

March 2025 COJ Retreat - Lecture 1

Christ Consciousness and the Cohort

Introduction

So you're all very, very welcome guys. What I would like to do is put the entire retreat for the next three days, with God's help, under the protection of Christ consciousness.

There's a beautiful old ancient Irish hymn that I say—I sing it every Sunday before I read the gospel at mass because it puts me in a state of consciousness. And since the topic of our retreat is Christ consciousness, I want to sing it in Gaelic for you. Basically it says, "Lord Jesus cleanse my heart, make my thoughts clear and the words of my mouth."

[Music played]

We'll have seven lectures over the course of the next three days, with God's help, all on the theme of Christ consciousness. For the first lecture tonight, I want to focus on Christ consciousness and the cohort. I think you all got handouts, so you'll be able to see the kind of progress.

Dreams and Visions

I've been recording my dreams since 1979. At some stage, I began seeding my dreams. It's a Jungian technique where before you go to sleep at night, you drop a thought into your consciousness and say, "I'd like some input. I would like my dreams to address a particular kind of issue." Then presume that the dreams of the night will be symbolic representations of the question that you formulated for yourself.

I've been seeding my dreams for maybe 30 years at this stage, and I've gotten a lot of one-liners and quotes. The vast bulk of the homilies that I do on Sundays are the result of stuff that comes to me in dreams.

For me, dreams and visions are the same thing. In the Hebrew scriptures, they're synonyms. A dream is a vision you're having when you're asleep, and a vision is a dream you're having when you're awake. Basically, in the spiritual mystical literature, dreams and visions are the same thing. They just come in different states of consciousness.

My dream life and my vision life are the source of any books I've written and all of the homilies and lectures I've given.

Christ Consciousness Defined

About 3 years ago, I wanted to know—I wanted a pithy definition of Christ consciousness. So before I went to sleep at night, I dropped that intention: "Give me a pithy articulation of what Christ consciousness means."

I woke up about 4:00 in the morning, and in my mind I heard: "Christ consciousness is the permanent awareness of the inner divinity of all beings."

So we can go home now. That's the gist—that's the whole thing. Christ consciousness is the permanent awareness of the inner divinity of all beings. God willing, we'll spend the next three days together just teasing that apart, exploring what that means in practicality.

The word "Christ" or the phrase "Christ consciousness" is a phrase that Christians use for that particular kind of state of consciousness. Other synonyms for it would be things like enlightenment. Some religious traditions will call it enlightenment. Some will call it discovering your Buddha nature. Some will call it self-realization. The Tao Te Ching will call it the Tao or the Way. Many great spiritual traditions have come across this concept and give it different names, but basically when you dig into it, they're all approaching the same thing.

The concept of Christ consciousness refers to a state of spiritual awareness that embodies divine qualities like compassion, enlightenment, and union with God. It's about managing to access an enlightened state where you have a more universal perspective on life.

Levels of Consciousness

We had a great discussion at lunch—Dina and Chris and myself, and Pat and Dale were at the table. We had a great discussion about this notion of deeper states of consciousness and that we need to learn how to surf. We live in a very dense three-dimensional level of consciousness, but there are many levels above that.

There's our etheric bodies which are vibrating at a higher frequency. The astral body vibrates still higher and it's the place we access when we're dreaming. When you're dreaming, you've outdistanced space and time. The scientific model is based on four kinds of areas: space, time, energy, and matter. But when you're dreaming at night, there is neither space nor time.

I've had dreams where I've been 6,000 miles to the east speaking with my grandfather who died 70 years ago. So I've gone 6,000 miles to the east and 70 years back in time, and I'm talking to my grandfather. There has been no space or time.

When you learn how to dream lucidly, one of the tests of lucid dreaming—if you become aware in a dream, "I think I'm dreaming and I know that I'm dreaming"—how do I test this? A simple test is to put your hand against a solid object in your dream and push. If your hand goes through it, you're dreaming. If your hand doesn't go through it, you're not dreaming.

And what happens? Matter disappears. So when you're in the dream state, there's neither space, time, nor matter. All you're left with is some form of energy.

Christ consciousness then is about learning to surf the various dimensions until you manage to surpass space, time, and matter. You're dealing with a totally different kind of energy—the energy that we would call Christ consciousness.

Namaste and Divine Recognition

The Hindus had a great notion for this. The Hindu rishis 10,000 years ago came up with this beautiful phrase called "namaste." Namaste literally means "the divine in me recognizes and honors the divine in you."

If you tease this apart, what is it actually saying? It is literally God greeting God.

There's this beautiful story in Luke's gospel in chapter 2 where Mary, who is newly pregnant, is going to visit her cousin Elizabeth. Elizabeth is way beyond menopause, but she's conceived a child and she's 6 months

pregnant. When the two women meet, there's this extraordinary exchange between them. For me, it's like the Christian namaste—they greet each other because they both recognize the divine in the other.

Elizabeth says, "Who am I that the mother of my God should visit me?" She's aware of what Mary is carrying in her womb, the Christ child. But Mary is aware of John the Baptist whom Elizabeth is carrying in her womb. Mary's inner divinity recognizes the inner divinity of Elizabeth. And it's not just the children they're carrying, but each of them themselves is a divine being. Mary is recognizing the divinity of Elizabeth. Elizabeth is recognizing the divinity of Mary, and the two babies in utero are recognizing the divinity in each other. I call that the Christian namaste.

Namaste for me is a really powerful prayer. It basically is God greeting God. It is God in disguise acknowledging and recognizing God in disguise. Everybody here—and it's not just the people—it is everything that exists on the planet. There is nothing which is not God. Everything that exists is an outpouring and manifestation of the divine.

There is a dream dreaming us, and the dreamer is God, and we are denizens in God's dream. I like to say sometimes that life is a dream that the ego is having, and the ego is a dream that the soul is having, and the soul is a dream that spirit is having, and spirit is a dream that God is having. Basically, there are just nested dreams, and we're at various levels of the dream. The trick about coming awake is to learn how to ascend through that hierarchy of dreaming until finally you merge with source itself. And that's the final namaste.

One of the images that came to me when I was thinking about this retreat was that the namaste is like identical twins separated at incarnation now meeting and knowing each other through what I would call psychic soul sensing. Imagine twin kids separated at birth and meeting each other—there's this instant psychic soul sensing recognition. That's what happens when you say namaste, when you're recognizing the divine, the Christ consciousness in another person.

The Journey of Devolution

The difficulty for us is that in our journey of devolution—and I'll talk much more about this in the days ahead, God willing—I will repeat some things several times because the essence of learning, I believe, is twofold: repetition and feedback. Without feedback, we don't learn.

If you go into an English pub and you're throwing darts at a dart board, and I were to hang a sheet in the middle of the room and ask you to throw the darts over the sheet at the board which you can't see, you're not getting any feedback. You have no idea where your dart is landing. So feedback is essential in order to learn something, and repetition. I will do that in the course of this retreat—feedback and repetition—so that we cover the ground.

