Japan via Korea as Zen, and by Guadapada and Shankara and their Advaita Vedanta ~1400 years after him. As this unfoldment occurred, isn't it reasonable to assume

that many aspects of both India's and Oriental cultures interpreted the Buddha's message through the lenses of their own ultra-non-individualistic collectivism-based societies?

The thesis is that the zeitgeist of the much more culturally prioritized non-individual-based collectivism inherent to both India and the Orient was the lens through which the Buddha's otherwise impermanence-based enlightenment teaching was interpreted, starting with the highly intellectualized dimension of Indian culture and then later into an equally intellectual Confucian Chinese culture carried by Bodhidharma. It's not much of a stretch to imagine such a dimension would be distilled by eastern societal collectivistic themes with a far lower cultural priority of the individual and its 'I'-being in a far more 'we'-based culture of family and society priorities.

In that way, instead of the inexperienceability *itself* of the sense of personal 'I' as the prime algorithm of enlightenment that liberated the mind of its narcissistic focus and so needed no further intellectualized explanation, later followers decided it was inexperienceable because it was not *dualistic* in how only dualisms are experienceable, and so was 'nondual' instead. And if it was nondual, then any sense of 'I' that felt real or specifically unique to a person was an utter illusion. As such, it's offered it was only the non-individualism inherent to the zeitgeist of India and the Orient that intellectually interpreted 'why' ego was inexperienceable and so avowed the personal as illusory instead of just being inexperienceable.

Why has this possible tainting of the Buddha's teaching by the later cultures that interpreted not been realized in its possible distortive impact? Perhaps it's because once we are conditioned to it via the imprimature of enlightenment, it seals in the distortion such that whatever version of 'you-ness' survives and returns after enlightenment then finds it impossible to de-condition from it, and so teach an erroneous 'ender's mind' version of absolutism. Or maybe because we are so eager to neurotically need gurus as unconsciously projected parental authorities we then over-adore because of inadequate parenting in childhood and so take what they say without sufficient adult critical thinking? It's offered by this paper as explainable by a combination of both.

But no matter what you might have thought or were taught, Siddhartha did not use the term *advaya* or no-thingness/nonduality as any basis of his seminal contribution to the maturation of human consciousness. This again makes the question we are addressing epistemic and not semantic. And again, radical impermanence-based enlightenment path eschews all attachments and obliterates all the absolutes and definitives of nondual-based *endarkened* enlightenment.

This means if he were alive today, Siddhartha would call out such disintegrated 'ender's mind'-based teachers and teachings in the same way how if Yeshua were also now alive would do the same thing with Christianity and their pharisaic leaders who splay directly from their own teacher's admonitions about the ulterior motives for following the letter of the law judgmentally and often hatefully instead of embodying the felt-heartness of acceptance and Love. In that regard, that some versions of incarnational arcana strongly aver that Siddhartha and Yeshua were the same soul in different incarnations is an interesting point.

So as it evolved from Siddhartha in ~ 400 BCE and later represented by Bodhidharma as the inceptor of Buddhism in China and Japan, and Gaudapada in ~7 CE and later represented by Shankara as the fathers of Advaita Vedanta, the veritable core of the Buddha's message was likely

tragically lost to an intellectualized, absolutist, and more far east-mediated collectivistic positionality as antitheses of his far more humbly-wrought 'beginner's mind.'

Again, how does the nondual path explain all this away? By claiming this entire conversation is just a way to avoid facing into the ramifications of their absolute truth of the 'not-I.' But that's just a disingenuous way to avoid or sidestep the intrinsic problem, as there is no over-attachment to absolutes allowed in a proper enlightened worldview. Yet nondual teachers and masters imply and directly express such absolutes every day as easily as they have sex with devotees.

What the Buddha missed?

Our inquiry now alchemizes to the next level of inquiry: what if even the Buddha's possibly deeper and more sober version of enlightenment *also* missed something *and so made room* for such an intellectualized travesty to his original message to occur and be held and embodied by both unenlightened aficionados and enlightened connoisseurs for over 2000 years? And what if this missing piece of consciousness import innocently wasn't yet time to be unfolded in our younger Axial Age collective pre-psychological consciousness of our species, but might be now?

This paper offers the metaphysics of the traditional nondual eastern path make it impossible for there to be anything less than the complete and essential illusion of the personal 'I.' But despite there being something obviously and astoundingly true and real about the enlightened effects of the nondual path, what if the 'I' was not an *essential* illusion, but only one of *form*, *which in itself* would be sufficient to impart enlightenment's remarkable expressive effects? And how that might explain why there's an obvious traditional unenlightened over-attachment to the absolutism of the I-ego's illusoriness? Because they misperceived it as essential, instead of form?

If so, the entire basis for the millennia-old nondual path would be threatened, but not the impermanence-based path, because it never concerns itself much less over-attaches to, the philosophical 'why' of the non-solid-thingness of the eternally impermanent non-solid 'I.'

If this was possibly true, all these millennia the bigger issue could be seen in the theistic religious west as simply being a case of a neurotic unenlightened over-attachment to the absolutism of the 'I' as a non-negotiable *real* eternal soul, and in the atheistic nondual east an equally neurotic unenlightened over-attachment to the absolutism of the 'I' as a completely *unreal* illusion that does not persist after death. The key words here are 'neurotic,' 'over-attachment,' and 'absolute.' Yet another example of a simple thesis vs. antithesis of equal adversarial viewpoints, neither metaphysically more sound or profound than the other.

But the uncomfortable kicker is that western bibliophilic religionism doesn't claim to be enlightened at all, only hold an unapologetic absolutist position they are proud of but should be embarrassed by, because no human being is obviously ever capable of knowing absolute truth, including the ability to 'hear' any Absolute Truth handed down by a Yahweh, God, or Allah with no distortion. But their positionality at least *resonates* with their own bibliophilic God-in-the-sky self-as-essentially-sinful worldview. Contrariwise, the east claims enlightened liberation of all dualistic projections, attachments, and identifications, making them equally non-negotiable about their absolutist opinion of self-as-essentially-illusion. But this is something they should be even *more* embarrassed by, because any 'ender's mind' absolutism itself *dissonates* with their worldview.

In this sense, because it is more metaphysically consistent, might a metaphor of western religionism as the more innocent 'child' phase of our species' consciousness evolution apply? And because it's metaphysically inconsistent, might eastern nondualism be the reasonable but yet untenable 'know-it-all' teenage phase of our species' consciousness evolution? Making neither the more grown-up adult version of mature human spirituality possible in a post-psychological age?

So: in the context of how it's offered how India's Advaita Vedanta and the Orient's nondual-based version might impart a less sober version of enlightenment than the Buddha's original impermanence-based offering, and in the spirit of epistemically lighting a candle rather than nursing any more darkness, let's explore a third version of dualistic liberation based in an entirely different assumption of consciousness that would solve how the west is still stuck in possible childhood phases of spiritual development; why the nondual east is still stuck in possible young teenage phases, and the impermanence camp, if you can find one, is still stuck in possible young adult phases, which is why they miss an entirely different algorithm of de-dualizing the mental body that might move us to a more maturely adult-level spiritual destination.

But before that and to allow a reader to better evaluate the sobriety of what's being offered here, I wish to be as transparent as possible so there is a more personal context of the background for my original motive to seek enlightenment in the first place beginning in my early thirties. But it was not for the glamour-based reasons most others have in doing so.

The author's journey

I was born and raised in a Catholic family, but by the age of 14 had already rejected its principal belief system of papacy centered on original sin, its guilt-based means to redemption, and of course saw Jesus as no more a child of God than any other human being ever born. But even though I didn't cognitively realize the ramifications of the fuller extent of what was missing in religionism until my late twenties, I was born with an innate access to what I later called the *GodField*. It was not Being-Person as much as It was an all-encompassing faceless Beneficent Presence that seamlessly suffused all of life with nothing but Love, for, with, and in everything, nothing like the angry and jealous bearded patriarchal God-in-the-sky of western religionism that chose certain races as Its favorite, wished to be glorified, and mandated utter obedience to Itself.

I also didn't really get until my late teens that no one else around me, not my parents, siblings, teachers, or clergy were aware of this particular version of a dualistically inexperiencable Divine the way I did. This also included a significant lifelong gift of prescience: I 'saw' planes flying into tall buildings in an urban setting many years before 9/11 and had to deal with daily seeing things others did not and could not and still maintain some modicum of sanity.

This GodField was also not just some kind of impersonal energy matrix. I literally had the constant experience of *feeling the GodField feel me*, such that I could feel It regard and hold me in endless compassion and grace and completely unperturbed by what the church insisted was sinful behavior in humans. I could actually 'hear' a voice associated with It but nothing like the bible stories. It was just a natural companion that was always there so naturally I took It for granted.

Later in my life someone pointed out that this showed that I was born something akin to being a Saint. But I can say I never felt Saintly in any of the ways the church implied Saints feel. I

never wanted to pray all day long or constantly bask silently in the GodField's Love. I clearly understood It wanted me to just be what I was, a precocious young boy who just wanted to play and have adventures and also see spirits all around us as natural to human existence.

As a kind of a subset of the GodField, I also had a circle of 7 spirit 'friends' who surrounded my bed at night to soothe me and whom I took for granted as utterly natural. But of course, when I shared their existence with my parents, they just patted me on the head knowingly as the kind of things kids often project in terms of imaginary companions. During that time, I also sleepwalked and often came into our living room while the parents watched late night talk shows, bowed respectfully to them in that sleepwalking state, and then turned around and began writing on an invisible blackboard until one of them escorted me quietly back to the bedroom.

All of that ended abruptly around my 12th birthday when my 'friends' informed me they would leave, saying I needed to learn to be a human man without them but would return in twelve years. That's when I realized what their presence had meant to me in a world where the oddball kid that I was didn't easily fit into an increasingly complex social networks of school and friends. I cried off and on for almost the entirety of my 12th year from their loss, but could get no sympathy from parents who thought I was making it all up. This prompted my parents, salt-of-the-earth types conditioned to societal normalcy, saw me as a 'crybaby' and derisively called me 'Sarah Bernhardt' in honor of an early silent film star known for her tearful over-emoting.

