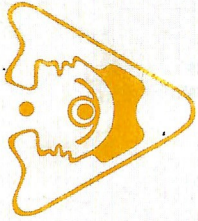


# VISION MOUND



VOL. 1 No. 6



Vision Mound Ceremony

P.O. Box 3680

Clearlake Highlands, Ca. 95422

Non Profit Organization  
U.S. Postage Paid  
Permit No. 12058  
San Francisco, Ca.

a talk given by Bubba Free John  
on November 5, 1977

## THE RELIGIOUS AMBIVALENCE OF WESTERN MAN

---

*"'Is there a God?' seems to be the question you should be asking in order to become religious. But it is a completely absurd question . . . It has to do with human beings, not with God."*



*"To one who is strong, unambivalent, spiritual practice is obvious. . . There is simply the Law, or Sacrifice, and it is one's whole life."*

There is a kind of ambivalence of religious involvement that is traditional in the Western world. It is reflected in the New Testament stories of the failure of the disciples. When the attention of the world, worldly powers, worldly influences, worldly individuals, began to turn to Jesus, there was no circle around him to protect him. The disciples should have provided such a circle, but when the great difficulties began, they faded away. This sort of phasing, the "strong today, weak tomorrow, here today, gone tomorrow" quality that Western people tend to bring to religious life characterizes the Western approach to religion altogether. It is epitomized in the relationship of the early disciples with Jesus. Westerners consider religious life to be something that they must convince themselves to do. Thus, they must be oriented to some tremendous belief, and they are working against great odds in themselves.

There is something very negative implicit in the religious consciousness of Western people. "Is there a God?" seems to be the question you should be asking in order to become religious. But it is a completely absurd question. It has nothing whatever to do with spiritual life. It has to do with human beings, not with God. The question "Is there a God?" reflects a state in human beings for which they must be responsible. It is not itself a question that can be answered or that must be answered. But the religious consciousness of Western people is ambivalent. Westerners are very worldly and strong on the one hand, when religion permits worldliness, and on the other hand they are phasing, weak, always threatened at the level of subjective, or psychic, responsibility.

Observe how you tend to be related to this Teaching. You tend to dramatize the characteristically Western approach to

the process of spiritual life. Thus, on the one hand you have positive, though relatively superficial, feelings about this Way of life, this Teaching, and Bubba Free John. On the other hand, you experience tremendous subjective difficulties that are always undermining your involvement and your practice from day to day. To one who is strong, unambivalent, spiritual practice is obvious. It should be obvious to you that spiritual life is the Law. There is simply the Law, or Sacrifice, and it is one's whole life. There are difficulties, but their negativity is not at the root of life. The Truth of the Law is at the root of it, and negative affairs are dealt with from the point of view of the conscious process that is Truth.

The Western consciousness is always trying to make positive whatever is overwhelmingly negative. The negative thing is what is powerful. You are always trying to overcome it with positive feeling, with beliefs, with effort, with answers, with knowledge. The negative pattern, or karma, is actually what is creating your life. Thus, people remain characteristically weak, obsessed with an uninspected negative force that is always influencing their behavior and their thinking. They are always trying to surmount it through self-effort or association with the "edible deity"—the external Savior or God whose power they can consume irresponsibly. Therefore faith and belief are reduced to ways of overcoming negativity. Likewise the people who were related to Jesus were influenced by an uninspected, negative, and native quality, beneath their consciousness and their subconscious. It influenced their feeling from hour to hour. Association with Jesus, the edible deity, gave them something positive to orient themselves to, while they were still founded in this negativity.

This is how cults get created. There are no moral men in cults. There are only irresponsible people, fundamentally, who get something from the cultic core, from the deity at the center, while they themselves remain in their negative disposition. They are always magically involved with this central figure, the savior, whatever it is at the center that is edible and from which, by eating or believing in or associating with, they get protection and fortune now or in the future.

Jesus' disciples should have surrounded him like a wall and allowed him to radiate through them and communicate to the world in a very natural process. But they were not surrounding him. They were weak. They were associated with him cultically. So when the negative conditions of existence, both in themselves and in their circumstances, began to impinge on their private involvement with Jesus, began to impinge on Jesus himself, they completely fell away. It was as if they did not exist. They regrouped in their room a while later and created the cult after he was dead. But they did not provide an extension, a church, around Jesus during his lifetime.