Now in this journey of devolution, we all start as an idea in God's soul. And then we devolve down through the various dimensions until finally we have abandoned our inner divinity and we find ourselves in these dense three-dimensional space suits. We undergo four limitations when we agree to incarnation in this 3D reality:

1. We forfeit our cosmic selves for these little—in my case—150 lb space suit. That's the first limitation.
2. The second one is that we have to forfeit our cosmic intelligence for this little three-pound mass of wetware that we carry between our ears.
3. The third thing is that since this is so small, it cannot grok the entire gestalt of our experiences. So we have to break up our experiences into bite-sized pieces and process them sequentially, giving rise to

the illusion of time. Time is an illusion of three-dimensional reality.

4. And then fourthly, we have amnesia for who we are, where we came from, and what our mission is.

And now we're operating in these dense space suits. The journey and the target is to remember more and more until finally we ascend over several lifetimes—perhaps, or if you're really lucky, in a single lifetime—to get to the place where you recognize and you can literally say to an oak tree and to a kitty cat and a bunny rabbit: "The divine in me recognizes and honors the divine in you. You're God as a cat, you're God as an oak tree, and I'm God as Seán O'Laoire."

Section 1: The Mystical Science of Naming

In your handouts, the first section I called "The Mystical Science of Naming." I believe that in some ways, ancient peoples were much closer to truth than modern science and monotheistic religions, because ancient peoples recognized the divinity of nature itself, including Pachamama. We give it a name, Pachamama or Gaia.

Sun worshippers and moon worshippers—there was a point to what they were doing. They weren't just these crazy people who thought the sun was divine or god was divine. There's a much deeper level to that because in their study of astronomy and astrology, they were meeting very deep realities.

Astronomy is the study of the cosmos spelled with a C, which is the physical universe. And astrology is the study of the metaphysical universe. The Greeks spelled that with a K: KOSMOS. For the Greeks, the cosmos with a C was the physical universe, and cosmos with a K was the metaphysical, of which the physical was simply a printout. Deep astrology is the study of the metaphysical universe of which the physical universe itself is simply a hard copy.

These ancient peoples understood that, and we regard them as just simple pagans who had no complex scientific model or were polytheists who didn't realize there was only one god. The interesting thing is that the sun and the moon exert extraordinary influences on us, not just physiologically but psychologically and spiritually as well.

It's a fact that there is more information beamed onto planet earth in five minutes of sunshine than is contained in all the libraries and all the archives of the planet right now. There's more data given to us by five minutes of sunshine than all the data in all our libraries and all our archives. I believe that's why evolution happens on planet earth—the beings on planet earth are constantly being upgraded by information which is beamed at us through solar energy.

These ancient peoples who were sun worshippers—they weren't just simply worshiping something they didn't understand. They weren't just these polytheistic morons who were delving into mythology. They were people who had a deep recognition of the metaphysical, where we're focused totally on the physical.

With religion, unfortunately, came the subjugation of nature, and with science came the near extinction of nature.

[Requests audience to check that cell phones are off for noise level and EMF radiation]

In the very first verse of the Hebrew scriptures, the book of Genesis, God allegedly gives humanity control over nature. The word that's used in Hebrew is "rada." I give you rada over nature. Now rada has three very different meanings in Hebrew:

- It can mean to have dominion over.
- It can mean to exploit.
- It can mean to be responsible for.

So it has three very different meanings: to control, to exploit, or to be responsible for. And guess which one we took? We've been exploiting it and controlling it ever since.

Again and again, we're destroying nature. I don't know how many of you are aware of the chemtrail phenomenon, where they're somehow trying to deny sunlight to the planet, which is a totally crazy notion. If data are being beamed onto us by the sun, and our evolutionary trajectory can proceed, why would you cut us off from that source? When you do that, you're denying chlorophyll, which is the origin of all life on the planet. All plants need chlorophyll, and the herbivores need plants, and the carnivores need herbivores, and the omnivores need carnivores. So, you're cutting off the life cycle. Again and again, in our chutzpah, we're trying to control and spoil nature. The ancient peoples didn't do that.

The True Meaning of Naming

You have the notion of domesticating animals. At one stage, all animals were wild, and then we began domesticating them in various ways and naming them. There's something really important here.

God told Adam that he should name the animals, but we misunderstand what naming is. We think that naming is calling the dog Fido or the cat Suki or whatever. Naming is not that. Naming is having a deep personal understanding of the essence of the one with whom you're in contact. To name somebody is to have a deep relationship with the essence of the other. It's not hanging an identity tag on a cow's ear.

It's interesting to me that in the West, farmers have a herd of 100 cows with numbers stapled on their ears. They have no idea of the individual cows except the numbers. I lived in Kenya for 14 years, and the Kipsigis people and the Masai people had individual names for every single one of their cattle. They knew every one of the cattle by name.

This notion of naming—we don't understand what naming is about. It's not about an identity tag. In fact, I believe—I got this in a dream at one stage—that the last thing that grandmother god whispers to us when a soul is ready to parachute into human incarnation, the last thing that grandmother god whispers in your ear is your secret sacred name. And it's not Seán or Mara or Michael or whatever. It's not a name like that. It's the music of your soul.

When you understand and you recognize your real name, the music of your soul, then you understand what your mission is. Part of the journey into spirituality is to try to remember who you are—not just the name given you when somebody poured water over your head, but what was the name that grandmother god whispered in your ear when you volunteered to come down here and you winged your way into incarnation.

Naming is really important. That's the reason why in the book of Exodus, when Moses has an encounter at the burning bush and a voice says to him, "I want you to go back into Egypt and set my people free. Tell them your God has come back to set you free." This God had been missing in action for 430 years since the Israelites were enslaved in Egypt allegedly.

Moses says, "Which God are you? If I go back and say to the people, 'Your God sent me back to tell you you're to be set free,' and they say to me, 'Which God are you talking about?' what will I tell them?"

And God says in Hebrew—which is always mistranslated, you always hear it translated as "I am who I am"—there is no present tense of the verb "to be" in Hebrew. You can't say "I am" in Hebrew. You have to get around it by a device called predication without a verb. We have the same thing in some of the Kalenjin languages.

If I want to say in Hebrew, "I am the king," what I say is "ani Hamelek," but there's no present tense of the verb "to be." There's a present tense of all the other verbs in the language, and there are all the other tenses of the verb "to be," but there's no present tense of the verb "to be" in Hebrew. In other words, you can't make God a static reality.

So what God actually said was, "I will be who I will be." He uses a future tense. In other words, God says, "I will show up in whatever way I choose to show up. You can't make a picture of me or ground me in a particular kind of reality. 'Oh, I understand this God right now.' God is a shape-shifter par excellence. God will show up in whatever way he chooses to show up in any particular circumstance."

We've gone from naming species—they're cows or ants or antelopes or whatever. When you go from naming a species to naming an individual within the species, then you've gone from "othering" to "brothering." Now you're in a personal relationship with an individual member of the species that you're in contact with.

So having a name for a pet, for instance—you've got a totally different relationship in the West with your cat or your dog than you have with the cows in the fields because you know the name of it. And the name is not just the tag that you hung on the particular cat or dog, but you've got this deep relationship. You know the essence, the character of this particular animal, and that's what you're resonating with.

Section 2: The Soul Pod

I believe that we all come into life—we make what I call pre-conception contracts. That group of souls migrate from lifetime to lifetime with each other. We're like a Shakespearean troupe that this year puts on Hamlet, next year puts on A Midsummer Night's Dream, next year puts on MacBeth.