Earlier wondering at that time if my GodField reality would mean I was going to wind up becoming a priest vanished abruptly when ripening hormones at 13 assured celibacy was impossible for an unashamedly libidinal kid with a crackling aliveness accorded by his emoto-energetic abidement with the Godfield. But as promised, my former 'friends' returned at 24 and woke me up in the middle of the night. I had forgotten all about them and was shocked as an adult to realize they really were as real as I experienced them as a child. But now they were taller where before they were short like children. Then they showed me a graphic of three circles intersecting, and when I asked them what that meant, they just 'smiled' and simply said something like, 'Not much, just the central theme of the rest of your life.' After which they vanished with no further explanations and never to return since.

Later in my twenties after starting, and much to the horror of my parents and friends, ending an educational journey in the biological sciences before getting the doctorate, I read some atheistic existential psychology that insisted any sense of or belief in an all-encompassing God or God-Presence was nothing more than a projection of wombic consciousness, surrounded as a fetus is by the warm and loving physical presence of the uterus and the loving vibes a mother usually has for the child. I was rocked by the simplicity of this, shell-shocked to my core.

After the deep scientific grounding of a pre-med and graduate education I could not in integrity deny this wasn't a viable possibility. It certainly possibly explained my experience of the GodField, as well as why I never bought into what seemed like the fairy tales of all religions even before my empirical-based education. Having also done some reading into the Upanishads and the Heart Sutras and the general worldview of Zen over the years that spoke to me, and, having felt-experiences of past life memories in that domain the same way most people remember high school, I had only one option. As an educated scientist in this lifetime, I had to undergo a test to

find out if I had been duped all my life about the GodField thing that in essence might have been nothing more than a classic psychological-based wombic projection.

I was led to Zen because it felt to me like the purest, most direct way to find out. My thinking was that if I enlightened and so lost my supposed over-attachment to my own 'illusory' experience of the personal, likewise a supposed illusory-projected GodField would also disappear. If both did, I'd then know all of It was all just a fever dream of wombic projection, and the atheism of Zen and existential psychology would be confirmed. If It didn't, well, I assumed I'd figure out what that meant and also how to relate to my undeniable prescient gifts and cross both bridges later. That was my only motive as a westerner to enter the strange world of eastern esotericism. It was honestly a science project. I needed to know the self-verifying truth one way or another.

I thus spent several years off and on with a colorful local teacher/master who taught out of a remodeled garage in the town I lived in at the time but not known to the world in any glamorous or famous way. Personality-wise, he was irascible to a fault but also radiated a palpably warm goodness. Traditional vipassana meditation hit a solid plateau early on. But with my teacher's blessing, rather than continuing to watch dualistic thoughts, images, and the dualistic reactivities they produced cycle in and out of one-pointed meditative attention, I moved instead to follow an intuitive track of sinking progressively ever more deeply into an arising *emotional* state of terror associated with the gradual loss of the sense of personal selfhood.

At the time, it felt like 'I' was nauseatingly draining out the top of my head, intensified by how the GodField was also slowly but surely disappearing at the same rate. In short, I came to experience my meditation bench as a torture device 'robbing' me of my former sensibilities.

But after a certain phase a few years into the path and linked to the shakti field of my teacher in the way he answered inquiries of students in the occasional satsang he offered, the draining of my attachment to and identification of myself and its terror began to occur in all waking moments and so no longer required sitting. At one point it even entered dream-states and turned them into terrifying nightmares, making it almost a 24/7 situation for a few months.

Eventually in my late thirties one day while I was otherwise doing some gardening, the Nondual satorically 'found' me. After it did, I realized intuitively how familiar the event felt to me and how it felt like I'd been born with a natural opening to it, confirming I'd likely passed through that not-eye of the not-needle in several of my past lives and so it carried over as a partially open labile access 'window' in this life. After a week or so of profound disorientation I went to my teacher for guidance and he verified the event and the change in me. He smiled and told me to stop wasting his time, never mind, and go start my own goddamn sangha, never mind.

And, yes, after gradually dissipating over that last year or two the GodField finally utterly disappeared altogether in the event, and with it also came the loss of all my prescient clairvoyance, clairaudience, and clairsentience. But strangely, I didn't feel any horrific loss of my erstwhile lifelong Companion or the effects of third eye access. In their place was a Silent White Background out of which all edged thingnesses arose and dissipated moment-to-moment, a blank canvas onto which all the colors and sepias of life were painted, providing a serene, quiet, always changing, and unstressed joyfulness. I was completely unfamiliar to myself for a very long time and literally had the experience that experience was having me rather than me having experience.

As a side effect, I lost the job I had at the time and often got lost just going around the corner in my own neighborhood for walks, as I had lost all sense of my previous excellent bump of direction, showing me how much third eye access might have been previously involved in that.

In the months following I had drawn several seekers who had grown weary of my former teacher's idiosyncratic provocations and for whom I held casual satsangs. And then completely unexpectedly in a way that utterly shocked 'me,' one day the GodField slammed back into my awareness, but exponentially deeper and wider in Love, complexity, and color. It was also much chattier and nonchalantly abided with me as if there'd been no intervening absence.

Along with that, because the distortive burden caused by slavery to mental body function was largely wiped of duality by the event, the tabula rasa of my mental body made room for an exponential deepening of third eye alacrity that included for the first time the direct ability to 'see' from that point on the emotive-based soulfield of people within which they fleshily precipitate upstream of the will, mind, and physical body. With that sight I also learned to approximately ascertain how many incarnations in earth people have had and able to read out their major goals to work on for the issues they brought into in their present life. And also, later able to characterize 27 different souls species that incarnate in human bipedal expression, each with their own unique soul 'signature' bandwidth of being and ways of processing dualistic reality.

Added to my amazement was how as It reentered my awareness with expanded prescience, I felt no diminution in not-self access to the background White-Notness out of which everything arose. They settled into together in such a way as to be able to summon either experience of the fulsome Godfield or not-experience of the White-Notness out of which all thingness fulsomeness arose by a simple act of will, much like just changing lanes on a freeway that included both.

Astounded by this development, I returned to the teacher and recounted what had happened. He took in my new state immediately and completely, and true to his idiosyncratic form of enlightened integrity, replied something like, 'I was either wrong about my earlier assessment such that you are stuck halfway between release and not release, never mind; or I wasn't wrong, and that means you are abiding as something new that can't be explained, never mind.' With that he left the room, leaving me to stand agape in the aftermath. I never saw him again.

Little did he know what he'd said there wound up defining the compass direction of the rest of my life. Now I had a new science project. Was I stuck halfway in and halfway out of true nondual enlightenment, or was the event fully realized and I was additionally onto something that was completely unexplainable to the metrics of the eastern esoteric worldview?

After digesting this for over a year I became convinced he hadn't originally misassessed me because the patently undeniable experience of experience having me where I couldn't tell the difference between me and what I experienced continued. Yet by all the rubrics of Zen, no GodField Being was possible or explainable. Later I learned it was a bit more acceptable in Advaita Vedanta, but I certainly didn't experience It as a nondual featureless Consciousness-without-Content. My GodField was Warmer, more Sentient, more Caring, and more deeply Present and eternally more Real than It had ever been before the event. Every year thereafter Its Presence has deepened at the same time nondual not-experience has done the same, to the point where my

years of struggling to secondarily evolve a possible metaphysics that could secondarily abstract and explain my experience settled into what's now the emotospiritual paradigm of *Edenity*.

So.... am I stuck halfway between holding on to my experience of a real self and real Godfield and not having let go all the way into 'Not,' which my teacher suggested was possible and as eastern esotericism would obviously and undoubtedly assume? Or, was it as he also equally held, that I really embody something new and real that nondual traditions simply could not explain?

Readers must decide for themselves. But I will only conjecture the issue with others who have the same 'beginners' mind' curiosity and doubt-space about their opinion as me, that as imperfect beings they don't hold themselves capable of any absolute truth. People who do feel capable of it can never be reached, no matter to which domain they're over-attached. Dialectically real dialogue is utterly impossible when there's no doubt-room in our relational space.

In that way, enlightened gurus and nondual apologists almost always scoff at what follows because it doesn't consider the absolutist and non-negotiable assumptions of both Advaita Vedanta and Zen as anything but outworn positions that 'beginner's mind'-based enlightenment should not make possible. It thus does not aim to change the unchangeable 'not-minds' of such enlightened leaders, only offer seekers another way to look at the entire esoteric message of the east as exclusivational, no matter how much it natters about its inclusivation by Integral Theorists entranced by its leader's patently dualistic take on the spectrum of consciousness.

The absolutism of Integral Theory

As a related aside, it's offered that Wilber's contribution could never inclusively integrate east and west as so many claim it does. The first dimension of why not is structural: it could never represent a credible conclusion because it is still meta-contained within a thesis vs. anti-thesis framework in its absolutist positionality of the 'true nondual' vs. 'illusory dual' nature of personal being. It's offered that the only dynamic that can ever solve a thesis vs. anti-thesis array is through a *meta-thesis* that starts with an honest open question of an open questioner and not a closed answer from an already closed answerer, the very basis of integrity-based empirical inquiry.

A true metathesis will reveal an entirely new and unexpected conclusion that almost never simply 'confirms' the conclusion of either one of the theses. In one way, Integral Theory is just an apologia of the nondual thesis, and not what a metathetic-based new paradigm would offer that reveals a radical new outcome of human consciousness maturation theretofore unimagined.

As such, a second dimension is contentual as an ultimate endgame that was already assumed as a foregone conclusion. With his years-long association with Franklin Jones aka Adi Da and too many other names to recount here, Wilber was already convinced of the ultimacy endgame of the Impersonal Nondual Not-state while formulating his spectrum of consciousness, and so conscious of it or not, epistemically and semantically skewed his conclusions in that direction.

Linked to his intellectual arrogance in his pronouncements as inviolable in how any other viewpoint that clashed with his was somehow indirect proof of his own thesis, which he obviously held as a non-negotiable 'ender's game,' makes for a compelling but not so flattering summary of his worldview. This of course doesn't render his overall work without merit. But it makes its endgame fatally flawed as an exclusivating entity because Integral Theory was incepted,

formulated, and skewed in favor of an absolutist position as a foregone conclusion. It has always been interesting how his obviously intellectually gifted adherents haven't noticed this.

In another direction, despite some nods to possible Godheads on the way to the ultimate nondual endgame of Integral Theory, with which many psychospiritual paradigms like Buddhist Psychology, Diamond Heart, Waking Down, and The Work comfortably resonate, seemingly confirms neurobiology's, scientific empiricism's, and ancient nondualism's over-attachment to a non-negotiable atheism. All are utterly convinced that any kind of traditional devotional-based religionism or more modern spiritual foci are nothing but early-stage developmental arcs of consciousness possessed of fairy-tale-based theisms or mysticisms relegated to more ignorant earlier stages of consciousness evolution relative to the indisputable' nondual endgame.