Similarly, there is no strength in this gathering yet. What is really forceful in this gathering, you see, is sin, missing the mark, meditation on what is not God, meditation on self, on fear, sorrow, and anger. Until Communion with God becomes stronger than the negative influence beneath your mind, you are not devotees. And you represent basically the same kind of ambivalence that Jesus' disciples represented. He dealt with them intimately. He showed them everything, said everything, was a very glamorous figure for them to be associated with, and his positive influence made them feel good. But what was really working on them was this profound fear beneath their thinking, this question that was

completely untouched by the whole revelation.

It may be difficult to find out what exactly Jesus was up to with those disciples, but whatever he was up to—and it must have been, according to the reports anyway, some magnificent demonstration—when they began to feel a little political pressure, they all ran and hid! So how good could it have been? How forceful could it have been? In other words, how basic an influence was it? It was not basic! What was basic was sin. What John the Baptist told them to be cleansed from, to repent from, still remained the most forceful condition of their consciousness.

In your life also the Truth remains superficial. What is really dominating you is something beneath your superficial consciousness, something emotional and primitive that you are always having to overcome, that is always transforming your best intentions. The communication of true religion must speak to that point. The core of true religious or spiritual communication is not esotericism or beliefs. It is an influence that will transform you at the root of your existence so that you will live differently altogether—including, perhaps, being involved in more expanded psychic dimensions of awareness.

For the usual person who even considers religious and spiritual matters—and to consider such things seriously is relatively extraordinary—the matters that seem to be important to him, that he becomes associated with, are all the secondary and superficial ones having to do with behavior and believing. The essential matter, however, utterly transforms this negative presumption in human consciousness that essentially dictates our awareness, our sense of existence, from hour to hour.

You know how it is in your daily

experience. You are constantly being overwhelmed by a negative assumption. Every single day there is something in your circumstances, in your feelings, in your thinking, something subjective, something circumstantial, whatever it is—hour to hour something is always influencing you to contract, to be self-meditative, to not be present as love, to not bring energy into life. And what is that? That assumption is what the Teaching must address, and I am constantly having to readdress it with you. The undermining of that negative assumption is the consideration that is essential and significant for human beings.

What people want to consider, however, are all the things that may be entertained by the superficial mind that surrounds this core of negativity, sin, the devil, maya, illusion, whatever name you want to give it. Thus people like all the esotericism, all the beliefs, and all the hopeful signs. They like mechanical, behavioral prescriptions. They like complicated things to read and interpret, dogmas and mysteries and marvels and magic and miracles and stuff that is long gone, only remembered.

Until you become transformed at the root below your superficial consciousness, you are not a devotee. You have not heard the Teaching. You are not alive in its disposition. You are superficially aligned to it, as even Jesus' disciples obviously were.

The Oriental scriptures tend not to reflect this psychology of ambivalence in devotees. Of course there is backsliding and immaturity. But if you read the *Bhagavad Gita*, if you read the teachings of Gautama and the history of his dialogue with disciples, if you read the Eastern scriptures in general, not just the scriptures of the Middle East and the teachings prevalent in the West, you will

find that the psychology of the devotee is different. You might wonder why, because they are still human beings. The difference is that the negative impulse, the negative presumption, the recoil that is characterized as sin in Western doctrine and that plagues the life of the religious individual in the West, is made the principle of religion in the Orient. It is used in a positive way. In the East the devotee is permitted the negative view of the world, whereas in the West he is constantly trying to overcome it.

In the Orient the negative view of this world is acknowledged and accepted. It is not something the devotee is forced to overcome so as not to be in conflict. Even his superficial consciousness reflects it. Thus, the negative assumption that this world is illusion and suffering is an impetus to religious and spiritual life. On its basis esoteric propositions are given to enable the individual to move away from all of these conditions into transcendental states.

As a result, both the teacher and the devotee in the Orient assume a philosophically negative point of view. The root negative assumption about the conditions of existence is shared by both the devotee and the spiritual master in the Orient. And so the relationship between the devotee and the spiritual master can be simply positive. The devotee completely adores and worships and accepts the spiritual master, as Arjuna adores Krishna in the *Bhagavad Gita*.