I believe we come in as soul pods. We're like a Shakespearean troupe that moves from village to village putting on a play, and then next year we put on a different play. It's the same group of players, but we're playing totally different roles, and that's what happens in incarnation. Each incarnation is the same soul pod coming together.

We'll play different roles with different genders, different abilities, different IQ levels, different socioeconomic status, whatever. These are incidental to the incarnation. But you're going to recognize your tribe no matter how late in life you meet them. You might be 40 years of age before you meet somebody that you recognize as part of your pod—"There's something about this person. This is not our first rodeo together." I call that the soul pod.

Now, there was a very special soul pod that came in 2,000 years ago, I believe. According to the apocryphal gospel of Philip, it says there were three who always walked with the Lord, and all three were called Mary:

- There was Mary, his mother
- And then there's a mix-up in the text. There was Mary—it's either his sister or Mary's sister. So it's either Jesus's sister, Mary's sister, or Jesus's aunt.

- And Mary of Magdala.

So there were three who always walked with the Lord according to the gospel of Philip, and they're all called Mary: Mary his mother, Mary his companion (Mary of Magdala), and then the other Mary who was either a sister of his mother (and therefore his aunt) or his sister. It's not clear from the text.

I think that was a core part of the soul pod. And then there was Jesus, and then there were two Johns: John the Beloved, who we think then took Mary, the mother of Jesus, into his care when Jesus had been crucified; and John the Baptist, who was the first cousin of Jesus. So that's part of the soul pod.

And then there's the 12 disciples who came in around the same time. Even Judas is part of that soul pod because I think we draw from both a soul pod and what I call a shadow pod—people who are going to test us. We're all going to have people in our lives who really test us, and they're important because weeders are as important as fertilizers in your life.

If we only had fertilizers in our lives, we'd all become narcissists. If we only had weeders in our lives, we'd have no self-esteem. So, there's always going to be a mixture of weeders and fertilizers in our lives to make sure that we grow. Judas is part of this group.

Now, there are concentric rings. It's like you drop a rock in a pool of water and the ripples spread out, and no matter how irregular the perimeter of the pool is, the ripples will reach every single part of the perimeter at some stage. So in some senses, every single one of us is part of an extended soul pod with Jesus at the core of it. And this becomes really important for the understanding of Christ consciousness. All of us are part of this soul pod. We've come in at different stages.

Section 3: Good Cop, Bad Cop

There's this naive notion in some spiritual circles that some souls volunteer to be bad guys so that others of us could learn to be good guys. So you get this notion, for instance, that Herod and Pilate and Judas and Hitler were actually good guys who said, "Sign me up for the hard parts so that other people could learn the good parts."

For me, that's total rubbish. I do not believe that Herod or Pilate or Judas or Hitler were good guys, and they were not necessary guys who volunteered to be villains in order to stretch the rest of us to achieve God's plans. I do not believe that for a minute.

They are simply characters. They are simply like the rest of us—players acting in accordance with their own level of spiritual development and thus creating a specific timeline that we call history. They didn't sign up to be bad guys out of the goodness of their heart. They came in where they were at in their spiritual evolution and they acted from that place, like every single one of us acts from the place in which we incarnated on the basis of previous incarnations and the spiritual growth that we accomplished during that time.

Did Jesus Choose to Be Crucified?

Did Jesus come to be crucified? Did Jesus choose or come to be crucified? I believe he absolutely did not. He came on a mission, and it was his extraordinary spiritual intelligence that directed him in every situation to make the necessary loving choices dedicated to the final outcome of the enlightenment of all beings.

He did not choose crucifixion. He came in at a period of human history knowing that, given the place he parachuted into and the times into which he parachuted, as a public figure advocating a totally different kind of

spirituality, he was likely to run into trouble with the religious figures and the secular forces of Roman occupation at the time. And if he got into trouble, there was a good likelihood that crucifixion would be the last act of the drama.

But he did not come in and say, "Sign me up for crucifixion." He came in for a very different mission. Unfortunately, given the time he came and the place in which he came, it almost became inevitable that that would be the end. But this was not the purpose.

Jesus could have lived to be the age of 80 like the Buddha did. Jesus could have been a grandfather dandling his granddaughter on his knee, and he would have been no less effective than he was the way he died, because it was the way he lived and the way he died that was the icon for us to follow.

I believe that within the game of life, each one of us agrees to particular kinds of constraints—the constraints of incarnation—and some people come in as bodhisattvas, like a Jesus figure. The bodhisattva, according to Buddhism, is the person who's worked off all their own personal karma. There is no need for them to come back again. There's nothing more they can learn from incarnating on planet earth.

Maybe they'll incarnate in a five-dimensional reality or a nine-dimensional reality, but they've learned everything they can learn from being three-dimensional beings. But they see the state of our world and they volunteer: "Send me, I'll come back," in order to wake up the rest of us. The bodhisattva is the soul who doesn't need to be in 3D anymore but has volunteered to come back to help everybody else. That's the Jesus figure. Jesus is a bodhisattva figure, to use Buddhist language.

I believe that Pilate and Judas were not programmed into this, and they weren't even necessary for Jesus to fulfill his mission. They simply experienced their own trajectory. They are souls like you and I who came in with their previous level of spiritual evolution and were dropped into a particular phase of human history. They act out from what they're able to do. They make their own choices, and the choices impact everybody else, but they did not volunteer for this. This naive notion that Pilate and Judas were necessary and that Jesus chose to have them in order to fulfill his mission—for me, that's mishigas.

Section 4: Parallel Timelines

I do not believe that there is any such thing as a predetermined inevitable future—only probable futures and possible futures. I believe that other timelines exist in which one or many or all of the players made different decisions. There's a multiplicity of timelines, and you can experience alternative timelines by entering into higher states of consciousness.

This is what happens to you when you're dreaming at night. I think there's a cross-fertilization of timelines that are happening, and so you'll sometimes experience yourself in a house and say, "I was in my own home," but it's not like any home you ever lived in this incarnation. You're having encounters with people you've never met in this incarnation and places you've never been in this incarnation.

What's happening, for me, is that these timelines are cross-fertilizing. It's like parallel processing to speed up the evolutionary trajectory of your soul. You can access these timelines, I believe, in your dreams, in your visions, and in your imagination.

I differentiate between imagination and fantasy. Fantasy is the ability to make up stuff that's not real. Imagination is the ability to volitionally shift your state of consciousness, enter into different dimensions, interact with different entities and different energies, learn from them, bring it back, and cross-fertilize it with

your waking state. Imagination is the greatest talent of a scientist, of a prophet, and of an artist, and of little children up to about the age of seven or eight until we educate them.

Past Lives and Timelines

I believe what we call past lives may well be alternative current parallel timelines. The fact is, I think there is only the now—time is an illusion in some senses.

Several years ago, somebody gave me a gift of a CD player that I could plug into my computer. I put it in, and the icon popped up, and there was a music video with 13 tracks on it. There was a button. I hit the button and it plays them in order: 1, 2, 3, 4, 5, 6, 7. I went through the entire thing, and then I saw another button. It said "shuffle." I hit the shuffle button and now it played them in a random order.

