The Allegory of Eden

Every time I attend a local movie house, I see advertisements that portray two different housing developments. One uses *paradise* and the other uses *heaven* to describe their way of life that usually includes golf, sunny recreation, and a relaxed lifestyle among beautiful modern homes. In one you have to be over fifty and the other seems to be inviting a younger investor. In reality the universal terms are misused and actually degraded when the original meanings as biblically expressed are watered down. We often think of the biblical Eden in much the same way. We are supposed to remember what beauty Adam and Eve had at one time. We have an image of relaxation without labor and food for the taking. Our dream is broken when the Lord tells the new living souls not to partake of a tree baring the fruit of good and evil. Even after the use of a term *knowledge,* which does not seem to manifest physical properties, tradition still lays hold of a physical place and food that tastes good and causes us to sin. Because Adam and Eve are naked we imagine the body pleasures of love. Our thinking has a carnal tone in every respect, but we attach beauty to it in order to imagine our fantasies of pleasure.

Our problem is not in accepting the beauty of the circumstance for that was the intent. When we understand beauty, this is what we imagine. The Lord was trying to describe something that we can understand for we have forgotten the beauty we once had before we arrived into this frail existence. The Lord uses this method to teach us what it was once like never to partake of the knowledge of good and evil, but rather partake of the fruit of a tree that would give us life. The first mistake we make in our translation of the event is to see only a physical life forever and not the life of more infinite understanding from a greater variety of fruit.

As a young man, I remember being explained that the fruit of the tree of knowledge of good and evil had fruit that contaminated their bodies and thus caused death. When one thinks of knowledge, how can carnal tradition believe such a concept. Knowledge implies something spiritual or something all must have selected or otherwise, why tell the story that only Adam and Eve chose knowledge of good and evil knowing they will die. We are taught that this is Adam’s sin and that Christ came to overcome this death in addition to our own sins.

If the fruit corrupts Adam and Eve, why are all affected by the same death unless the story is allegorical for our choice also to partake of this same knowledge of good and evil. If we imagine that we are Adam or Eve, the story perhaps reminds us of our choice to come to this earth and experience a world of good and evil and thus be tempted to sin even as did the children of Adam. The atonement of Adam’s partaking is the atonement of all of us partaking of the same spiritual choice before we were born. Because this life is of good and evil and lacks the greater knowledge, we continue to sin in many other ways. Thus Christ atones also four out individual sins if we repent and learn to partake of the Tree of Life. Keeping if from us in the garden is allegory for our own minds rejecting the greater knowledge. We are drawn only to the carnality of good and evil in the experience of mortality. We cannot see the greater knowledge. The expression *Adam’s sin* is atoned for all regardless of what we do during our life. It does not make sense for us to receive the result of someone else’s action. It is contrary to grammatical logic. We are punished for our own sins and not for Adams transgression.

The point of the story is to imagine we are as men and women like Adam and Eve. If so, then we allegorically make the same choices. Is it more accurately to understand that we once made the same choice in our pre-mortal life to come here to a world of good and evil in order to partake of its fruit? Were we thus driven out of that previous garden to suffer pain and eventually death that we might learn something that no other way could teach us? The Lord then keeps us from the Tree of Life or is this allegory for our own blindness in refusing to see things in any other form than black and white that we measure in terms of good and evil. Is it not the nature of man to do just this? If we could see sufficiently to partake of another knowledge more than in opposites, we might learn wisdom sufficiently to give us the life of faith. Even in our daily ways, we see only good and even. The world is evil and we cannot see any good in those burdened with less of an opportunity than we. We refuse compassion, longsuffering, and faith. We are constantly judging others in order to exalt ourselves.

It is most interesting that we tend to polarize in one of two camps. Both sides call the other evil as well as themselves good. We are in a prison of darkness because we refuse to partake of the Tree of Life. We choose the death of darkness because we fear it so much we have to create forms of denial in order to suppress it. This denial causes us to sin in order to symbolically overcome various forms of this denial. We have to see how close we can come to death symbolically in order to feel the exhilaration of living. We sin because of our one denial of death. We do not seem to be able to overcome as easily as we thought before partaking of mortality. The ever developing mind needs to constantly find ways to feel alive. Eventually we learn traditions that keep us in chains of blind obedience. These we assume protect us from sin, but we turn to idolatry, honor, and new doctrines to cover the same fear we learn from our youth. Tradition is like a bridle in our mouth. If anyone comes fourth with the truth and tries to speak of anything regarding the Tree of Life and something of greater meaning, we reject them. This is our spiritual death that brings the same terror as a physical death. We do not overcome our fear and continue in denial. The sin changes from moral incompetence to things of more intelligent justification through tradition. Then comes intellectual idealism that takes us back to the justification of moral ineptitude by condemning tradition. We continue this cycle and never learn the principles of the Tree of Life. We bring on our own destruction and we bring on our own revolutions never to see the light of day. It is like the old TV series, *The X Files—*the truth is out there, but at the end of every episode, the truth is never found. We only fantasize a solutions.