But no matter the domain, our truth needs to be always held as an open hand, not a closed fist, such that if we do not possess 'beginner's mind' in all things we display to the world that the degree we hold our opinions as non-negotiable is the same degree we're in dire need of immediate therapeutic remediation of unconscious wound-based megalomania, *stat*. Only consciously or unconsciously wounded aspects of us would ever need to clutch to absolute truths for security.

As a species, are we ever going to get that absolutism in all domains and for all time can always be shown to be an overcompensation for deeply unconscious inner wounds of self-unworth and self-inefficacy? Such that it needs the surety of absolutism to offset deep conscious or unconscious personal insecurity and inefficacy and so preclude the ability to ever have emotionally mature secure-based inner heartfelt doubt-space?

The paradigm of Edenity

So unlike all other orientations, the emotosoulful paradigm of Edenity offers with an open hand how it is one day self-verifiable that there is no essential metaphysical or expressed exclusivity between the realness of the personal self, the realness of the 'not-self,' and the realness of holon-self child within a Wholoarchal Divinity with Which one may have conscious relatedness, a non-contradictory mosaic of all three domains in an entirely unexpected way that never started with any pre-assumptive bias or any foregone absolutist conclusion.

And furthermore, that there are real and true universal truths in the *dualistic* Personhood domain, the *nondualistic* Sagehood domain, and the *unalistic* Sainthood domain we will tragically never explore while we remain stuck in any personal, sagely, or saintly orientation as our only 'true' domain of truth. Edenity offers us a way to separate such real and true wheat from the unreal and illusory chaff in any secular or spiritual paradigm invented by eternally imperfect human beings, all based in a fundamental reframe of the nature of human consciousness.

All of these claims are thus made experientiable and embodyable by learning to redefine and experience how human consciousness operates from a foundation of 'We feel, therefore we are,' not 'I think, therefore I am;' 'I have a body, therefore I am;' 'I am energy, therefore I am;' 'I am sin, therefore I am,' or 'I is nondual, therefore I am not.' Alone or in some combination, these five metaphysical core governing dynamics drive the human world forward in some ways, backward in many more ways, or in a passive free-floating neutral as a stagnative precursor to moving forward or slipping backward. As such, we've been entirely misled by the *essential* governing dynamics that

do not correlate well to the actual nature of human consciousness that then drive all of the *forms* our consciousness from which we then create our outer *expressions* of human life.

It is offered instead that human consciousness always feelingly *emotivizes* first in every moment of life; secondarily *willfulizes* in every moment of life; thirdly *cognizes* in every moment of life; and fourthly *physicalizes* or *behavioralizes* in every moment of life. This emotive first, willful second, cognitive third, and physical fourth sequence of processing experience happens so rapidly an untrained consciousness misses it completely, conditioned as it is to only perceive larger scale slabs of dualistic experience and not its more subtle bandwidths.

But some scientific empiricists have finally begun to track how much we unconsciously emotionally react in every moment of life before we ever secondarily abstract our reaction into thought-forms and then subsequently (use will to) act on those thought-forms. Entrained by their largely 'I think, therefore I am-' or 'I have a body, therefore I am-' mediated consciousnesses, they attribute that sequence as simply the way the central nervous system operates and not as any indicator of anything else beyond the physical. But it's now also beginning to dawn on some courageous neurobiologists how the brain is only a transducer of consciousness, not its creator as so universally assumed by the majority of their colleagues.

In that context, 'feelingly emotive' is not any kind of 'pre'-based state or infantile emotional state compared to an adult 'trans'-emotive based rationality or nonduality as held in Integral Theory and many other paradigms. It can be self-verified that *emotivity itself* is simply the way consciousness most primarily breathes existence in and out moment-to-moment and so is offered to be the base governing dynamic for how we humans actually process reality. Human consciousness not only expresses primarily in emotive bandwidths, it is essentially comprised of emotivity as its essential nature that is holonically reflective of the Wholoarchal Divine-based Love Of Which Everything Is Made, within which we abide. So because *Love Itself is felt-emotive*, the Godfield is a primarily *emotive* Reality, and not a willfulized, mentalized, or physicalized one.

Emotivity is thus offered to be our *capacity to feel* and then embody our heartfelt soulfulness as the primary aspect of carnate and discarnate consciousness. Such a capacity is thus the source dynamic that then experiences downline discrete emotionalities in reaction to life circumstances pleasantly or unpleasantly, toxically or healthfully. But emotivity *itself* isn't just dualistically reactive to changing circumstance. Instead, it's the silent stillful more *unalistic* state of conscious soulfulness as we process existence moment-to-moment, our root-identity that pre-exists its precipitation as the bodymind, not as any ghost in any machine, but where the body *is* the soul as it manifests in this local universe of mass and energy fields that parameterize human existence.

As such, the body can be personally experienced as entirely comprised of soul, but that soul is not entirely comprised of body. The body vibrates within the soul as a cellular precipitate: the soul has thus never been inside the body *ala* exotericism. The invisible aspects of the soul within which the body precipitates may not be visible to the physical eye or myopic consciousness and so summarily dismissed by an empiricism equally blind to the Divine Being That sources everything, in exactly the same way the physical eye can't see ultraviolet or infrared bandwidths of light.

But both soul and Divine Being have never been invisible to those endowed with 4th chakra Divine heart-sense or 6th chakra/third eye attributions, and for which they have too often been

made to suffer horribly over the millennia by those who simply cannot. As Nietzsche remarked, 'Those seen dancing were thought to be insane by those who could not hear the music.'

Edenity is exhaustively summarized in many different ways that affect all of our institutionalized, cultural, and societal domains in nine other currently unpublished manuscripts at the end of the paper. But its take on the traditional enlightenment paths offered by Hindu Advaita Vedanta and 's Zen is introduced here to help illuminate their limitations.

It's thus offered that a 'We feel, therefore we are' emotive primacy-based paradigm of human consciousness will explicate what Edenity offers as the missing pieces in the traditional Sagehood path. The result is that the traditional eastern dharma based on a foundation that holds how a personal 'I' is only a product of the mind is seen to be a false product of a pre-emotivological era. Like any new paradigm should, Edenity honors the east for its partial universal truth-based contribution, enfolds its positives in a new way, and molts its ancient limitations.

And as said, basing what we've been calling the 'not-I'-based Sagehood path within an emotive primacy of being context also allows a completely new algorithm for dualistic liberation and moves what we've calling the cause of suffering into an entirely different framework for diagnosis and dharmic treatment. In alignment with the reality of emotivity as our prime aspect of consciousness, that algorithm is an emotive-based processing of the Terror of Not-Being, and not merely transcending duality via meditative effort, about which we will soon say more.

In terms of what we call nondual-based moksha and enlightenment premise and practice in Sagehood, Edenity offers that the ultimate *essential root-nature* of the personal being is neither nondual nor illusory. It is only 'not-experienced' as 'nondual' in the temporary nondualistic overwhelm of the dualistic algorithm of the mental body in satori that lasts only from a few seconds to several minutes. But what occurs in those moments has never been an 'encounter' with the *entire* essential root-nature of our personal being as both Zen and Advaita Vedanta teach, an error resulting in deep limitations in consciousness evolution in all who've assumed otherwise.

Pre-nondual or Post-nondual?

As such, the entire eastern nondual path has been focused on the *dissipative* or back-end vector of the dualistic arise-and-dissipate nature of dualistic apprehension and comprehension in how human consciousness dualistically arises and dualistically dissipates moment-to-moment. It thus makes sense to focus on the dissipation dynamic where dualisms/ego 'go to die' 'into' nondualism as directed by a metaphysical framework that has been priorly and non-negotiably held that the dualistic 'I' is 'already' an illusion. As such, it was reasonable according to absolutist teachings how *that ender's mind-based assumption an illusory I itself* thus affected the dharmic approach more toward the dissipative end of the spectrum where dualism dissipates into nothingness than the equally real but more mysterious 'arise-out-of-nonduality' front end vector.

Why there has been such scant focus on the 'arise-to-be-born' vector is thus easily understood within a paradigm of human consciousness that *already assumes* the 'I' is an illusion and so focuses exactly on the dissipative back end where duality goes to die 'into' nonduality. And additionally, the mechanism responsible for how duality mysteriously *arises* out of nonduality is far more metaphysically and vexingly incomprehensible to the nondual worldview. How does one

explain how the nondual is also actually *generative* or *generescent* of duality, and not just transcendent to 'it' when it is impossible for nonduality to 'segment' or resist itself in order to 'calve off' something that is not only its metaphysical opposite but an illusory opposite as well?

The only reference to this vector is how nondual perspectives avow that no kind of origination 'Cause' can ever be known because anything that pre-existed or might be at cause for our dualistic perceptions or something we could call God pre-existed our dualistic existence itself and so can only be a free-floating mind-manufactured concept, not any kind of known actuality. If such a 'Cause' is inexperiencable and thus can only exist as a concept, then in actuality it 'isn't,' as by definition it is 'nondual' because only dualisms are experiencable. And if 'Cause' is thus inexperiencably nondual, there's also no meaning to any kind of dualistic Creator 'God.'

But that orientation itself is again completely based on an assumptive foregone absolutist conclusion of both modern empiricalism and ancient nondualism in how both hold that the dualistically-configured mind or brain illusorily creates the separative sense of an 'I': if the 'I' is only a semantic concept created by blind brain function, then so is 'God.' But if the 'I' is epistemically actual, then there could be an actual 'God.' In that sense, what if something is experiencable even if it's not strictly dualistic? What if there's something experiencable hiding *between* dualism and nondualism that is only revealable through a different assumption of the nature of the 'I'? Allowing the 'I' not to be just a semantic concept, but an epistemic actuality?

The nature of an assumption always creates the nature of its conclusion. Closed and non-negotiable assumptions always create closed non-negotiable conclusions. Open-ended and explorative assumptions always create open-ended and explorative *semi*-conclusions that leave room for even deeper semi-conclusion in the future, while closed-ended absolute-based assumptions are never explorative or evolvable: treasure in, treasure out, or rubbish in, rubbish out. In other words, the rubbish in version is invariably linked to an absolutist assumption and so is definitively distortive because no human can ever know an absolute truth, invariably leading to a dead-end Rubbish out conclusion. But the treasure version is invariably linked to an open-ended exploration with no foregone absolute conclusion, allowing emergent room for an evolvably ever-emergent fresh Treasure out version. No one needs an abundance of IQs to understand this.