In the Middle Eastern and Western doctrines, the negative force that tends to overwhelm us beneath the superficial mind is interpreted as sin—a disposition to be overcome by association with something greater than yourself, with the edible deity, the savior, the true God, the true religion, the true belief. Presuming a negative position, you orient yourself

*"The core of true religious or spiritual communication is not esotericism or beliefs. It is an influence that will transform you at the root of your existence so that you will live differently altogether."*

toward something positive and are saved by it. But you are still always sinful. You are always tending to fall back on sin.

The fundamental tenet of Middle Eastern religion, Jewish or Christian or Islamic, is that this world and everything in it, including man, is the creation of God. Man is also the highest creation of God, reflecting the Deity although not in any sense equal to the Deity. Therefore the negative view of this life and this world is itself a form of sin. It is a sin to believe that this world is not godly, or that the Divine is not the ultimate destiny of the world, or that the world is not controlled by the Divine. The presumption of the West is that if the world is under the control of the Divine, its destiny is altogether positive, whatever its present condition may be. Therefore to view the world negatively is itself sinful.

On the other hand, the strictly left-sided<sup>1</sup> or classically Oriental point of view does not adhere to the principle that the world is the creation of God and that God is therefore its destiny. The principle that is appealed to in the East transcends phenomena, even excludes phenomena and precedes them altogether. The Oriental mind is critical of the world itself, not just of things in the world. The world is viewed not as the creation of God, but as an illusion. Thus, to view this world positively, in itself necessary, in itself the point of existence, rather than to transcend the world, is to be swept up in an illusion, a false point of view. That is sin, from the Oriental point of view. The natural disposition in the West is toward the world itself, to move into the world with a positive moral character, struggling against sin, the negative power. The natural disposition in the Orient would move you toward transcendence of this world.

From the Western, right-sided point of

view, your association with the edible deity, the savior, is what gives you strength. He gives you the spirit.

Through the magic of your association with this savior, you acquire the spiritual force that enables you from moment to moment to overcome your own sinfulness and negativity so that you can participate in this great plan of creation. The Oriental, left-sided point of view has nothing whatever to do with such an idea (although clearly Western and Middle Eastern ideas have filtered into Oriental culture so that the later, more modern cultures and traditions of the Orient tend to varying degrees to reflect that right-sided point of view). Therefore, when the disciple approached a traditional spiritual master in the East he was not trying to find out how to live better—he was looking for liberation from the world. But the people who went to Jesus did not ask how to be liberated from the world. That was not their question. They wanted to be certain that there is God and that the one they were talking to was a true messenger of God. And then they wanted to know what they should be doing in order to enjoy the blessings of God, in order to be in right relationship to God in this world and to enjoy a future that would be blessed by God. That was their question. In the Orient, on the other hand, they did not ask that question. If they went looking for a master, they wanted to know how the hell you get out of here and bring an end to all this torment!

For example, Gautama grew up as a prince, with all the benefits of royal seclusion, the highest level of life possible in his time. When he was a relatively young man, he was taken on a trip through the streets where he saw the daily life of the people, who were sick and aging and suffering in all the ordinary, social, mortal ways. He did not see them

as sinners who were suffering their turning away from God and who needed to be more positively associated with God in order to do better and feel better. He did not see them as the creations of the Deity, as his brothers and sisters under the one Divine. No—he was completely astonished by what he saw and was, to his very depths, convinced that this is not a place in which to continue, that what life is about is not surviving and improving your circumstances and acquiring a positive moral character under God, or even a worldly life of success under God. That is not the business of life. The business of life is to find a way, through meditation, through understanding, to escape completely from this condition of existence.

That disposition represented by Gautama, among others, that search for liberation, characterizes the classic traditions everywhere in the Orient. It is for the purpose of liberation that a person in the East seeks a teacher or becomes interested in a spiritual teaching. Spiritual teachings in the Orient are always associated with one or another ascetic disposition, the inversion of attention, the transcendence of this world. Inversion and transcendence are the fundamental principle, just as in Western religion the fundamental principle is that this world is to be interpreted positively as the creation of God, and therefore the problem of existence is a moral one.