Then there was a third button that said "put your own order on it." Being a mathematician, I decided I wanted to play all of the prime numbers first—2, 3, 5, 7, 11, and 13—and then the even numbers—4, 6, 8, 12—and then number 1, and that's the order in which I played them.

Finally, I said, "What would happen if I could play all 13 tracks simultaneously? What would it sound like?" Obviously to my 3D ear, it would be utter cacophony. But I realized if I were operating at a 5D or a 6D level, this would be absolute synchrony. I would be able to process all of them together as if they were simply different musical instruments in an orchestra rather than clashing with each other. They'd be this extraordinary orchestral symphony.

In some senses, these timelines that we experience are literally different tracks on the same CD. The question is: can I get into that level of consciousness where they don't result in cacophony but rather in symphony?

I believe that we have seven different timelines: two times in the past, two times in the present, and three times in the future.

The two past times are:

1. The actual past—what really happened and has influenced who we are. We're victims of that in some sense.
2. The historical past—what the winners wrote down about the past, and we're victims of that as well.

We're hugely influenced by what actually happened, but we don't know of it, and then what we're told happened in the history books. We're influenced by both.

Then there are two versions of the present:

1. What's actually happening in our world right now, and we're hugely influenced by it.
2. The propaganda telling us what's happening in the world right now, and they can be radically different, and we're hugely influenced by that.

Then allegedly there are three versions of the future:

1. The inevitable fated outcome over which we have no control. I totally reject that model. I do not believe that actually exists. But a lot of people believe we're stuck, that we have no control over it, that we're going to hell in a handbasket.
2. The probable future, which is likely to happen if we don't change what we're doing.
3. The possible future, which can happen if we do change what we're doing.

The function of the prophet is not to foretell the future. It is to forestall the future. The job of the prophet is not to predict the future; it is to prevent the future. Because the prophet sees very clearly the probable future given our present behavior. And the prophet is constantly trying to call us back into alignment with the covenant of God to create an alternative possible future. That's the job of all the prophets—not to predict but to protect us against it.

God's Agenda and Our Mission

God then, I believe, only has one agenda, and that is: all souls finally align with love. I don't believe God plays partisan politics in any way, whether it's in a ball game, a boxing match, or in cultural affairs. God's only interest is eventually—I want all of my children to realize that the only thing that exists is love. There is only God and there is only love. Everything that exists is literally God in drag. Literally everything that exists is God in drag. And when we wake up to that, we can say namaste, and then things will begin to change.

Section 5: Free Will and Freedom

So let me say something a little bit more about free will and freedom—section five. I gave the example of ball games and the fact that you can choose to play any ball game you want, but once you choose the ball game, you agree to abide by the rules, and the rules are radically different from ball game to ball game. The costumes are different. The same hymns are different. The rules are different. The numbers of players are different. The size of the ball is different. Everything is different. But you freely chose a particular game. But once you chose it, you agree, "Okay, I abide by the rules of this game."

So now we find ourselves in a game called Lila—the game of creation according to Hinduism, the game of 3D reality. And we agreed freely to come down here. We volunteered for this level of reality. And there are particular rules that we engage with. And part of the rules is that we're operating with this tiny little three-pound mass of wet-ware that we carry between our ears in order to try to grok the entire gestalt.

Now, as you well know at this stage, if you attempt to play a game of chess against a computer, you're going to be outclassed immediately because a computer can calculate trillions of possible outcomes of the board as it exists right now. At any stage, the human player has a very limited number of moves that can be made given the particular pieces. A knight can only move in a particular fashion. A pawn can only move in a particular fashion. A king can only go one space at a time. A knight can jump. A castle can only go in straight lines. A bishop can only go diagonally. And so there are constraints on how you can move.

But the computer can foretell for trillions of moves out what the likely outcomes of what you're doing right now are. But we're stuck. And so that's the problem with free will right now—that we, as human players, have a tiny little laptop, and the universe is this extraordinary machine that can predict with infinite numbers of possibilities what you could do a hundred moves down the road and already beat you before you begin. And so we're engaged in a game of chess and we're playing against the machine. And the machine is ahead. We have these extraordinary limitations. But we volunteered to be in here anyway.

Free Will and Freedom in the Game of Life

When we parachute in, we realize we're making a choice for a particular kind of game. There is total free will, and I'll get to free will later. We have total free will coming in here. Once we're here, we have limitations, but we freely chose to come.

Let me use an example right now. If you want to get into sports, and you're looking at whether you should play soccer or baseball or basketball or an Irish game called hurling, you have to decide. Well, there are totally different rules. If you play NFL football, the ball is going to have a particular shape. If you're playing baseball, it's a totally different kind of ball. There are totally different rules.

If you play soccer, only one person in the team can handle the ball—the goalkeeper. If you decide to play American football, you can tackle somebody, knock them to the ground. Try that in soccer or baseball, and you'll get taken off the field.

So you decide which game you want to play. But once you decide on the game, you have to abide by the rules of that particular game. And the rules of each game are different. The rules of three-dimensional reality—we know what they are before we come. We have total free will about our choice of game. But when we come in, we're then subject to what all the other players in this particular game are doing.

Some of us feel like we don't have free will. We do have free will. We've chosen the game, but we've chosen to abide by the rules of the game. So it's not that we lack free will—we're here by choice.

That's the difference for me between free will and freedom. Free will is the ability to do as I please. Freedom is the ability to do as pleases God. There's a huge difference. The trajectory of incarnation is to learn to move from free will to freedom—to make all choices out of love.

When we parachute into this game, all of the participants in the game interact with each other. The participants and the forces put stresses on any individual person, so that when we're making our choices, they don't appear to be free. They're free because we've chosen the game, but everybody else in the game is making choices that affect the possibilities of choices you're making.

For instance, the participants in our game in 3D dimensional reality—they're human, they're animal, they're sentient beings, they're even viruses. Viruses have an effect on the choices we're going to make in these particular lifetimes. And there are forces that we have to contend with. Some of them are off-planetary forces and some of them are on-planetary forces.

On the planet, we're dealing with rain and snow and wind and hurricanes and tsunamis and earthquakes—these forces are impacting the choices we're able to make. And then there are off-planetary influences like lunar activity, solar activity, galactic activity, cosmic activity. All of these have an effect on us.

I spent a year in London at one stage, and I decided to study astrology for a year just for the fun of it, to see what it was like. The textbook they used—I still remember on the fly leaf of the textbook, it said: "You are not who you are because you were born when you were born. Rather, you were born when you were born because you were meant to be who you are."

So, it's not that I was born in Cork at 1:00 p.m. on the 8th of October, 1946, in a hospital, and my fate is sealed right now. It's that I chose to come into planet earth at that stage in that place because I had a particular mission that I had signed up for.

For me, astrology properly understood is not that we're victims of what the stars and the suns and the moons are doing, but rather that the intelligence of the cosmos has conspired to create a signal that says, "Okay, here's your mission this time around."

The Three-Level Mission

And we volunteered to come here, I believe, and we have—there are three levels to the mission. The first level of mission is to wake myself up to Christ consciousness. To wake myself up to realization that I too am a holographic fractal of source. I'm a bite-sized piece of God.