And that issue leads to the searing epistemic question which of those orientations is more essentially and honestly resonant with human consciousness evolution, open-ended curiosity or close-ended finality? All faith-based, empirical-based, and nondual-based paradigms of the human condition possess closed and non-negotiable assumptions that create closed non-negotiable conclusions. In that sense they are all dissonant to human consciousness evolution except as things we might possibly need to learn *are* dead ends so we can eventually move past them.

How could we have so blind as a species to how a largely non-negotiable absolutist and belief-based world inevitably spawns an adversarial world of ideation that could not but otherwise lead to actively emergent behaviors of competitive divisiveness, violence, and the compensatory greed, egotism, and inhumanity such orientations generate?

Edenity thus offers: what if the assertion 'No Cause that ever pre-existed anything is ever experiencable or knowable' is the fruit of a poisoned foregone conclusion tree? What if the Cause that pre-existed that which has been caused *is* experiencable, but only within a 'We feel, therefore

we are' basis of human consciousness that's never been available or tenable to any eastern or western atheistic dharma? A 'quasi-something' based on an actual verifiable self-experience?

In other words, the assertion that any Cause that pre-existed that which is supposedly caused is never directly experientiable, only indirectly conceptualized, is completely based in the belief that the dualistic mind itself creates your sense of an 'I' and asserted as inviolable in mind-based empiricism, and not-mind-based nondualism. Again, from another angle, what if mind alone does not cause or create our sense of 'I' and how it experiences things, only *mediates* it? And further, that it *is* possible to experience Origination Causal domains, and so expose the tragedy of how the nondual-based eastern path has been partially detrimental to our consciousness evolution.

Edenity steps in and reminds us that nonduality is as much *Prescendent* to duality as it is transcendent to it. But before a reader says that what's being offered here violates the much-discussed issue of the Pre/Trans fallacy, despite similarities in semantic languaging, we are talking about an entirely different domain than how the consciousness of an infant is not equivalent to the consciousness of an enlightened person, with which of course Edenity completely agrees.

This framework is how there is nondual out of which duality arises, and nondual into which duality dissipates. That means there is both 'predual'-nondual and 'transdual'-nondual. And that focusing on the prescendent-to-duality vector of nonduality possesses a heretofore hidden architecture of a substantive Divinity that not only offers us a way to framework an aspect of the 'how' duality arose out of nonduality, but also *includes* the effects of its transcendent-to-duality vector offered by the traditional east with no contradiction. Whereas focus only upon the effects of transcendent-to-duality vector *excludes* the paradigm-shattering effects of the prescendent-to-duality vector. That's all a new paradigm in any domain has to do: offer a non-contradictive inclusively new way to enfold the truths of the paradigms it replaces and molt their limitations.

The final challenge of this issue is to ask: what if the Indian and Oriental focus on the transdual dissipation vector was only so they could avoid the sticky question of how duality originally arose out nonduality in the first place? Where they used the good truth of how we can never experience 'how' nonduality translated itself into duality, such that it would be a waste of time to consider it so as to avoid having to deal with the generative end of the question?

And before a reader asks about how one five-stage skhandic theory explains how duality arose out of nonduality, Edenity offers it doesn't. The first skhanda simply offers that one part of nondual buddhanature somehow just 'recoiled away' from the rest of eternally seamless buddhanature. This is nonsense, because seamless nonduality being seamless nonduality, there is no possible mechanism of how one part of eternally seamless nondual buddhanature could ever recoil away from the rest of eternally seamless nondual buddhanature. This renders the following four steps moot, no matter how elegantly and logically they may proceed from one to the next.

And because the five steps unfold elegantly and logically, one can't argue that Edenity's logic is any less enlightened than the logic utilized by the five step skhandic theory, especially when Edenity's offering is actually self-verifiable one day one life. Whereas the five step skhandic theory must just be believed in, or, horror upon horror, is something in which we just need to have 'faith.'

Is inclusiveness or exclusiveness the more mature or advanced human orientation to you? If exclusiveness floats your belief-based boat, Edenity urges you to stay with it until one day, one

life, as it must, begins to spring multiple leaks and eventually sinks, showing you a world of human capacity of which your non-negotiable absolutist belief system was in denial. No real paradigm authored by any human, including Edenity, can ever be absolute, only hope to bring us to the next step closer to the unavoidable asymptote inherent to all human knowledge and the vistas of experience accorded or denied by that knowledge. And also, to never ask for it to be believed, only tested in experience to see if it fits for anyone with enough curiosity to do so.

In that way, any belief-based orientation to the nature of human life, secular or spiritual, held in a closed absolutist fist instead of an open curious hand retards human consciousness evolution, and a non-absolutist belief-less orientation promotes human consciousness evolution. It's very reasonable to ask why this simple understanding is not so present in our worlds of human being that it isn't taught in schools from an early age and reaffirmed in every moment of adult life.

For Edenity, the reason for all this is because absolutism is only and ever a compensatory inner wound-based product of inner self-unworth and self-inefficacy. Because absolutism is as pandemic in our outerly expressed human condition as it is, there must be inner self-unworth and inner self-inefficacy in our human species responsible for exactly that same larger outer degree.

Preduality

So to light yet another epistemic candle and not just curse an epistemic darkness, Edenity offers that satori is primarily a 'not-experience' of what Edenity calls *Preduality* as That Which we 're-encounter' as a recapitulative not-experience of the 'moments' that existed just prior to the birth of our inviolate soul out of its Essential Root-nature of the Yin Aspect of Divine Being, a fractal of which is how both men and women are birthed out of women in incarnative expression.

Another way to say this metaphorically is that Predual vector of nonduality is 'comprised' of white 'mists' of the moments before our original soul birth 'linger' around the 'roots' of our soul and so are 'not-experiencable' in satori as we simultaneously lose time and self-awareness as the recapitulation of the 'moments' 'just before' we arose soul-birthed as divine children from a Divine Parent and then subsequently found our place within that Divine Parent's Presence of Being.

There is thus much spiritual significance in how both men and women come out of women largely unappreciated by anthropologists, humanists, and feminists based as they are on only local anatomy and psychology. But just like a human mother who is much more of than just the empty space in her uterus within which the fetus is physically grown and nurtured, the Predual is only one Aspect of YinDivinity as its Womb-space but not Its entirety, possessed as 'She' is of 'Her' own nutritive uterine 'lining' of Love as well as also just Herself as a Divine Love-based Being.

In that sense, the Predual Aspect of YinDivinity represents the predualistic *capacity to generate or birth duality* at its *arising* phase, and so of course is 'nondual' prior to the duality it generates. Both Predual and transdual are 'nondual.' But again, when nonduality is only defined and embodied as *transduality* at the *dissipation of duality* end, the generative or generescent aspect of nonduality disappears from consideration and allows room for 'ender's-mind'-based endings. Rinzai's Zenrin Kushu elegantly summarizes the character of this orientation: '*While alive, live as a dead person, thoroughly dead.*' 'Dead' of course means devoid of any personal being.

That Predual 'meta-space' out of which Edenity offers that our eternally individuated soul originated also fractally corresponds as that which what precedes and follows the 'birth' and 'death' of our every arising thought, image, or feeling, making all of our internal dualistic features 'photographs' *bounded predually by their arising and transdually by their dissipation every moment*. Their dissipation also fractally corresponds to what we call death as the transition at the end of any one incarnation in earth. But contrary to dualistic parameters of logic, just because our soul had a beginning does not mean it must have an ending. More about that shortly.

The significance of this moment-to-moment 'Predual/Transdual-book-ended' pattern of arising and dissipation of thought, images, and passing feelings is lost to common consciousness because the brain splices it all together and makes it a continuous 'movie' only revealable in states of deep meditation. Expressed poetically better than I could ever do, author Muriel Barbery offers there is an unexpected boon that comes with experiencing the sublime exquisiteness of this frame-by-frame reframe of thought process. Even though her context was not referencing such a meditative focus, her words and the sensibility they evoke still apply:

'When movement has been banished from a nature that seeks continuity, when it becomes renegade and remarkable by virtue of its very discontinuity, it attains the level of esthetic creation.'

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Here we find a hint of what may be available as we unplug from the seamlessness of dualistic thought, and how a Predual focus can reveal an inherent genesence. As such, the not-experience of satori is only accessing the Predual as the nonsubstantive secondary *form*, not *essence*, of a prior upstream *Substantive Proveniential Essence* of YinDivinity, that is, That Which Predually preceded our birth as a definitively real expression of our soulful holon-child-entity of Divine Wholon. That soulful entity is thus the *expression* of a Predual *form* of an *essential* Love-based YinDivinity, and our humanized version is just a cellular precipitate within that soulful entity in this dense world of matter and energy.

As such, what we've been calling satori for over two millennia is offered to be describable as being *Reborn to the Preborn*, the 'time' just before we were birthed as sentient beings as a result of the Love-based capacity of YinDivinity to birth both self-cognizance and awareness of self-cognizance fractal-beings that reflect the Cognizance and Self-Cognizance of our Divine Source.

So calling nonduality our *essential* root-nature instead of only the secondary *formless form* that preceded our expression as a soulful entity-holon of Divine Being allows the truth and value of the not-experience of the Transdual to be retained at the same time it allows an Essential Provenance of Divine Being as That Which Predually contexted such a formless form basis. In that way, Divine Being, not nonduality, has always been the ultimate Context of human existence. This allows Divine Being, Preduality, and the eternally personal emotosoulful nature cellularly precipitating as a body in this dense domain of the kingdom of thingdom of which earth is a part to mutually and inclusivately abide within one unified field of metaphysics.

All of this is made revealable and experiencable through an exhaustive emotospiritual transmutative dharma based in 'We feel, therefore we are' that allows us to consciously reclaim our own natural emotosoulful nature we've been conditioned out of by worldwide and historical

influences based on 'I think, therefore I am;' 'I am sinful, therefore I am;' 'I am a body, therefore I am;' or 'I is illusion, therefore I is not' foundations of the supposedly true nature of personal selfhood. Real positivities included and enfolded into the new paradigm, real limitations molted in the new paradigm, all wrapped in the context of a contextual existential-level curiosity and absence of contentual absolutism. And with a new paradigm dharmic path that can reveal both a YinDivinity and YangDivinity as substantively experientiable, no beliefs allowed.