We entered a life of death and rejection and therefore fear the end in death and with it the fear and dismiss life. Earnest Becker, a Pulitzer Prize winner for his book *The Denial of Death* illustrates the aspects of denial that we are burdened with. He developed the concept from Atto Rank, a contemporary of Freud. Rank taught that religion had a basis for correcting our psychology of denial while Freud considered all things as mental mistakes for which clinical psychology and even some religions such as the Church of Scientology grew out of physical causes. You could correct these mistakes only through various forms of psychoanalysis. Group therapy serves a better method that allows each to see the denial of the other, the admittance of sin, and the method of overcoming. This agrees more with:

[D&C 59:12](https://www.lds.org/scriptures/dc-testament/dc/59.12?lang=eng#11)

But remember that on this, the Lord’s day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

A Mormon Leader for many years was commenting on testimonies of little children in a meeting. After the meeting, I referred to the above. He objected my interpretation and said that we should confess our sins in prayer because tradition does not like people confessing their sins in a testimony meeting. What then does it mean *confessing thy sins unto thy brethren*? His remark was in itself in denial. I say this because Becker concurred with Rank in such books as *Structure of Evil, Escape from Evil,* and other works trying to unify the Sciences of Man as a problem that comes from the inner self because of what he faces in life. Jesus Christ, tried to say, if we can overcome fear, the rewards are an endless life free of fear. Fear causes sin because of our own denial of death. If we can confess our fear it is like confessing our sin. If we can overcome fear with faith, perhaps we can reach the day when we can then partake of the Tree of Life having twelve different fruits of knowledge rather than simple black and white fruit as Adam partook knowledge of good and evil. Perhaps when we see the shades of grey in ourselves, without justification, we become more like Christ.

[Revelation 22:2](https://www.lds.org/scriptures/nt/rev/22.2?lang=eng#1)

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The Early Jews had a Tree of Life they developed from a candlestick out of Exodus

[Exodus 25:32-35](https://www.lds.org/scriptures/ot/ex/25.32?lang=eng#31)

And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candle.

Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

With three bowls and knops for each branch this represented a total of nine positions for fruit to be eaten. They added a center candle to make seven total. The total of ten adding the base traditionally corresponded to the Ten Commandments. Essentially Israel was to eventually partake of these principles. Defined over the years, they were *wisdom* and *understanding* for the top branch. *Justice* and *Mercy* were the second and *Glory* and *Will* *of God* the lower branch. In the center they added *Knowledge* on the top yielding three subjective principles; *beauty* in the center yielding three predicate principles in terms of right action; and *kingdom* at the bottom yielding three objectives. Mormon understanding defines intelligence as glory. This implies free will or individual choice in contrast to the Jews feminine Will of God in creation and the masculine Gory or Intelligence. Modern man should consider this.

The Jews also gave the nine positions numbers. The numbers and terms vary with different authorities, but the following are generally manifest:

1. Knowledge as obtained through equality or agreement.

2. Wisdom and Reason as a distinction of things.

3. Understanding and Intuition as seeing things in proportion.

This provided a masculine and feminine side with a harmonic of knowledge in the middle. Knowledge is the harmonic of wisdom and intuition. This is basically the subjective level of the mind or intellect. On the predicate or active level the masculine side gives us:

4. Justice as the judgment of thing while on the feminine side we have:

6. Mercy as the forgiving side. In the predicate middle we find:

5. Beauty and Faith as the harmonic of the predicate.

On the bottom or objective side is the masculine:

9. Intelligence or Will of the individual man.

On the feminine side is:

7. Will of God or creation. Both have been used by the Jews.

It is hard to determine the center from tradition, but I consider that both *intelligence* and *creation* are infinite concepts. I cannot think of a number that would define *infinity* better than eight:

8. Infinity

This gives us nine fruit or meanings to partake. The various terms stimulates the mind to fine tune meaning rather that falling prey to linear thinking of a dichotomy of good and evil.