Western religion comes out of the Middle East. The Middle East is the dividing line between the right-sided approach to life and the left-sided approach. The West has inherited Middle Eastern religion, but basically the path of the right side is not about religion at all. Western development is about life in the world, in which conditions of born existence are essentially considered to be

just what they are—the conditions of born existence. Born existence is the game in which you are to survive and struggle, which you must take into account, and which your philosophy must reflect. The Middle East still has a religious or spiritual aura of a kind, but its principles, once they develop as Western history, as the right-sided history of mankind, do not appear in the form of religion. They appear in the form of our modern, technological, scientific society, which is essentially a-religious, not religious, a-spiritual, most often anti-religious and anti-spiritual. Thus, Western culture is basically oriented to conditions and functions themselves.

Of course people constantly confront the negative force of their own presumptions while trying to live a merely human, social, mortal life, advancing, succeeding, and surviving. Thus, Middle Eastern religion has provided psychological support for the right-sided man of the West. But over time the more involved that Western men have become in the functions of manifest existence, in surviving and dealing with the material universe, and the more sophisticated that human beings have become in their knowing, the less they have been able to justify the naive presumptions that this Western or Middle Eastern religion depends upon. Thus, more and more, people are being left with only sin. They do not even know what to call it any more. They only call it sin if they see a god over against it. Basically they are left with an obsessed, negative, mortal life.

Having developed to this point, then, Westerners seeking after Truth are turning to the other side. They are hoping to be consoled by becoming Oriental, or left-sided. But once you have gone to the

right, you can never go to the left and exclude the right side again. Thus, in this gesture toward the left side there is the possibility for consciousness as the whole body.

The Orient, on the other hand, which has been trying to transcend the conditions of existence for centuries, has a very strong and sophisticated religious and spiritual tradition. But it also has the most dreadfully mortal social and human conditions on earth. Thus people in the East today are reaching toward the right to find technological, scientific, social, cultural advantages within which to carry on their essentially negative philosophical point of view. But once you have gone so far to the left, you can never go all the way to the right and exclude the left side again, because you have already adapted to it. Thus, the East in its association with the West also has the possibility for becoming sensitive to the necessary or whole body point of view.

What we see in the world today are essentially the artifacts of the two sides in their clashes with one another, in their distinctions. People today naively try to become associated with the ancient, classic systems of religion, spirituality, and philosophy, but they do not have the concentration in which to consider what these concepts are all about, what these motives in them are all about, what these belief systems and yogas are really all about. People today generally no longer represent the archetypal psychological dispositions that are at the root of all of these great enterprises, East and West. And unless those archetypal or psychological suppositions, presumptions, dispositions are actually true of you, you cannot fulfill them. Therefore, if you are truly moved to real or spiritual life, you have no choice but to inspect completely your own condition of

existence. The Way of Divine Ignorance is the influence by which such interested individuals, regardless of their disposition toward West or East, right or left, can make that necessary inspection of the totality of human existence.

The essence of the Teaching of the Way of Divine Ignorance is that God-Realization is the present Condition of existence, not in any sense the goal of existence, which can be approached through efforts toward transcendence. Nor is the Divine in which we commune to be viewed simply as the Creator of this world, implying, therefore, a necessarily positive view toward the world itself and the functions of existence themselves. This Teaching is about present, radical, and continuous God-Communion as the very Condition and Truth of existence. The Divine is the Truth of existence, not just the Creator of the world. It is the Condition of all conditions, not just a condition that creates all conditions. And Divine Communion is not a matter of moving into a condition other than the present conditions, in order to escape them by exclusion through the inversion of attention.

We have been considering the whole matter of religious and spiritual motivation. You must begin to understand what the religious or spiritual life in Truth really is and be able to differentiate all your casually generated motivations that reflect old, conventional concepts, persuasions, and philosophies. You may have casually inherited your Western Judeo-Christian mind without ever having been a very profound student of it. It just filtered in, through a little bit of church-going, a little bit of mother's and father's influences. You must become responsible for the religious conventions you represent, through a very



sophisticated investigation of Judeo-Christian thought and concepts, however casual your inheritance.

You are all nominally associated with me, but you are actually trying to fulfill your destiny as Jews and Christians. The mechanical aspects of your thought, feeling, and behavior are determined by even the most casual upbringing in those traditions. My Teaching work has largely been with Westerners, and therefore it has always been associated with a very worldly level of drama. My Teaching work does not look like the way Oriental teachers deal with their devotees, because you all are not looking to be liberated. You have different problems altogether. You are sinful people! Being sinners is what you are up to.