Following the framework of this theoretical metaphysical structure and the dharma based on it will one day, one life, deliver us to actually *experience* that structure, and only in that way will validate its sobriety in the embodiment of its result. As said, one of the results of moving through a 'We feel, therefore we are'-based dharma is that our 4th chakra Divine heart-sense becomes openable and for many the 3rd eye or 6th chakra in addition, both of which confer a *unalistic* felt-access just as real to those who have done so as real as the dualistic existence of a boulder in front of us. But since such experiences don't conform to the parameters of measurability upon which both dualistic and nondualistic orientations require to be proven, that is, fulfill the definitions of 'real' or 'dualistically perceptible,' they will never be provable within their paradigms.

Unality

A *unality* or *unalism* thus lies in the gray zone between a *co-verifiable experientiable dualism* and a *co-verifiable inexperientiable nondualism*. As such, a unalism is partly 'dualistic' and so distinct from other unalisms in character, color, and depth of experientiability but with parameters or 'edges' that do not have strict physical, palpable, or easily definable measurabilities. Human consciousness is thus multi-dimensional as a fractal inheritor of the Multi-Dimensionality of our Provenance and so allows room for dualisms, nondualisms, unalisms, and Wholonisms.

An imperfect metaphor is that a unalism is an ever-condensing/ever-evaporating immeasurable cloud of airborne water vapor; a dualism is a flowing liquid river; a nondualism is a vacuum; and the Wholonism is the world within which all three arise and exist. All are real in their own domains but not all are measurable or palpable in the same way, an entire topic in itself that would require another paper. But just because scientific empiricalism can't measure something does not mean it does not exist: such a truth exposes the limit of soul-less atheism as a whole.

Many passing and wound- or projection-based ethereal 'unthings' can of course be 'felt' by us but are notoriously unverifiable and so indefensible as real. One may 'see' floating ectoplasm by suggestion, and another by direct 4th and 6th chakral access. One may remember a past life through suggestion and another by direct memory through direct 4th or 6th chakral heart-sense. What Edenity calls a real unalism is thus only 'objectively' verifiable through access to a certain frequency bandwidth not accorded by a dualistically empirical mind-lens any more than water can be captured through a fishnet. And of course, a nondualist fused to dualistic languaging and in denial of its contradiction could semantically hold anything that is not nondual has to be dualistic in some way, such that a unalism is still a dualism. That may be true intellectually, but here is where semantics have the power to screen out our experience of an epistemic space of unalism.

A true unalism is thus only emotively 'feelable,' not mentally 'thinkable:' unalism simply doesn't conform to the strict rubrics of a dualism. But to authentically assess whether or not a felt-unalism is actually real, substantive, and authentic or one that's just a product of suggestion,

projection, or deception *requires a previously healed emotosoulful body upstream and thus senior to the mental body.* But virtually all psychological and psychospiritual therapeutics, neurobiologists, empiricists, and traditional secular and spiritual philosophers, and even many forms of eastern and western religionism hold that the 'emotional body' or nexi of our human emotionalities only exists as a secondary product of the mind or brain, not upstream of both. That is the opposite of how mind can actually be verified as held within the emotosoulful body via a different lens provided access by Edenity's three dharmas.

But such verification is not a matter of a simple mind-based choice to do so. It also requires that someone is ready, willing, and able to both access and emotively heal away the unconscious wounding at the basis of their addiction to non-negotiable compensation-for-unworth-based absolutist positionalities. Such entrenched orientations will never put unalities 'on par' with palpable and measurable dualities and so will never develop any benchmark of verifiability for authentic unalistic felt-realities, and never take what Edenity calls unalisms seriously enough to threaten their outworn 'mind-over-everything' or 'not-mind under everything' orientations.

Edenity offers that only when we de-condition from artificial mind-, not-mind-, and sinful-mind-based orientations will we thus ever have room to one day actually experience That Which is not just matter-based physicality but real Etheric Presence. No beliefs allowed, only curiosity. And with no beliefs allowed, there is nothing whatsoever to over-attach to as absolute: belief tragically crowds out access to huge vistas of experience. As Meister Eckhart offered almost 900 years ago, a belief in God itself actually either severely limits or utterly prevents Its actual experience.

So because of how nonduality has been defined since the Axial Age where the entire *essence-root* of our dualistic personal is nondual instead of just being the Predual *formless form* of That existed prior to the birth of our personal being, the actual realness of Divine Being and the actual realness of the personal being were prevented from even being made revealable. All as the result of the collectivistic anti-personal projection of both Indian and far east Chinese and Japanese culture tragically overlaid upon the otherwise cleaner basis of the Buddha's impermanence-based teaching which did not attach to any definitive *why* it was too impermanent to be a 'thing.'

Thus, Edenity offers that the *why* the root of our personal being was not experientable is not because it is comprised of nondual *essence* but because it was eternally *impermanently changing*, a distinction that sounds inconsequential but has enormous ramifications. And that its eternal changeability is preceded by a Predual formless form that itself preceded by or held within the Provenance of Divine Being. But instead of the double-definitives of that 'why' by Advaita Vedanta and Zen that resulted in unenlightened over-attachment-based absolutism, this truth is held in a Siddhartha-friendly 'beginners mind' context as 'never mind.'

Stripped of all the metaphysical arcana, this simply means that what's been called 'nondual' for millennia has never been proof that our egoic 'I'-sense doesn't exist. It is simply the tabula rasa 'space' in the mental body made possible by 'voiding' its slavery to mental body dualisms via satori. In doing so, it allows us to experience the prior Unalistic Love-Intention of Yin-Divinity that originally drove our birth of eternal soulful I-ness in the first place. Nonduality may be truly empty *dualistically* empty, but it is *Unalistically* filled with a Divine Love-Being that would neither be fully experientable nor identifiable to those who only enlightened through the legacy-algorithm

of transcendence of duality, an example of a more dissonant-to-reality-based Rubbish in: (transcendence of duality) Rubbish out: (no personal 'I'). Only by those who utilize the algorithm of healing the existential Terror of Not-Being within an embodiment of an overall 'We feel, therefore we are' foundation of consciousness in their lives prior to Sage dharma will have the ability to experience the YinDivine Unalistic Love-Intention via satori that preceded the creation of our soul being as an example of a more resonant-to-reality-based Treasure in: (Heal Terror of Not-Being) Treasure out: (Real soul-based 'I' within a Real YinDivine Love Presence).

One day, one life, everyone must cross the Rubicon of a 'We feel, therefore we are'-based existential Terror of Not-Being to fully reveal the Predual in ways that validate the result for themselves one way or the other. In that, Edenity hopes Gotama appreciates how that means any modern seeker has the room to agree or disagree with Edenity with neither reward nor penalty. But as Einstein said, 'No one knows enough to be an atheist,' to not be curious about its possible value will lock one out of ever discovering if its claims have any real merit.

Again and as always, the only true nature of honest transmutative growth is to stay with our truth with an open hand and not a closed fist until our fist collides with an experiential dead end, as all closed fist formats inevitably do within our Love-based Consciousness Multiverse. Edenity's dharmic path is especially effective in leading people to realize the moment they do encounter such a *self*-validating dead end, and not because of any teaching- or teacher-imparted non-negotiable opinion. Such an orientation of the latter would repeat the tragedy of previously teaching to believe in something rather than helping us experience bandwidths of consciousness of the issue ourselves. As such, Edenity can actually help us lessen the number of lifetimes needed to personally verify experience of our dead ends of inquiry in all domains of consciousness.

Edenity's three-pointed ensoulment dharma

Again, everything that follows is held within an open-handed 'never mind,' not a closed-fist absolutism. Edenity is poured on an epistemic foundation of non-absolutism. As such, one can be deeply passionate in one's offerings without being neurotically attached to it.

Edenity's offers an impermanence-based Predual-focused Metablation™ dharma as part of its Sagehood path that includes a meditative modality called Avrassana™ that largely replaces traditional vipassana; employs a deeply effective exercise that overwhelms the dualistic mind directly; a breathing exercise that inhales through 6th chakra and exhales through 7th; WhiteBoard exercises to aid in a proactive de-dualization effort; and trains students to focus on Predual/transdual-mediated book-endedness to expose its actual interruptive nature instead of the illusion of a continuous 'movie' produced by the mental body and focus on the meta-dual nature of those gaps based how we are able to become what we put our attention upon.

As such, the sole task of Avrassana is framed in only one way: to seek the meditator as the author of all thoughts, feelings, images, and reactions, and ultimately find that it can never be found. Unlike other models, there is no chanting, singing bowls, soothing music, or Brahman forbid, any pleasant group-led visualizations in such serious effort. Such a focus then allows us to deepen access to focus on the *generescent* Predual out of Which thoughts, feelings, impressions,

and images arise to eventually outshine those arising and dissipating internal dualisms, and so give room for the rise of an existential Terror of Not-Being far deeper than what we call a mere feeling.

Avrassana is offered in parallel with an intellectually incisive track of Radical Catalysis™ as a second dimension of Metablotion™ to help undermine our artificially pre-conditioned moment-to-moment sleepy assumptions and associations in how consciousness operates to apprehend and comprehend the dualistic objects of our experience. Radical Catalysis offsets the dreamy state-plateau too much meditative effort can create over time, such as overwrought and most often counterproductive ten-hours-at-a-time meditations, while Avrassana offsets any over-indulgence in the intellectual theoretic and hyperdualistic focus inherent to Radical Catalysis. In that way both traditional Soto and Rinzai paths are freshly updated in Edenity's Sagehood path.

In addition to Sagehood dharma to reflect the now-permanent not-state of nonduality aspect of our being, there is a parallel will-healing Sainthood dharma that includes astoundingly complex and layered experiences of an ever-present Divine Being. And to assure that neither Sagehood or Sainthood paths are tainted by unconscious escape-from-earth-burdens and immortality projects, Edenity also requires a prior emotive-based path for real Personhood work. As such, What Edenity calls Personhood dharma utilizes the new field of *Emotivology* to largely replace psychology, but only for those who feel under-served by current therapeutic versions theoretically and clinically based in 'I think, therefore I am' or 'I have a body, therefore I am' bases of 'I'-consciousness.