[Revelation 22:2](https://www.lds.org/scriptures/nt/rev/22.2?lang=eng#1)

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

If revelation gives the ultimate as *twelve*, what would the additional tree branch at the bottom be? Tradition has already implied the subjective, predicative, and objective. I am the second generation to study this. The first in my family was my Mother. She gave me the masculine *priesthood* and feminine *brotherhood* for the base level. The numbers would naturally be:

11. Brotherhood

12. Priesthood

Ten is still missing. I would like to take the term *perfection* from Pythagoras, who leaned from the Egyptian priests that 10 meant perfection. There is no need to explain further other that another word that defines perfection is heaven. This refers to the Kingdom of Heaven at hand, defines the perfection of Christ, and measures our salvation to the degree in which we become perfect. Some Jewish authorities had *kingdom* for number 10, but could go no higher. I will use:

10. Kingdom of Heaven

We now have twelve manner of fruit. Each number defines the root of the meaning of the term. In *The Einstein Illusion,* a mathematical system was developed. Language and Hebrew terms are added out of respect for the Jews attempt to develop the Sephiroth or Tree of Life:

|  |  |  |  |
| --- | --- | --- | --- |
|  | Masculine | Harmonic | Feminine |
| Subjective of *Mind*  Math   Language  Hebrew | **2**. Wisdom, Reason, Logic  Distinction  Antonym  Chokinah | **1**. Knowledge, Unity  Equality  Synonym  Da’at | **3**. Intuitive Understanding  Proportion  Related  Binah |
| Predicative of *Heart*  Math  Language  Hebrew | **4**. Justice  Conservation  Usage  Geburah | **5**. Beauty, Faith, Love  Terms  Meaning  Tifereth | **6**. Mercy, Kindness  Measurement  Contrast  Chesed |
| Objective of *Body*  Physics  Grammar  Hebrew | **9**. Intelligence, Glory  *Symmetry to Electric*  Subject  Hod | **8**. Infinity, Foundation  Magnetic  Verb  Yeshod | **7**. Creation, Victory  Electric  Object  Netzach |
| Kingdom of Heaven  Spiritual  Physical  Hebrew | **12**. Priesthood  Justify  *Resurrection*  Koheniyn | **10**. Kingdom  Sacrifice  *Atonement*  Malkuth | **11**. Brotherhood  Forgive  *Exaltation*  Ah’va |

After combining Hebrew tradition with mathematics, physics, philosophy, Christianity, and grammatical logic, the above have evolved over the last thirty years in and attempt to give responsible meaning to the Tree of Life rather than something superstitious. Spiritual food cannot be the choice of a dichotomy. You cannot understand good or evil without relating all terms used in this tree. If you try to do so, you end up with a very narrow mind that thinks linearly rather than intelligently. In each case the lower number particularizes the next higher number and the higher number generalized the previous lower number as to meaning. All meaning is connected from word to word as it progresses in number. You cannot simply change the meaning of a term to justify ignorance or magic. Grammatical Logic works from the top branch down to the third either vertically or diagonally. Spiritual equilibrium works by harmonizing the left and the right branches. If this logic or equilibrium is avoided, the result will be a misunderstanding of *priesthood* and *brotherhood,* which in turn will distort the meaning of *kingdom* and of heaven.

Grammatical logic works on this wise: *Intelligence* receives the action of *justice* as justice agrees with *wisdom*. The same applies with any other vertical or branch diagonal. Equilibrium should be understood as unity, agreement, or harmonic and not compromise. Tradition comes from applying the improper meaning to each of the terms.

The Mormons are full of tradition inherited from the Protestants or manufactured since Brigham Young. Priesthood, for example has become a power to seal people into heaven, when it means to seal covenants made so the individual can be judged according to their covenant by Jesus Christ. To seal is to make the covenant binding as a witness. Another distortion came about by thinking the priesthood members have a direct avenue to God. The kingdom does not operate this way unless all members are truly brothers without pride, self-righteousness, or seeking for honor and position. Brotherhood means to esteem your brother as yourself. The tendency for a few to do all the talking and allowing the majority to hold their mouths illustrates the lust for honor and position. You have to give all an equal privilege to speak. When one speaks too long or more than once, fear of intimidation arises. Unless all agree as to one thing it is not of God. The Kingdom of Heaven does not exist without the harmony between the correct meaning of the priesthood and the correct meaning of brotherhood.