However sophisticated your notion about sin, you are basically Western people, and therefore the motive to liberation is not primary in your psychology. Your orientation to the world is not the orientation of the Oriental. You are very positively and very directly involved with the functions of gross existence. It is not that you crave worldly involvement. It seems perfectly natural and orderly and logical to you, whereas to the Oriental, the world is suffering. He has a very left-sided, weak orientation toward the world. Thus the Oriental spiritual master proposes very ascetic, detached behavior and techniques for inverting attention.

But I cannot recommend the ascetic life to you simply, because it is not the answer for the right-sided individual. This Teaching is not the teaching of the right side. It is the Teaching of the whole body. Therefore we must deal with the things of the manifest world. And, although we must also deal with the psychic dimension of things, the more ascended functional order, nevertheless, this Teaching is not based upon the principles of the left side to

satisfy you, in your present anxiety or fear, with an artificial solution that may motivate you toward spiritual or religious life. Thus, I struggle with you at the level of the conditions of existence without providing you with a principle that would enable you to become disassociated from them.

The essential condition of your relationship with me is not one created through either the right-sided point of view or the left-sided point of view. But as long as you identify with the foundation psychology of either the right or the left as reflected in the great traditions, you will not be free to enjoy the natural spiritual relationship with me. You will remain irresponsible, either always struggling with your inherent doubt, fear, and self-possession, trying to overcome it by the magic of your association with me and always phasing in your relationship to me, ultimately betraying it—or else using me in the equally ordinary and traditional way that characterizes the Orient, in order to justify the inversion of your own being, your reactivity to the conditions of life here, and your movement into some other condition or alternative state.

If you ask people what spiritual life is, what most would describe essentially conforms to the left-sided, Oriental culture, the ascetic, inversion-of-attention game, either very profoundly lived as a true ascetic, or lived with a kind of detachment, as a householder ascetic, with some feeling that you are not quite doing it well enough, a kind of half-baked asceticism. But traditional asceticism in any form is not the spiritual life that I am talking about at all. (Even to use the term "spiritual life" is misleading, because it implies the traditional, conventional point of view. But it is a good enough term to begin with in order to consider what true existence is.)

True spiritual life turns out to be a different kind of thing altogether from what many people come to me for. Either they come to me for the left-sided reason, thinking of me as a yogi ascetic teacher, who is simply going to lead them inward and away from things. Or they come thinking I am a sort of worldly philosopher, who is going to provide them with a social life and amusing talks and a rather casual orientation toward changing themselves. Such people are always bothered by something. They are always on the verge of leaving, always on the verge of some great crisis and separation, always in some problem, always struggling. They have not heard the Teaching.

Once you truly hear the Teaching, spiritual life becomes an essential responsibility, simple in principle. When you enjoy a positive orientation to the Teaching and to the Spiritual Master, who communicates and demonstrates it, in other words, when you enjoy Divine Communion, then although the subjective artifacts of your past and your old disposition may appear, you have a sense of humor relative to them. Then not every day is a crisis. Subjective feelings come and go, and external circumstances tend to bother you somewhat, but there is no great moment. Literally nothing is threatened, once you are living in this Communion. Existence then becomes the creative process wherein you are living responsibly, purifying, changing, making things sacred, living the sacrifice that is real life. Then existence is not problematic. It is creative. It is a process of the confrontation of conditions, but it is humorous, already enlightened. Nothing ultimate is at stake. It is just the game of the universe.

And there is nowhere to look for God. What is God is completely obvious under

*"...as long as you identify with the foundation psychology of either the right or the left as reflected in the great traditions, you will not be free to enjoy the natural spiritual relationship with me."*

these conditions, totally within the limits of your present perception. There is the Divine. It is not a matter of some other vision, some other experience, some inwardness. It is a matter of hearing, of being awakened from the sleep, the bondage, the problem, the dilemma by which you apprehend your present condition. In this hearing you are awakened to the Condition of this moment without all the concepts and contractions of energy and feeling.

When there is no obstruction to feeling-attention, then what is Divine, without qualification, is completely obvious. You need not create any strategy in your attention, to invert it or to exteriorize it, in order to find the Divine. Finding God is the illusion of the sinful individual, the one obsessed with suffering. Such people are always involved in programs of finding the Deity, finding someone to sustain them, because they are being themselves only, independent, separated, betrayed, unloved. You cannot find God in that case. Where God is completely obvious, God is nothing like what you think God must be. And to realize God is nothing like what you imagine it must be.