This Personhood work based in emotive primacy involves a path of *emotive authentication*, a benchmark of emotional maturity as a quantum leap forward from one of mere energetically- and behaviorally-based Maslowian self-actualization minimums. This occurs as the emotively default unconscious inauthentic version of ourselves created by emotively insufficient parenting and wound-based conditioned and institutionalized secular, religious, and spiritual influences is directly addressed, differentiated from the emotively authentic version of the self it covers in all of us, arduously healed, and finally molted, resulting in a previously unmanifestable state of emotive maturity bereft of self-unworth and self-inefficacy.

Edenity's Personhood work thus goes to an entirely new level in directly and specifically addressing what J. Krishnamurti meant about how 'it is no measure of self-health to be well-adjusted to a profoundly sick world society.'

But for Edenity, 'sick' specifically means a universally emotively wounded inauthentic version of ourselves that has created a world rife with inner and outer turmoil and distress, including the world of enlightened mastery. Without a previously healed version of that emotively authentic personal self, by default it is the emotively immature and inauthentic version of ourselves who undergoes enlightenment, resulting in all of the blind spots, irregularities, contradictions, absolutisms, and outright obviously emotively immature toxic behaviors of nondualized gurus. This includes myself, who speaks from experience how in earlier years he acquired a tough-love version of acute guru-itis and was forced to undergo many years of detox from leadership along with inside-to-out healing in order to now possess effective antibodies against it.

Working within a 'We feel, therefore we are' basis for consciousness thus allows us to actually access the unconscious intentions and motivations locked out of mainstream, new age, and nondual-informed psychotherapeutic models and reveals a hidden wound-based landscape at

the bottom of which our species' pandemic of self-unworth and self-inefficacy reside as the foundation for the emotively inauthentic version of the self that exists in all of us by default.

As such, emotive authentication Personhood work must now be at an advanced stage of healing before ever deeply engaging in any Sagehood practice. If it isn't, then it will always be the soulfully emotively immature version of us that seeks enlightenment while still consciously or unconsciously overfilled with unconscious motivations to escape the burdens and challenges of being a normal human or to serve a glamour-based self-image so cultivated in our sick society. All the mischief and disintegrality of enlightened masters are thus a case of carrying forward acreages of untranscendable emotively-based woundedness into their enlightened not-state.

The same principle holds true for later Sainthood work: Personhood and Sagehood work must be largely completed before any Sainthood work so unhealed unconscious wounded nexi don't project any kind of immortality project into the exploration of relatedness with Divine Being. Edenity offers there is this necessary general sequence of Personhood, then Sagehood, then Sainthood work to adequately construct an authentic emotive maturity foundation to all three attainments, all based in a 'We feel, therefore we are' basis of our emotosoulful primacy of being.

The inability to thus discern the abject disintegrality involved in choosing to have sex with followers and so abusively take advantage of an authority/follower dynamic is in part caused by deep-seated unhealed and unconscious wounding in enlightened masters because they never did any adequate Personhood healing work before ever embarking on their nondual 'ender's mind' Sagehood never deemed critically necessary to ever be capable of a more sober enlightenment.

And of course, this equally applies to the even darker abomination in western devotional-based orientations where Catholic clergy pedophilically abuse an authority/follower dynamic in what they have done to children for centuries and unabatedly continue to do in the present day.

In that way, eastern esotericism proves how the mental body in itself can certainly be transcended, and with it a certain over-dualized version of personal selfhood or ego. *But the emotosoulful body upstream of the mental body can never be transcended.* This is another reason why there are such deep limits to traditional transdual forms of nondual enlightenment owing to how their algorithm of change has always been both the transcendence of duality and how it mistakenly defines the self as only body-mindedly mentalized in nature. Whereas Edenity offers a path rooted in *healing the Terror of Not-Being* instead, based on how the self is primarily soulfully and heartfully sourced as *emotive* in nature, and not essentially mental, willful, or physical as is assumed in some combination in all other paradigms.

The Godfield as Wholon

Edenity also offers that as a holon aspect of the GodField-Wholon we can never transcend anything essential about ourselves because we are held within the Wholon, such that to transcend anything essential about a personal holon as an enfolded sub-element of the Wholon would require the holon to be essentially separatable from the Wholon that enfolds it. A (W)holoarchy is describable as a Unalism wherein whatever abides inside of something else, that something else is simultaneously abiding inside it. This of course is impossible in a hierarchy, such that a Holoarchy is simply impossible for the mind to grasp and so must be 'felt-experienced' 'mindlessly.'

In that sense, *any troublesome emotive state we believe we have transcended has actually only been paved over mentally, energetically, or nondually*, which means whatever emotive essentiality we 'transcended' still lingers semi-consciously or unconsciously somewhere in our emotive being. As emotive-based holon-progeny of the Love-based Wholon it's thus offered we must *emotively go through* and in that way emotively *heal* our way to expanded consciousness vistas. If we only use our personal will to try to transcend our personal sense of self as represented by the content of the mind, we only create a limited transdual-based form of enlightenment.

Some real aspect of the personal 'I' always survives soulfully, even with a fuller Predual-based enlightenment. To put it in more precisely, using an imperfect computer metaphor, our local sense of personal I that nondual traditions have tragically seen for millennia as the illusory entirety of (I)dentify, is seen in Edenity as only an 'icon' on the 'desktop' of our local bodymind that merely mentally and locally represents the deeper nonlocal eternal 'I' in the 'hard drive' of our soul.

It is thus offered that we can never transcend or lose our soul-'I.' It's utterly unseparable from the Plenum of the Wholon-I of Divine Being. As such, just as transdual forms offer that an illusional 'I' could only go with an illusional 'God,' on the other side we could not possess an eternal 'I' unless the Wholon also possessed an eternal 'I' of its own. Such is the nature of Wholoarchy.

Edenity offers that while in human form our local 'I'-sense lives only in the emotively-challenged mental body of the bodymind. As such, It is utterly conditionable by dualisms and wounded by default by universally insufficient parenting and wound-based worldwide patterns of conditioning that mostly follow Descarte's 'I think, therefore I am' metaphysic that also spawns an equally distortive assumption of 'I have Will, therefore I am.' Together they have created our mental and willful-driven world, with downline negative symptomology we encounter every day.

Thus, being a person who designed an ever-evolving paradigm, spent over thirty years as a rat who moved through the experiment, and as the first evaluator of the experiment's sobriety, always looking for loopholes and contradictions in it while firmly ensconced in 'beginner's mind,' the depth and colors initially encountered after his first of dozens of subsequent transmutative events have evolved ever more deeply in Personhood, Sagehood, and Sainthood.

And that has required an evolving metaphysics to first explain to himself and then have those bases corroborated by others to explain how Edenity might have a metaphysically sober and universally applicative basis to anyone ready to explore it. This is the critical dynamic of experience first, and abstracted theoretical understanding of that experience second.

The sad truth is that what's been happening for millennia is how the esoteric east reversed that sequence and offered an 'ender's mind' non-negotiable absolutely-held avowal of the illusory nature of the personal self first in order to then secondarily promote the dharma that pre-shapes the definition of the (not)-'experience' outcome of enlightenment. That reversed reality and how an emotively immature version of selfhood has enlightened over all the centuries could explain why all forms of nondual-based enlightenments have never captured a fuller capacity of what a Predualized nondual enlightenment might be able to provide.

Edenity's asymptotic consciousness ultimacy

The 25-year incubation of Edenity's metaphysics thus undergirds a new counterintuitive state of consciousness ultimacy as a combination of the completion of the three dharmas within one lifetime. Personhood addresses all the issues associated with addressing and healing the myriad-layered existential and situational present-incarnation personal *Terrors of Being* in the dharma *Emotional Body Ensoulment* or EBE that allows us to one day be emotively capable of being maturely *in* the world; Sagehood addresses all the issues associated with the *Terror of Not-Being* in the dharma *Mental Body Ensoulment* or MBE that allows us to one day be emotively capable of maturely being *not* in the world; and Sainthood addresses all the issues associated with a *Terror of Non-Being* in the dharma of *Willful Body Ensoulment* or WBE that allows us to one day be emotively capable of being maturely *not of* the world.

In the world; *not in* the world, and *not of* the world: the sacred triad of what is needed to one day ensoul our humanity in concordance with the Divinity within which we arise and abide.

As such, the emotional, mental, and willful bodies are *ensouled* in domains commensurate with the quality of what must be healed in each, a quantum leap beyond being merely the mental body enlightenment that occurs is traditional eastern esotericism. Ensoulment of those three bodies then saturates and ensouls/vitalizes the physical body as the precipitate and transducer of all the bandwidths of our soulful, emotional, willful, and mental bodies. In these ways, the existential statement for an attained Personhood is 'I feel, therefore I am;' for an attained Sagehood, 'Pre-dual I, therefore 'I' am not;' and for Sainthood, 'I am Love, therefore I am.'

The attainment of all three Ensoulments in one life is called *Enheartenment*[™] in honor of the Zen path or *Atma Brahmesh*[™] for Advaita Vedanta. Both represent the eternally asymptotic ultimacy of a soul's abidement with its Divine Provenance. Its existential orientation is 'Love Is, therefore we all are.' Due to the chaotic nature of how we've all been mal-conditioned by both eastern and western Dark Age teachings and present western-influenced Dim Age teachings over the millennia, still at war with each other for epistemological supremacy, its attainment takes far more than one life. We must wind our way through all three domains in different lives to gradually existentially heal before we're ever capable of attaining all three in one single lifetime.

It's also important to reference another form of enlightenment tilted to a more Universal Energetic Aspect of Divine Being. Spontaneous awakenings to a more impersonal Universal Allness in which everything is connected energetically, now happening often in the west, especially with women, is more associated with 6th chakra bandwidths, but can be quite disruptive to life in the short run. Such people often need help knowing what to do with what's happened and learn how to more smoothly integrate the event into normal waking consciousness forms and expressions. As they do, they then possess an expanded consciousness with the power to change the very basis of their life but still have challenges in how to structure their lives afterward.

There are also forms of a more Universal Love-based enlightenment associated with a combination of 6th and 7th chakras represented by both the esoteric domains of Sufism in Islam and Kabbalah in Judaism. But also having been incepted in a pre-psychological era, neither has any dharma for the emotive self-authentication necessary to pour a solid personal being foundation before ever beginning to explore deeper spiritual dimensions of consciousness.