One can dismiss this as arbitrary, but think of it as a mental exercise in meaning and not a thing of cause and effect or elevating one above another. The goal is to modify the meanings from tradition until we get the original meaning intended. You soon learn that faith and love are not things of the mind, but actions of the heart or spirit. The tendency of a linear mind is to gradually change the meaning of terms in order to cover in denial their responsibility to the truth.

The italics under #9 *symmetrical to* has no word because physics has not discovered it as yet. They will not see it until modern physics relinquish the magic of relativity and turn back to symmetry of terms. Evolutionists need to look for intelligence as something outside of biological DNA. Popular authority is science concludes from linear thinking and will not want to see beyond their lust for the magic, strangeness, and godlessness.

The Kingdom of Heaven is like the moist soil that feeds the tree. If there is no water (Knowledge of the Lord) the tree dies and we wander in darkness.

The numbers 1,3,5,8, and 10 are perfect harmonics all lying in the center. The Jewish Tree of Life never discussed the subjective, predicate, or objective until I applied them from philosophy and language. I added the missing predicate, which philosophy was only intellectually trying. I essentially unified classical religion, philosophy, as well as music. It also made more sense with numbers having meaning according to the words on the branches.

The Jews only had seven branches in the early development that eventually worked into ten. The Jews later added another branch commemorating the invasion of the Maccabees when the Jews took control of Judea before Herod. It had no relationship to the Tree of Life in Revelation.

The numbers have even more significance in that the number defines the meaning of the associated word or words*.* It is too lengthy to illustrate here.

We should contemplate the following:

[Proverbs 11:30](https://www.lds.org/scriptures/ot/prov/11.30?lang=eng#29)

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

[Alma 32:40](https://www.lds.org/scriptures/bofm/alma/32.40?lang=eng#39)

And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

The above is sufficient to recognize the Tree of Life with correct living and avoiding the change of meaning to justify ignorance. Thus the Tree of Knowledge of Good and Evil becomes the fruit of the wicked that turn good into evil and evil into good by simply changing meaning.

[1 Nephi 8:24-28](https://www.lds.org/scriptures/bofm/1-ne/8.24-28?lang=eng#23)

And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed.

And I also cast my eyes round about, and beheld, on the other side of the river of water, a great and spacious building; and it stood as it were in the air, high above the earth.

And it was filled with people, both old and young, both male and female; and their manner of dress was exceedingly fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at and were partaking of the fruit.

And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost.

Mormon tradition will not like the interpretation that follows. In considering the rod of iron, the Mormons cling on to it because they are in *the mist of darkness*. It is similar to partaking of the tree of knowledge of good and evil—a narrow knowledge only from tradition. We cling on to something because we cannot see and not because we can. You can compare it to Daniel’s *kingdom of iron* and the beast with iron teeth. In other words it is strong tradition that the Mormon saint follows because they cannot see as clearly as they think they can.

After they partake of the Tree of Life, they will see, and because they can see, they *cast their eyes about as if they were ashamed.* Were they ashamed for having to cling on the iron rod, or where they ashamed of partaking the fruit of the Tree of Life? If they are looking about, it is because now they understand. When we come to understand correctly the first reaction is to be ashamed. How would one feel if they woke up from amnesia and realized they have done many dark things. They would be ashamed. The mind is never ashamed as long as it remains in darkness.

Nephi talks of *great and spacious building*, but the use of *great* does not suggest anything evil. The building is full of young and old, male and female and their dress was exceedingly fine. These are not terms used to describe evil individuals, but a narrow mind will do just this. When the vision uses the expression *stood as it where in the air, high above the earth,* it implies those of angels in a *large and spacious buildings* because there is plenty of room for more. *Attitude of mocking and pointing their fingers* seems to be the only negative expression. I do not think the Lord would use the word *attitude* with *mocking.* He would just say *mocking.* Attitude is given to soften or give an appearance of one meaning to hide another meaning so the one of good and evil will still remain, but the one understanding the *tree of life* will point their fingers in satisfaction when others partake. Attitude implies a laugh, but a laugh can also be a smile of joy. The Lord was using *attitude of mocking* to redirect the natural assumption of linear thinkers away from the truth. Prophecy often does just this.