And then to look around me and to offer namaste to every one of my brothers and sisters and say to you, "You are a holographic fractal of God." And so we have to help each other to wake up to Christ consciousness.

And then we're going to find our tribe, however we find them and however late in life we find them. And we're going to recognize the people in our tribe. Recognize people who are dedicated to coming awake. And then we can offer namaste to each other culturally and create groups that act as leaven so that finally we can raise the entire culture to Christ consciousness.

Namaste, my brothers and sisters.

Q&A Session

Let's open it up to Q&A. I've been asked to repeat all the questions for the tape to make sure that they're heard.

Question 1: Why would we choose to be in one situation where you're well off, well cared for, and happy, versus another situation where there's terrible suffering happening?

That's a great question. Here are some of the responses to it:

The first response is that there's a huge difference between pain and suffering. The Buddha said famously one time: "Pain is inevitable, suffering is optional." So pain is the price of incarnation. We choose to come into a world in which there are volcanoes and suffering and aging and death and warfare, but the suffering comes from the stories we tell about the pain we're experiencing. So there's a huge difference between pain and suffering.

In my office in Los Altos for many years where I was doing clinical psychology, I was threatening to put up a notice on my door that would say "Change the bloody story" because week after week after week a client would come in and it's the same story. I'm saying as long as you're telling yourself the same story, you're going to have the same problems. Change the story already. And so it's the interpretations we foist on the pain we're experiencing. So that's the first answer.

The second answer is without suffering we would never learn to develop compassion. If there were no suffering in the world, there would be no compassion available. Each of us would be self-engrossed narcissists. If everything was hunky dory and there was no suffering either internally or that we witness outside, we would not develop compassion. So it's very important to develop compassion.

The third thing is that given that we're eternal beings signing up for a very tiny little slice of time in which we experience vicissitudes of various kinds, that's a tiny way of testing ourselves because each of us needs to experience a situation in which we can learn to love in all circumstances.

So if in one incarnation I've been born into a millionaire family with great health and all the benefits of that, how can I learn to love in that circumstance? I can and I need to, but it'll be one kind of loving. If I decide to be born

into a handicapped body, a Down syndrome's little child, what am I learning about love in that instance? I'm learning something very different from that. And I need to learn that.

What do I learn if I decide I want to be born as a slave girl in the 13th century in North Africa? How am I going to learn to love from that? And I do learn to love from that. And so until I've managed to taste the various ways of being human and learning how to love in each version of that, I haven't graduated from earth school. And so the pain and the suffering is not the downside of life. It's the lesson side of life important for all of us.

Question 2: Was it necessary for Jesus to die the way he did in order to offer salvation or Christ consciousness, or was he doing this for the rest of us?

I do not believe, as I said, that Jesus signed up to be crucified. I believe he signed up to initiate a Christ consciousness movement or an enlightened movement into the world. And I think that the same character whom we know as Jesus of Nazareth was also the Buddha 550 years before that. That the same soul incarnated 550 years before his Jewish incarnation in the Indian subcontinent and appeared as the Buddha.

I think that there have been several times throughout human history when this extraordinary soul has incarnated, and each time it's a different culture and it's a different milieu and there's a different cohort group, or at least they're in a different situation, different culture, but the objective is the same: it is to move the stuck wheels of human evolution to move from our 3D identification into the Christ consciousness movement.

Would we have Eucharist now, would there be bread with the cross carved on it? It's very important that we learn how to reinterpret all of the metaphors and all of the archetypes. An archetype comes from the fourth level of the body. So you start with the gross body, then the etheric body, then the astral body, and then the mental body. And the mental body is the place of archetypes, and the archetypes are the ideal forms. So Plato talked about the archetypes.

The archetypes then—when I think of the archetype of the cross, and I'll actually do one lecture on this later in this week. When I think about the cross, I think basically about two versions of the cross. So here's the cross with a vertical arm and a horizontal arm. So allegedly it's an instrument of torture where Jesus was crucified. And indeed it was that historically, it was that.

But for me what it represents is this: the vertical arm of the cross represents the connection between the transcendence of God and the immanence of God. God in his utter ineffability and God in her immanence that can be experienced. So the vertical arm represents that connection, and the horizontal arm of the cross represents what Native American Indian tradition would call "all my relations." Everything that exists in the cosmos is my relation.

And the intersection point is this blink of individual consciousness that I call Seán and you call Kim. And so in some senses we are the intersection of where the transcendence of God and immanence of God meet creation in all ways. So that's one meaning of the cross.

There's a second meaning of cross. And there are many more that I'll talk about later in the week. But the second one for me I call it the cross of resurrection. The disciples of Jesus Christ after the resurrection had a big problem trying to explain to people that Jesus really rose from the dead. How can we persuade you that he did?

So they got two problems. The first problem is that they're trying to persuade them it was the very same Jesus we met before he died and after he died. He ate bread, he ate a piece of fish, he came back, he ate with us, we put our hands into the nail marks and our fingers into his side—it was really the same Jesus. But on the

other hand there was something totally different about him. He was able to pass through walls, he was able to appear and disappear. So there's both this transcendent and immanent aspect to Jesus.

So I call that the cross of resurrection. There's the below/above—there's something transformed about him—and there's the before/after which is the horizontal arm of the cross: before he died and after he rose from the dead. So now you've got two versions of the cross right there.

So the importance about archetypes and metaphors is that depending on the state of consciousness with which you exegete them, you're getting totally different messages. And this is why Jesus will constantly speak in parables to his audiences because there are three kinds of listeners to what Jesus is saying.

There are those who are unpacking what he says literally. There are those who are unpacking what he says symbolically, and there are those who are unpacking what he says mystically. So who are they?

The literalists are those who are processing with their left brain rationality. So when Jesus says it's harder for a camel to go through the eye of a needle than for a rich man to get to heaven, the left brain says this is crazy talk. So literalism will not get his message.

The symbolist is going to try to go to the right part of the brain and say this is symbolic language. So I'm going to go into my creativity here and try to unpack it in a creative fashion.

But the mystic is going to go out of the brain completely and unpack it at the level of the heart and the soul. So the mystic is hearing this same parable at a soul level and a heart level where the symbolist is hearing it in the right brain. The literalist is hearing it in the left brain. And there are three totally different messages apparently. But there's only one message. It's only a question of who's exegeting it, who's interpreting the message.

So when you take any great metaphor or any great archetype like the cross—and as I say I'll talk more about it throughout the week—it depends then on what mind are you in? Are you left brain? Are you right brain? Are you outside your brain in your heart space and in your soul self?

Question 3: About the importance of sunlight and water

Like I said, the records show that there's more information transmitted to planet earth in 5 minutes of sunshine than is contained in all the archives of the planet. And you mentioned water as well. The two greatest archives of data and information are water and light.

So we know from quantum mechanics that all matter is frozen light. We know that for a scientific fact. All matter is frozen light. And so at the quantum mechanical level, when you're dealing with light, you're dealing with the information encoded.

Now, there's a very interesting differentiation between data and information. If I give you the alphabet, I give you in English 26 data points, 26 different symbols, but there's no information contained in that. However, if I give you just four of the letters, I give you E-I-L-V, I give you four letters. What can you make out of that? You can make "live" out of it. You can make "evil" out of it. You can make "vile" out of it. So, you can organize those data into information. So information is the organization of data. So that becomes really important.