And because both are contextually pre-framed by the substantive Divinities of Allah and Yahweh, they straddle the exoteric and esoteric domains and so fall more appropriately under the heading of mysticism rather than noeticism. But both possess guidance and meditative effort in attaining certain stages of awakening or enlightenment where the personal seat of awareness is subsumed into its Divine Context in ways that resemble nondual not-states, minus the mature personal self-foundation that is almost never given priority to diagnose or treat.

Summation

Again, Edenity is not offered as any kind of absolute truth, only a series of many hundreds of testable validatable experiences undergirded by a foundational 'never mind.' In this context it's always embarrassing to have to point out that no human being, no matter how enlightened, could *ever* be capable of any kind of absolute truth, never mind. It is that *universal* truth, not absolute truth, that then forever slays the absolutist-based teaching of the east and west and represents the last nail in the coffin of both their incomplete metaphysical dead-end bases of teachings.

Attainment of traditional nondual- or Atman/Brahman-mediated enlightenment or moksha has rightly never been defined as a means to an end, and as *the end of all means* instead. Neither has thus ever teaching offered any overarching context for its attainment because the *attainment itself* is where the existential buck of consciousness stops as the nondual bedrock basis of the personal being is rendered as unreal or illusory. But Edenity offers that once such a real end to all dualistic means does occur in an emotive-based enlightenment or moksha, it *thereafter becomes a counterintuitive new means* to a heretofore end unrealized and so unverifiably attainable linkage to a Sainthood-based Divinity end until now.

So what does this all mean in terms of what the 'I' is in its turbulent-and-prone-to-both-over-and-under-attachment-dynamics? It's not the 'I' of the holon-soul, it's the emotively inauthentic local 'I.' In that way, that local 'I' we by default relate to as our full 'I' can be said to be an 'illusion' as the east has taught, *but only relative to deeper soul-based 'I' that is real*. Edenity thus honors the traditional teachings of the esoteric east as partially reasonable but bereft of how the local sense of 'I' is only a dualistic representation on the screen of the mental body of the deeper more *unalistic* real 'I' of our soul identity, and so allowing room for a deeper Divine Provenance.

In that way, a unality is that which allows both self-as-separate and self-as-unitive, eternally impermanent every moment in its content-based experience every moment but eternal as a whole in its context, like a lake that no matter how much its outer boundaries or depth shift and change with the seasons, the lake as a whole remains the lake unlike any other lake, such that we are born of Love as we are, but will never disappear any more than the Divine Whole Love we abide within could ever disappear. For Edenity, 'soul' is eternally personal in the same way the Wholon is Eternally Person(able), and not as any drop in the nondualistic ocean of Spirit that eventually becomes one with an Impersonal Continuum likened by many to a kind of Dreamless Sleep.

In another way of describing this, dualism *thingifies* our consciousness experience; nondualism *de-thingifies* it; and unalism *wingifies* it. Each aspect is representative of our soul capacities and are meant to balance the others perfectly so we neither bury ourselves too deeply in the earth to the exclusion of Spirit nor soar too high in Spirit to the exclusion of earth: all of our destinies as human holons involve learning to dwell in all three simultaneously and heartfully.

Again, the nondual as Predual can one day be experienced as contexted by a Divine Being and as such has nothing in common with how exoteric religions have defined and described as an angry and jealous God who also rewards torture and murder of non-believers via the outworn dualistic-based frameworks of a fairy-tale-based hierarchy that projects a patriarchal King-God. And as only an anthropomorphic projection of dualized human systems, the nature of hierarchy itself is never adequate to ever describe our actual Wholoarchally configured Divine Provenance.

Both the Yin and Yang Aspects of Divinity can be experienced as Wholoarchally organized, which again can only be simplistically explained as That Which is contained within also contains that which contains it. Or even more simply, we are holons eternally within the Wholon God at the same time the Wholon God is eternally within us. And that means that belief, only a mental body-mediated position, is an artifice relative to the essential heart of soul and so has little ability to emotively encounter or resonate in either a holon-to-Wholon or Wholon-to-holon direction.

Framed in that Wholoarchal way, our eternal souls that arose out of the Predual of YinDivinity had a beginning, but have no end because Divine Being Itself has no end. An offering of what may have occurred as what we might call Its own 'beginning' is given in other works. Consciousness is thus a one-way street for deeply self-reflective beings such as we who are aware that we self-aware, that which makes us different than animals, who, despite being aware enough to be able to feel love, acutely sense their environment, sense themselves, and be able react in fight, freeze, and flight in a capacity to fear and want to avoid death, are aware of their overall beingness, but are not secondarily aware that they are aware in all those ways.

And there, staring us directly in the face all of this time, comes the simple answer that has the power to unite science and mysticism, nondualism with religionism, and humanism and theism. General awareness of ourselves and our environment are truly products of the bodymind, mediated locally by the CNS, focused as an ever-changing I-state stored as an icon in our dualistic monkey mind, and brilliantly recognized as such by ancient nondual traditions and most modern-day empirical neurobiology, but tragically misrepresented as the *entire spectrum* of 'I'-ness.

But being secondarily *aware that we are self-aware*, an attribute of consciousness so seamlessly woven into us that we never had the wits or ability to realize it via the not-up-to-the-task modality of cognitivity, *has always been sourced by the I of eternally individuated soul*, our emotospiritual heart of being, wherein only the embodiment of a 'We feel, therefore we are' basis of consciousness has the means to self-reveal this truth. And just as incisively, to be aware that we are self-aware is the earthbound expression of the eternal individuality of the soul, and not as any ethereal 'drop' that one day collectivistically rejoins an impersonal, universal, or nondual ocean.

The worst damage to our emotosoulful being has thus been both the esoteric and empiric *reductionism* by both atheistic nondualism and their modern best friend of atheistic neurobiologism in how they compress the eternal *unalistic* emotive-based 'I' of soul into the temporary and wounded dualistic 'I' of the bodymind *and misdefine it as illusory entire*. Into that reductionistic pit of ignorance has our birthright of soul been buried under atheism in existential *context* on one side and by the fairy tales of religionism in situationalized *content* on the other.

The Buddha knew the 'I' of the mind could never be dualistically thingifiable. But we now have an experientable way to validate how it was always dualistically unthingifiable relative to

the *unalistically partially thingifiable* eternal 'I' of soul beneath. It was also in that way that the Buddha could experience its impermanence in unalistic contrast, the eternal 'I' of soul experiencing the localized impermanence of the mental bodymind version of 'I' via a kind of meta-contrast.

The emotosoulful I-basis of our being also has a mental body when not in physical expression to discern all the variety in existence and reflect on how best to use our upstream attribute of willfulness. It just incarnatively uses the brain as a transducer to anchor itself here in this the most refractive of all mansions of Divinity in order to learn the soulful lessons needed to one day know itself in asymptotic entirety and the Divinity as its Alpha and Omega.

In these ways, the angry and jealous God of institutionalized religion is indeed dead, but only because It never actually existed in the first place. And just as truly, the Witnessness-Identityless Nondual or Brahman is equally dead because 'it' actually never existed as a not-extant not-thing either. Both are true despite how many good people are innocently conditioned every day to either worship the idea of a God-corpse innocently invented by an innocently ignorant pre-psychological era or a Witnessness-Identityless Nondual or Brahman. But Divine Being does not judge: younger religionizable souls that define and relate to It as a bearded man in the sky; teen-level nondualizable souls that define it as not two, not one; or older spiritualizable souls as the GodField, are all Loved equally by It as indivisible holonic expressions of Itself.

For Edenity, Brahman is thus definitely not nondually featureless, never mind. This renders what we've been taught from the east as the maya of dualistic trance states as the impediment to the sunyata of enlightenment has always been nothing more than a *psychologically wound-based state of over-attachment*, especially to the domain of absolutism about anything. But like western religionism, we must be gentle with the east in this, as it was incepted in an earlier pre-psychological age. And that means its seminally accurate dimensions can be preserved but their spectacular errors molted. And that means what we've been tragically conditioned to call maya is nothing more than over-attachment *itself*, not whatever it is over-attached to, no matter if those states are states of dualism, not-states of nondualism, or expanded states of universalism.

Maya has thus always been only a *psychoemotional issue*, not a Sagely issue. But its persistence has real enduring spiritual ramifications. Therein lies the indivisible link between psychology and spirituality, or what Edenity calls emotivology and divinity, that's never been fully recognized by any traditional western or eastern paradigms in either field, ancient or modern. Not even by Buddhist Psychology, an oxymoron of the highest order in its 'support' of the personal 'I' contexted by an unapologetic aim to expose its illusory nonreality in the end.

If a Buddhist psychologist simply wants to help others in personal domains with the vast meta-perspectives can offer, then they should make clear to clients how they are only preparing them to realize in the end they and their problems don't exist anyway. If they don't, integrity demands they call themselves something else. We can't be a little 'for' or a little 'against' the reality or illusoriness of the personal 'I.' It's one or another, an unavoidable dualism.

So, the shakti of traditional enlightenment comes at the high price of the exclusivation of duality as not as real as nonduality, imparted by the outworn transcendence of duality algorithm of enlightenment. Dualisms are real and as Divine as any other aspect of the GodField. By utilizing

an operand of healing the existential Terror of Not-being instead, you are delivered to a far more fulsome depth of that will validate this as an Ensoulment beyond mere enlightenment, and then as only one-third of two other equally real Ensoulments in Personhood and Sainthood.

Those three 'Hoods' will deliver the realness of the personal self, the not-self, and the Divine Self with no metaphysical or situational exclusivation. For those of us who non-illusorily experience It every day as That Which and Within Which the kingdom-of-thingdom arises and moves in and as Love there is now a paradigm that can one day prove this to anyone who is willing to endure what it takes to decondition oneself to open up such an access.

In all these ways, one day, one life, as *Enheartenment™* or *Atma Brahmesh™* is attained we are then conscious in all moments we live within a Divine Matrix possessed of a whole array of consciousness tiers *while we're still alive*, but not as a false simulation as popularized in the film quadrology, but as an expression in dense matter and energy of a less dense etheric GodField of Mystical Noetic Divinity. In the film series, it's the *outside* of the simulacrum of the Matrix that is shown as the 'real' world, dark, cold, and difficult, while the 'false' simulacrum inside it is more sumptuous. But in reality it's the reverse, where inside this more dense but real earth-matrix it can be so cold, dark, and difficult. But 'outside' the earth-matrix and That Within Which it arises lies an even more Real world of Light, Love, and Connectedness in the Divine Wholoarchal GodField.