You imagine that, since you do not realize God, or do not feel completely happy, sustained, and free under these ordinary conditions, then the realization of God must be enjoyed under other kinds of conditions altogether. So you think that psychic awarenesses and visions are somehow the conditions under which God is realized. But it is not true. Have those experiences, and there is no God then either, you see, unless you are converted in your feeling-attention even in that moment. In that moment of feeling-attention, then, you realize God. But God-Realization has nothing whatever to do with those new conditions any more than

with these old conditions. You become liberated from the search for conditions, attainments, goals as God-Realization, and you return to normal. Whatever conditions are to arise for you will arise for you, and you need not be the least bit concerned about them! You are finally free, in God-Realization, of the idiotic game of rising and falling with the conditions of existence.

Remain simply in that enjoyment at Infinity and forget about all the complications of the machinery of life and all your efforts to become free and be happy. Be happy and be active as love in the world. As long as this world continues, you must perform action. You will necessarily perform action, because you are action. You are only action. So be converted in this God-Communion. Then your action is transformed. It fulfills the Law. It is a form of sacrifice, of love.

Be love and perform the actions of love until the universe disappears, and be willing to let it disappear. Be happy in any moment for it to disappear. Whatever satisfactions there are in the functional display in this moment cannot in any sense compare to the blissfulness of Divine absorption. Do not be strategically turned away from those satisfactions in the doubting that possesses the ego. Live as love in the form of all your relations. Living as love in God-Communion, rested at Infinity, you are not holding on to these relations any longer. You are just participating in them fully, openly, freely, happily. You are not rejecting them, but neither are you clinging to them madly, out of fear. You are perfectly happy to have feeling-attention pass suddenly in this moment to Infinity, so that everything disappears.

There is nothing inherent in you that is holding you back from Infinity. Whatever you are holding on to is your position and

therefore your destiny. Whatever you are holding back from Infinity, that is what you will continue to be. That is the destiny that will repeat itself in experience. If you are capable of being feeling-attention to Infinity, then conditions will arise for you, but they will also become obsolete and fall away.

The way to give up everything is not through renunciation or turning in and up, but through love without qualification. Then everything falls away. Everything becomes God. Everything becomes enjoyable and not binding. When you can be released as love completely and fall into Infinity completely, then everything dissolves. □

1. *"The argument of the right side, the Occidental religious impulse, is directed toward the man, the living human being, and urges him (or her) toward a moral enlivening of his relations to others, to the world, and to his own mysterious Source.*

*"The argument of the left side, the Oriental religious impulse, is directed toward the consciousness in man that precedes all his faculties and relations and the argument urges toward inwardness and ascent toward transcendence and reductive Realization of prior undifferentiated Oneness.*

*"The right-sided view tends toward multiplicity, dualism, exploitation of things in themselves, and irreducible engagement in the mechanics of apparent experience. It also promotes a mystical (mysterious) consciousness in relation to events.*

*"The left-sided view tends toward singleness, monism, and separation from things and relations and the mechanics of apparent experience, at least at the gross level of the body-mind. It promotes a spiritual (transcendental) consciousness in relation to events.*

*"The argument of the whole body-being, the impulse in Reality or Truth, is not a synthesis of the left and right, East and West, but a radical impulse that is free of the independent limitations of each side. It is free of the illusions of things and relations in themselves as well as the inward faculties and the illusion of independence of any form, condition, or Condition. It stands Present in the form of the unqualified intuition of the Condition of the whole body-being, and thus rests in transcendental*

*Awareness. However, it is natively committed to non-independence, or freedom from recoil and inwardness relative to the Process wherein all conditions are arising. This does not mean, however, that it is committed to conditions in themselves. Rather, it participates or is a Sacrifice in the Process of all arising. Thus, it abides in Radiance or Bliss even as the world and all relations come and go. It is moral and mystical, transcendental and spiritual in the most perfect sense."*

*["The Argument of the Whole Body-Being," by Bubba Free John (Vision Mound, Vol. 1, No. 5, p. 16).]*

Suggested readings from the source Teaching to complement your study of this talk: *The Paradox of Instruction*, chapter 5, essay 2; *The Method of the Siddhas*, chapter 1; *Vision Mound*, vol. 1, no. 3, "Adam is the Nervous System, Eve Is the Flesh, and Jesus Is the Whole Body."