Or in mathematics if I gave you a bunch of letters and I said A, B, C, X and a bunch of mathematical symbols—plus, minus, square root, division—they're all just data points. They're meaningless. But if I said $X^2 - 4AC$ over $2A$, I just given you the formula for a quadratic equation. So now you've transferred data into information.

And so both light and water are the main archives of data which then get translated into information by human ingenuity. And so you get guys like Masaru Emoto, this Japanese scientist who took water crystals and had signs on them—"love" or "hate"—or had real heavy rock metal or classical music and then watched the crystallization process and it was radically different.

And so in my drinking water, what I use for drinking water, I have the word "love" written across the front of it. And so it becomes really important then to realize that we're surrounded by an information influx. And why in God's name would we cut off the source of that? Doesn't make any sense whatsoever. Why would we pollute our water? And why would we cut off our sunlight if these are the main sources of information and data being beamed onto the planet?

Question 4: Could you unpack the term "holographic fractal"?

So a hologram is an entity that contains the totality of itself in every one of its component parts. So if you have a holographic photograph and you cut off a corner of it and you subject it to laser light, the entirety of the original photograph is contained in the tiny little slice that you cut off. So that would be a hologram where the totality of the original is contained in every one of its component parts.

And a fractal is simply a pattern that repeats at an infinite number of scales. So I'll just give you examples of that. For instance, if you take an atom with a nucleus, electrons spinning around it, that's a pattern. And then you upgrade that to a planet with moons circling it. That's the same pattern repeated. And then you take a sun with planets spinning around it. And then you take a galaxy with solar systems spinning around it. And then you take a black hole in space with galaxies spinning around it. And so you get the same pattern repeating at an infinite number of scales.

And there are beautiful mathematical models like the Mandelbrot that you can derive with very simple mathematical equations and you create this extraordinary beautiful visual pattern which is the same pattern repeating again and again and again. A very simple one is if you take a triangle and in each of the sides you build a smaller triangle and in each of those you build smaller triangles. So it's the very same pattern repeating again and again and again. It's simply triangles, but the visual impact of it is brilliant. And then you get some really complex ones like the Mandelbrot which is eye-popping when you see it. So that's what a fractal is.

So what do I mean when I use the term holographic fractal? I mean that everything that exists is a holographic fractal of God. The totality of God is contained in every part of creation. Literally from an oak tree to a bunny rabbit to a cell to a human being to a galaxy. There is no place where God is not.

And so the only question is then: can I access a state of consciousness in which I can apprehend those data? Because those data are there. The question is: can I organize those data into information and therefore read what the message is? And the message is there is only God and there is only love. Everything else is mishigas—it's made up.

Question 5: About external forces and cosmic influences

She can understand that maybe people like Pilate or Judas did not sign up to be the bad guys so the rest of us could be good guys, but what happens if there are external forces at a cultural level or at a global level or outside the globe that are influencing affairs on planet earth?

So I told you that I've seeded my dreams for many years. A few years ago I asked in my dream for a distinction between sin and evil. And in the dream what I got was: "Sin is the individual transgression of a culturally created precept. Evil is a cosmic conspiracy using human intermediaries to separate souls from source."

So for me there's a huge difference between them. Sin is simply breaking a human law. Evil is a cosmic-wide conspiracy sometimes using human intermediaries to separate souls from source. So there's literally a cosmic battle going on, and you read this in all the great mystical traditions, that we're foolish to think that we are the only life form in the universe and that there are not much more advanced beings than we.

Now, in one of the lectures this week, I'll talk about the difference between Ahriman and Lucifer in that notion. And so, in my understanding then is that there are many advanced beings with different levels of intelligence. But increased intelligence doesn't necessarily coordinate with increased morality.

So, there's a difference for instance between science and conscience. The word "conscience" actually—consciencia in the Latin languages—consciencia means "that which goes along with science." So conscience is that which is meant to go along with science. So science is the ability to manipulate the physical cosmos and it should be driven by consciencia—the morality that goes along with the kinds of abilities we have to create at various levels.

And so we're in a situation where I believe that there are literally cosmic beings who are interested, who are feeding off human distress. The example I use sometimes: imagine going to a bull fight where you watch somebody torture an animal to death to kill it and the whole crowd is approving. Or you watch fighting and putting roosters to kill each other and guys are putting bets and cheering. Or you watch dog fighting where you have two dogs savaging each other and people are getting off energetically on it and that people are literally feeding on the distress of the animals who are being tortured.

Now, I think it's possible that there are beings outside of this dimension who are using warfare in order to feed themselves emotionally. That they're literally—their food is human distress and that they're fomenting wars of various kinds and that's their food.

And so, the fact that they're more intelligent and have greater technology doesn't mean that they're more moral than us, because with greater power comes greater temptation. And that was the great fall of maybe the Lucifer—"non serviam," I will not serve.

So this is a much bigger battle than just what's happening even in our country or on our planet. And in the scriptures you read that Paul says very famously in his letter to the Ephesians: "Our battle is not just against the forces of darkness in this present world but in the powers of the heavens." And Jesus would talk about the same thing. He would talk about "the world"—the world is the word that he used for it. By "the world," Jesus meant the dark forces that are manipulating.

And so this is a much more complex phenomenon and equation than we give it credit for. And so the Judases of the world and the Hitlers of the world, in some senses, are small fry in the hands of bigger forces with whom they have made Faustian agreements. "You give me power, and you can have my soul at the end of it." And all great cultures have a great story. You'll remember this one—it came in Irish schools. One of our textbooks was called "Scéal Fada," and there was an Irish character who made a Faustian agreement with the devil for benefits in his physical life.

So power always runs the risk of making Faustian agreements, and these agreements are what I believe off-planetary forces sometimes. So it's a much bigger equation.

Now I think there are forces of light which are much more powerful, and I know that the forces of light ultimately will prevail. But we're in a period of life in which—so let me extend myself in this a little bit.

There's a great Czechoslovakian psychiatrist called Stanislav Grof. Have you heard of Stan Grof? Yeah. Stan Grof had a theory. One of his theories was called perinatal matrices. And the perinatal matrices is a belief

system that there are four dangerous times in the birthing process for every child. And depending on which stage proves most difficult, there will be corresponding adult neurotic behavior that corresponds with the difficulty.

And so the four stages, he said—the four matrices. The first one is the womb experience itself. Is it a happy womb or a difficult womb? Is the mother well-nurtured and in a stable relationship, or is she being subject to violence? Is she doing drugs? So what's the environment in the womb for the child like for the first nine months? So that's matrix number one. Is it a good womb or a bad womb?

The second one is the contractions have begun. The ceiling is coming down. The floor is coming up. The walls are coming in, but the cervix is still closed. So there's no way out and the child is freaking out. He's being crushed to death and there's no exit stage. That's matrix number two.

Matrix number three is the cervix is now open and the child is spelunking down through the birth canal. But this can take anywhere from two hours to 48 hours and there's no guarantee the child will arrive alive.

And then the fourth one, matrix four: the child is out, the umbilical cord is cut, he's slapped on the tush and there are bright lights and noise. So depending on which stage of that process is especially difficult for the child, there'll be corresponding adult neurotic behavior. That was Stan Grof's belief system.