This Divine Wholoarchal Matrix is Yinically Love-Still at the same time Yangically and imperceptibly pulsing Love in long en-bandwidth-ed waves, like a stone eternally dropping into an eternally still pond and silently rippling indomitable Aliveness waves eternally through Its Plenum. It is an arrayed Multiverse with a continuum of the least dense Bandwidth of Source at one 'end' and our most dense physicalized universe bandwidth at the other, a total of 27 precipitating dimensions of soulfully self-sentient universes abiding within an eternal Rainbow of Being.

So the Predual is but one dimension of this Wholoarchal Being, not Its totality. It is thus not, as Advaita Vedanta teaches that we awaken in moksha to only a formless Brahman or as in that we enlighten only a featureless Nondual. The formless/featurelessness that is true about of both is only the Predual Crescent of Divinity *generescent* to dualistic precipitation. Instead, we have the capacity to awaken into a *Unalistic Fullness*, That Which is able to be conceptually frameworked by the human mind, but only experienced heartfully in emotive communion once unconscious existential Terrors of Being, Not-Being, and Non-being are healed.

After learning how to heal those existential Terrors it is thus able to be directly felt and experienced as we soulfully metabolize and recycle the Love-Substance of which Divinity is made, referred to in Edenity as *Eichor*. Emotively en-bandwidth-ed Conscious access to the Wholon or GodField accorded by *Enheartenment™* is the true Eden of consciousness, not a garden out of which we were cast and to which we return in an afterlife, but as an ever-present Wholoarchal Reality awaiting us to awaken to It in our present life while in flesh by healing away that which impedes its access: all the conditioned situational fears and the deeper unconscious existential Terrors out of which they are given life and from which they emanate.

Heaven is thus experiencable here and now, Perfect in all Its imperfection, where Provenance is in constant sorrow that Its humanized soul-children have conditioned themselves to not

experience it as such. But attaining *Enheartenment*[™] does not create any *outer* idealized Utopia or heaven-on-earth. It only emerges as an *inner* experience of *earth-as-heaven* in spite of all the suffering we innocently bring upon ourselves by malconditioning, but for which we alone are responsible. A filthy alley in Calcutta is thus just as sacred as any so-called 'holy' place, as nothing whatsoever could ever be outside of God, ever: every square inch of earth is 'Wholy.'

As such, any attempt to create any kind of outer utopian society, culture, or community comprised of individuals who never healed unconscious emotosoulful body woundedness will always have deep limits, as outer states always display the nature of our inner states. To reverse that and try to change ourselves from outside-in, like starting from group configurations instead of the individuals without which groups could not exist, as so many collectivistic-based paradigms try to do, will always ultimately hit limits in their otherwise admirable lofty intentions. This occurs because the more structurally fundamental underlying unhealed unconscious motives of the individuals that comprise the group will undermine them.

In that way, a state of 'earth-as-heaven' allows us to be in life while fully inhabiting our current earth identity at the same time we are consciously in touch with the Divine Wholocarchy within which earth abides. Some say that only living a life of Love and Compassion will impart what the afterlife is like, which of course is certainly better than a life full of impatience and judgment. But such a behavioral will-based choice will only give us a slight feeling of what it entails, not the actual experience of its naturally connective multi-dimensionality. Accessing and healing the three unconscious existential Terrors of our being will literally impart to us a good share of the deeper nature of the afterlife while still alive: we walk in God in every moment of life.

So despite what the benighted founder of the tragic modern 'diksha' perspective maintained, earth is no profane 'toilet' from which we need to escape. We only need to 'escape' from our emotively immature consciousness that keeps us from experiencing earth as an indivisible-from-God domain. And that's only happened because we've been largely taught to be willful first, mental second, and physical third, with troublesome emotions retrofitted somewhere inside that sequence to minimize the chaos of unhealed emotions with an enormous power to overwhelm us.

Edenity gently asks all secular, psychological, and spiritual paradigms how they explain *why* emotivity itself has such power to overwhelm our more willful and rational aspects, when the answer is so obvious: emotivity has always been our primary aspect of human consciousness and so possesses such power. But we've been taught to transcend or control the power emotivity has in our lives, a tragic betrayal of our emotosoulful nature as the cause of so much of our suffering.

Edenity mourns how we've been taught by virtually all of our institutions to largely repress or suppress so-called 'negative' emotions in order to suffer *less*, when it is precisely the opposite, *how it is their repression and suppression that underlies most of our suffering* because when we do so, we submerge our own emotosoulful heart of being under layers of energetic will, mentality, or physicality. Edenity offers there's no such thing as any negative emotion, *only negative effects and outcomes* that became conflated with emotions themselves because we're not taught how to honestly deal with or heal emotivity, which for Edenity is a millennial-old reductionistic tragedy.

So, in direct opposition to how in the west both 'I's' in the Cartesian thesis 'I think, therefore I am,' is real and substantive, eastern esotericism views both 'I's' in that configuration as illusory.

As such, they then adopted an 'I is nondual, therefore I is not' means to meditatively transcend the dualistic output of the mind to expose the 'I' as only a chimeric identification. Too much mind in the west, too little mind in the east: both extremes are equally unbalanced. But when Predual practice is based in 'We feel, therefore we are,' mind is taken out of the equation by utilizing our deepest aspect of being in learning to sink ever more deeply into the Terror of Not-being residing by default in our emotosoulful bodies, resulting in and a far more essential authentic *Ensoulment*.

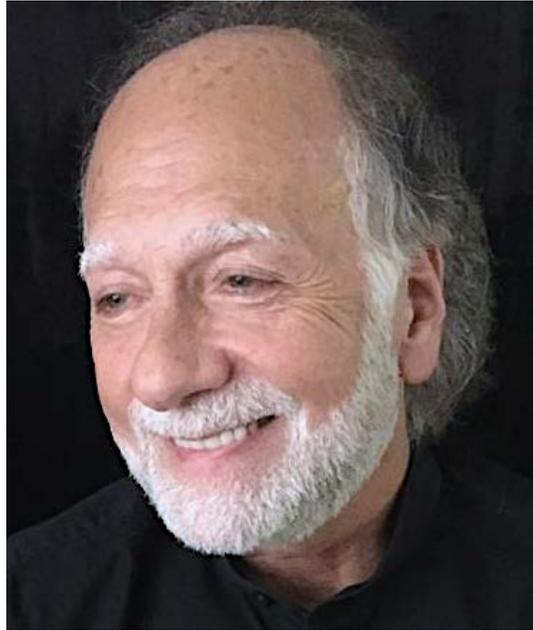
As said, moksha and enlightenment have only been taught as *ends* in themselves by their traditions when attained by younger souls earlier in their conscious spiritual track. For older souls, they become the Predual-based *means* following the healing or Ensoulment of the Emotional Body than then provide the clearing or Ensoulment of the Mental Body of the mind-I to make room for the 'I' of soul to then consciously inhabit the being. Once that happens, the sunyatic 'emptiness' devoid of dualisms allows the ultimate Unalism of the Love of the 'I' of soul and Divine Being to be consciously accessed and embodied via Ensoulment of the Willful Body.

A Predualized mental body-based ensoulment enlightenment is thus the only real means to end our conditioned slavery to the mental body as the default consciousness mode that defines almost all of our dualistic parameters of human life while still giving room for Unalism later. As said, while we remain enslaved to it in Cartesian-sourced mass consciousness forms, the avatic 'I' of our mental body falsely defaults as our emotively inauthentic seat of being as the operating center of personal selfhood. As such, both its dualistically mentalized and emotively inauthentic dimensions combine to mask the deeper eternal 'I' of soul that has always lain buried beneath it.

So as long as our local Emotional Body has first been Ensouled and so imparts room for our emotively authentic version of selfhood to be embodyable, a Predual form of impermanent-based enlightenment via Mental Body Ensoulment has always been the way to make the first crucial step of *liberating* our eternal I-soulfulness into its first taste of a Predualism pursuant to accessing an Aspect of a greater Unalism, not reductionistically negate it as nondual as has been tragically affirmed by the esoteric east, and later healed in Willful Body Ensoulment dharma.

Edenity thus clears up all the confusion by metaphysically re-indexing the nondual as Predual wherein the non-illusory reality of the personal 'I' of holon-soul, nondual not-states of being, and a Wholon comprised equally of Yin and Yang Aspects with Whom we can have direct relatedness are all metaphysically and energetically Real and confluent in the Love-Being of the Divine Whole. As such, an Edenity-based metaphysicist offers the first honest *metathesis*, not just a mere Integral *synthesis* of eastern and western worldviews as a Unified Theory of Metaphysics, in the same way how some physicist will soon offer a Unified Theory of Physics where General Relativity (western-fractalized) and Quantum Mechanics (eastern-fractalized) domains are finally reconciled.

Through Edenity's dharma of healing situational and existential fears, Wholon-Love is finally linkable the personal soulself wherein the realness of the personal soulself, the realness of the not-self, and the realness of the *Divine Self all eternally abide interdependently and inclusively with each other*. Embodiment of Enheartenment™ or Atma Brahmesh™ will thus one day deposit our human feet on the shore of our soulful nature and discover how as essentially soulful beings we are heartfully enfolded inextricably and eternally into the Wings of our Divine Provenance.



Stace Barron attended Loyola University in Chicago and did post-graduate work at the University of Illinois in the dental & medical arts. In the 1980s he had a nondual-based spiritually transformative event, and afterward to his surprise was able to discern the hidden architecture of the human emotional body and dedicated his life to exploring its unexpected link to a far more emotively mature form of a previously unrevealed kind of spiritual attainment.

Barron is the inceptor of Edenity and a medical intuitive, spiritual educator, lecturer, healer, and author of eight unpublished books & a theatrical play. With his spouse Brie Ehret Barron, M.A., artist, certified Family Constellation Practitioner, Emotospiritual Facilitator, and healer who does the individual EBE work, they are available singly or together with Zoom; face-to-face readings; healings, classes, and seminars, speaking engagements, or retreats topic-tailored by the sponsor.

Stace can be contacted at stace.barron@aol.com

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A short didactic summary of the paradigm of Edenity

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A collection of quotes from a lifetime of teaching

Once Upon

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There's no such thing as a negative Emotion

The premises of Emotional Body Ensoulment dharma

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Story-telling

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