I refuse to accept that anyone would laugh at another for being careful and cautious in their meaning or if they were righteous by carrying for the least in the kingdom. People mock Mormons for their pettishness of hanging onto a rod because they cannot see. *After they had tasted of the fruit they were ashamed, because of those that were scoffing at them* for hanging onto the iron rod*.* It is like scoffing at them because they saw that they were ashamed at being so blind? *And they fell away into forbidden paths and were lost* does not define someone after they partake of the Tree of Life, but someone, who leaves the rod and stumbles further into darkness. In this respect the rod is good for the blind that cannot see. Such would be the case with any Mormon who leaves tradition and falls by the wayside. What if the tradition is designed to keep the saints blind because if they could see they might corrupt heaven. At least the iron rod keeps them from wondering. I often scoff at those that are blind, but not at those who reason, have knowledge, intuition, judgment, faith, mercy, and love. I do not think anyone scoffs at these things. Scoffing is usually to those who are caught up in the magic of tradition. When a Mormon thinks that he is exalted, just because he is married in the temple, will bring scoffing from anyone, including wise Mormons. Wisdom will see that the covenant sealed by the priesthood is only the sign. The sureness of salvation comes only if one keeps all their covenants and is judged by Christ because of their great faith—meaning action and not superstitious belief. No one will scoff at this.

I have turned the prophesy around while the self-righteous justify themselves in hanging onto tradition blindly. When they finely do see and understand, will they not be ashamed of the darkness they were in? Thank God for an iron rod, but it will not save us any more than thinking only in terms of good and evil. We all know the carnal commandments of the Law of Moses, but we also should know that the law will not save us any more than following leaders blindly. Every Mormon knows that they cannot be saved in ignorance—another word for darkness.

According to LDS doctrine, we were intelligences before we came here and we had a choice to come. That choice was to partake of the forbidden fruit of mortality, for as soon as we came we partook of that knowledge of good and evil. Since birth and the experiences in life we think in only in two dimensions. In such a way the allegory of Eden is just this. Because we cannot remember, the story is given in physical terms that we can understand. We need to learn to rise to a much greater dimension of ten if not ultimately twelve. This is very hard in a polarized political world lacking oral discussion. Every modern media thinks and provides only two sides. They destroy any opportunity for a relational solution out of discussion—something Mormon lessons fail to provide where each can speak freely without scoffing. The Church and Media respond to the nature of man, so it is not their fault. It is our own dilemma of fear and the need to identify with one side of two opposites. We refuse to grammatically or harmonically. We curve-fit meaning to justify our denial. When man changes the meaning of the terms, the numbers remind us that the meanings are fixed and cannot be changed.

If we can accept that we were individual intelligences before we came to receive a moral body and suffer death that we may overcome fear, it gives meaning to life that the world wishes to deny.

There is a Message from Alma—an interpretation few would accept or see. It is about our first parents breaking the first commandments and partaking of the tree of knowledge. This tree gives understanding from a limited perspective. Alma might have suggested we all choose this tree in order to suffer death and die. Because of this we see things in contrast of good and evil. We then think temporally as in:

[Alma 12:31](https://www.lds.org/scriptures/bofm/alma/12.31?lang=eng#30)

Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

It seems that all men transgressed the first commandment buy accepting things temporal so as to become gods knowing good and evil and placing their lives in a state to act according to their pleasure. If this is not an allegory of the pre-existence, Alma was simply satisfying the self-righteous and hiding the truth until those with eyes that can see.

Avoiding the taste of prejudice and idolatry as well as many other bad fruits that have nothing to do with our temporal salvation. You have to look beyond the temporal into the allegory of the spiritual where eating represent choosing many fruits of righteousness. Instead, we attach prejudice to the color of one's skin and idolatry to something made of wood and stone, or even the honor of someone in leadership. This keeps it in the temporal world and something we can comprehend. To think that something Eve ate corrupted her body seems childish and overtly carnal. Perhaps God's commandment was to avoid temporal knowledge as a solution to all things. We chose temporal according to Alma. For this reason we walk in darkness.

So we choose a mortal existence perhaps because the experience will make a wise. We are warned that if we fail to overcome mortal fear with faith in certain principles correctly defined and the action to apply these principles, we will suffer a spiritual death that cannot be reversed—especially if we fail to listen to the voice within. We instead justify our mortal choices though a two dimensional logic—completely avoiding the predicate as has philosophy, science, and most of religion. The turn the predicate into magic void of responsibility. It is too easy to follow something simplistic because we can say only the wise will understand. We hang onto the iron rod because we do not want to see. When we finely see, we are ashamed.

The fear of life and death is a mortal problem. Whatever it takes we must overcome or continue or fears with faith or continue in darkness. Biology talks of survival of the fittest. If we would learn to apply this to evolution of our intelligence, we might just begin to see principles like patience, longsuffering, kindness, and love unfeigned. In this we overcome and mortal life and make our choice a reward.