Now I take that much further. I think that's true not just at an individual level. I think it's true at a global level. I think that our planet itself is a womb that's attempting to birth Christ consciousness. And the question is: is it a good womb or a bad womb right now? What is it like to be on planet Earth right now?

And the second question is then: when the contractions begin—and the contractions have begun—how are we dealing with the contractions?

The third stage will be when the opening presents itself, and we have to start spelunking. We're going to need doulas and midwives for this process, and they're the light workers among us are at the other side of the veil.

And then the fourth stage is now we've emerged. We're in a brand new world. We have no idea what it is. A child outside the womb is having a totally different experience from a child inside the womb. How in God's name can I live in this outside here?

And so, that's where we're at right now. I believe that we're at this stage—the contractions have begun. I think the cervix is opening. I think the birthing is beginning. And I think now at this stage there are doulas who are being called, and these are the Christ conscious beings at both sides of the veil who are incarnate right now. They're incarnate beings like us and beings at the other side who are trying to move this process forward.

But it becomes really important that these are not doulas of doom that say "Oh my god, you're never going to make it. The baby's head is being crushed. My god, this is terrible." We have to be doulas that appreciate what's happening and encourage the mother to give birth. And the mother is the human community right now. So do you want to be doulas or naysayers? That's our choice.

Question 6: About being light workers and protection

Amy's question is: if we agree to be light workers and align with the purpose of being doulas to birth this new world, are we now inviting interference from the outside from darker forces? And the answer is yes, we are. And the response is that we must protect ourselves constantly.

So, I have a practice at night when I go to bed at night. One of the last prayers I say is: I want to be protected in my travels during the night, because I'm going to be going through the astral belt in my consciousness. And the astral belt has two levels. It has the lower astral level and the higher astral level.

And the lower astral level is the place of discombobulated entities, stuck souls, people who are addicted to planet earth and need a physical body in order to indulge their addiction, or people who have been frightened by religion so that they're afraid of the afterlife and they don't want to move towards the light. And so it's a very dangerous place to maneuver through. It's like the asteroid belt. If you're moving from Mars to Jupiter, you're going through this fractal—all these thousands of broken rocks. So you put a rocket through that, it's running the gauntlet. And so you're running the gauntlet when you go to bed at night and you dream.

And so it's very important that you protect yourself in this journey. And so the prayer I say is: I pray to my guardian angels and to Mother Mary to protect me and to give me the courage and the ability to help souls who are in distress, but don't get me into stuff I can't handle. Don't let me bite off a bigger job than I'm equipped for. So I want to be of help, but I don't want to get into stuff I can't handle.

So it becomes really important then because you are going to get attacked. The doulas and the light workers are going to get attacked.

Now part of the journey is there's this beautiful Buddhist practice called tonglen, and tonglen is this notion where you consciously breathe in the pain of the world and then you refine it in the compassion of your own heart and then in the out-breath you exude compassion. So with every breath cycle you're taking in the pain of the world, you're transforming it through Christ consciousness, and then you're exuding it in the out-breath. And they call that tonglen. So it's a really beautiful practice.

Now I think it becomes really important for us then because I certainly find in talking to people—and it's my experience as well—that sometimes when I'm sleeping I have this level of anxiety that I know doesn't belong to me. I have my own anxieties obviously, but there's a level of anxiety that I experience which I know is not mine. And I notice that somehow I am subject to what Buddhism will call the tulpas—the dark energetic forces that are created by human thought forms, my own thought forms and the thought forms of my culture. And so I'm being battered by those at night.

Now the question is: what do I do with that? And what I'm trying to do is transform it. I'm trying to use tonglen that says: okay, a lot of this stuff isn't mine, but I'm experiencing it as if it were mine. So, what's the response? And the response is tonglen. Let me breathe it in. I'm not going to try to get rid of it. I'm going to take it in. I'm going to try to translate and transform it with love and compassion and then breathe it out as love to the world.

So, it's the difference between what's sometimes called borderline personality disorder and borderland personality disorder. Borderline personality disorder is a psychological condition where a child who has never been given their own safe space in a home—they've been crowded around constantly, there's no privacy whatsoever—and they develop a borderline personality disorder where they waver variously between good and bad, light and dark, hatred and love.

Now there's a symptom called borderland personality disorder where we take in the pain of the planet itself and we become conduits for the pain that the planet itself is experiencing. And then the response to that has to be some kind of tonglen—to realize firstly all of this anxiety is not my own. Some of it is and I can recognize that, but probably 95% of this is not mine. So where's it coming from? It's coming from the anxiety of the planet right now. So what am I going to do? Am I going to reject it? I'm going to try to refine it, work with it and breathe it out as compassion.

Question 7: About learning and constraints we agree to

The question is: how do I learn—I've talked a lot about learning—how do we learn what constraints we agree to?

The first thing is there are four basic constraints that all of us agree to: to reduce cosmic self to this 150-lb space suit; the second one, cosmic intelligence to a laptop computer between my ears; thirdly, the illusion of having to operate through time; and the fourth one is having to suffer amnesia for who I am, where I came from, and what my purpose is. So there are constraints that every human being on the planet is subject to.

Now there are different ones that we've agreed to as individuals. So I co-wrote a book I think it was 2013—so about 12 years ago—called "Why: What Your Life Is Telling You About Who You Are and Why You're Here." And I wrote it with two other psychologists, Matt McKay and a guy called Ralph Metzner. Ralph is now dead. Brilliant psychologist.

And in that book I looked at how are we equipped for incarnation, and basically we come with two kinds of gifts. The first kind of gifts are my talents, and my talents do not belong to me. They are gifts that God gave me to deliver to the world. I'm like a mailman with a bag of letters. Even if the bag is mine, the letters in the bag do not belong to me. They belong to the people whose names are on the envelopes, and my job is to deliver those envelopes.

So the talents I have are the first indication of what my mission is. What are my talents? And there's an indication of what I've come to do. Now I'm entitled to make a living from my talents, but I'm not entitled to make a killing from my talents because they do not belong to me. They were a free gift I was meant to deliver.

The second kind of gift I came down with was my problems. I set myself some issues I wanted to learn in this particular incarnation. And to do that, I set particular problems in this incarnation. Particular kinds of handicaps I have to deal with. Whether it was a handicap of the family I was bought into, whether it was a physical handicap or a mental handicap or a socioeconomic handicap, whatever it was, because I wanted to grow myself.

I was sharing with the group at the table tonight that in my time in Kenya, I remember one encounter I had with an old man. I was involved a lot in community development. I lived right on the equator. So there were tremendous needs—water needs, agricultural needs, educational needs, medical needs, stuff like that. And I was gung-ho driven to find solutions to all these problems.

And one day an old man was sitting at a meeting outside. He puts his hand up and he says, "May I ask you a question?" And I'm 26. I'm Irish. I know everything. "Sure." And he says to me, "Can you tell me why is it that for you Europeans, your only response to a problem is to want to solve it?" I'm thinking, "Dude, what do you do with a problem except solve it?" So I said to him, "Well, what do you do when you have a problem?"

And I'll never forget what he said to me. We're talking in Swahili, but what he said basically was he said, "A problem is an invitation to self-transcendence. And if all you do with the problem is solve it, life will just give you another problem. And if your response to that is to solve it, life will give you a third problem." And it became really important.

And so I developed then a five-stage model of problem solving for myself just a few years ago now. And the first stage of a problem—I'm faced with a personal problem. The first thing I do is I say:

1. I am a holographic fractal of source.
2. I volunteered to be here now.
3. I'm surrounded with all kinds of blessings. I have a family. I've got resources. I've got intelligence. I've got a community like COJ. I've got personal friends. I got all these things.

4. How can I harvest this present predicament to further my mission of awakening people to Christ consciousness?
5. And then fifthly, and only then, what is my response now practically speaking to this present issue that precipitated that chain of thought?

So for me that's the way of doing it.

Question 8: About differentiating truth from lies

Elizabeth's great question: how do we differentiate between the lies and the truth on the planet? There are so many perspectives.

Here's another dream quote I got many years ago. There's a huge difference between truth and fact. Something can be true but not factual, and something can be factual but not true.

So here's my definition of truth. Something is true if it transforms me and aligns me with source. And something is ultimate truth if it transforms me radically and aligns me permanently with source.

So facts are just things that happen in the physical world, but they're not transforming. I don't know what the Dow Jones is today. Whatever it is, am I transformed by that figure? Absolutely not. I could care less.

Truth can be something that's not factual but true. And I'll give you my favorite example: the great story that we find in Luke's gospel of the good Samaritan. Jesus is being interrogated by the Pharisees and one Pharisee says to him, "There are 613 precepts in Torah. Which of them is the most important?" And Christ says, "The most important one is love the Lord your God with your whole heart and your whole soul and your whole mind. And I'll give you the second most important one even though you didn't ask for it: love your neighbor as yourself."

And the Pharisee says, "Yeah, yeah, yeah, but who's my neighbor?" And then Christ, being Christ, decided to tell a story. He said, "There was a certain man going down from Jerusalem to Jericho and he was mugged and he was left dying at the side of the road. And a priest from the temple was going down the same way and he saw a fellow Jew lying at the side of the road and he bypassed because for a priest to touch a dead body would make him unclean and he couldn't go into the temple. So he passed by and left the guy there."

"Some hours later, a Levite went down and the Levites were the temple police and he's under the same restrictions. If he touches a dying body, he's unclean and he can't go into the temple. So, he passes by."

"A few hours later, a Samaritan goes by and the Samaritans are deadly enemies of the Jews. And the Samaritan sees this Jew at the side of the road really in straits and he cauterizes wounds. He pours wine into his wounds, puts him up on his own donkey and takes him into Jericho. And he checks in at a hotel and he says to the innkeeper, 'I have to go off on business for a few days. Can you look after this man and I'll pick up the tab when I come back?'"

Now, imagine you're a reporter for the Jerusalem Post and you hear Jesus tell this story and you say, "Right, likely story. I don't believe it." And you go to the temple and you knock at the door and the high priest comes out and you say, "So and so and so and so, is that a true story? Did this happen? Did one of your guys go around to Jericho last week and pass somebody left at the side of the road?" And the high priest goes inside and says, "Hey guys, listen up. Anybody here go to Jericho in the last week?" "No, no, no, no, no, no. None of us went down there."

And you go over to the Levites and you knock on the door and the Levite comes out and you ask the same question. "Did any of you guys go down to Jericho in the last week?" "Let me just check. No, no, no, no, no." And you go back to Jesus with your report. You say, "That was a heap of lies. That never happened."

And maybe it didn't. Was it true? Absolutely true. Because the people who heard that story were radically transformed by it. Radically transformed by it.

So that's my definition of truth. How do we differentiate truth from lies? If you're transformed by it, if it causes you to act with love and compassion, it's true. If it's making you hate anybody and be prejudiced against anybody, it's not true. Maybe factual, but it's not true.

Question 9: About reincarnation and Catholicism

The question is about reincarnation. Catholics allegedly do not believe in reincarnation. So how do we deal with that one? The truth is that Jesus taught reincarnation and the Catholic Church taught reincarnation until the Second Council of Constantinople in the year 553 AD. So let me give you the background to it.

There are two great stories that you find in the New Testament. One of them is in Matthew chapter 17 where Jesus, the week before he dies, takes Peter and James and John up to the top of Mount Tabor and he has a vision, a dream vision, in which he encounters Moses and Elijah. Now Moses died 1500 years before Jesus and Elijah died 850 years before Jesus, but now they are talking to Jesus. So for me, Jesus is actually visiting the Jewish section of the Akashic records. He's trying to check up on his own history because he's only one week to live and he knows what his mission is.

Now, as they're coming down from the mountain, one of the disciples says to Jesus, "Why do the scriptures tell us that before the Messiah comes, Elijah has to come back?" And Jesus says to him, "Elijah has already come back and they didn't recognize him." And then Matthew's gospel adds in parenthesis, "Here Jesus was talking about John the Baptist." And so Jesus is saying John the Baptist was the reincarnation of Elijah.

There's another great story in John's gospel, I think maybe about chapter 8 or 9, of a man born blind. So Jesus is coming out of the city of Jericho with the disciples and there's a blind beggar sitting at the gate. This guy was born blind and he's begging for a living, and the disciples look at this beggar. And according to Jewish theology, every infirmity was the result of somebody's sin—God wouldn't visit any infirmity on anybody who wasn't a sinner, according to Jewish theology.

The four great signs of God's blessing were: you were Jewish, you were male, you were healthy, and you were wealthy. If you were Jewish and male and healthy and wealthy, God was blessing you. If you lacked any one of those, God is cursing you for some reason or other because of somebody's sin. So now obviously this guy was born blind, and they said to Jesus, "Whose sin caused his blindness? Was it his parents' sin or his own sin?"

Now, if you didn't believe in reincarnation, how could somebody be born blind for their own sin? Because in Hebrew mythology they believed in reincarnation.

And the early Catholic church believed in reincarnation and taught reincarnation until the Second Council of Constantinople in the year, I think it was 553 AD, when the then-emperor outlawed it at a council. And the reason was that his wife (I'm blocking her name; I think it may have been Theodora, I'm not certain) was born into a lower class and she married up and she became the empress, and she was damned if she was going to have to come back and do that again. She made it all the way to the top. So she convinced him to ban reincarnation, and that was it. Reincarnation was out.

But obviously in esoteric Christianity and in many of the great esoteric spiritual systems, people understand and know that nothing, not even matter, can be destroyed. You can really only change the state of matter. So you certainly can't destroy soul or any incarnational experience.

Final Question: About the five-step problem solving process

Father Seán, I really love the "problem as an invitation to self-transcendence." It's really beautiful. You talked about the five parts and you said the fourth part was how can I harvest this... what was the fifth part? I missed that.

Solving the problem. Now solving the problem. So I faced a problem, but before trying to solve the problem, I'm going to say:

1. I'm a holographic fractal of Source.
2. I volunteered to be here now.
3. I'm surrounded by all kinds of resources and benefits and blessings.
4. I'm going to harvest the situation for Christ consciousness.
5. Now, with that in mind, how do I actually deal with the physical problem, the current issue?