

March 2025 COJ Retreat - Lecture 2

Christ Consciousness and Mystics

The topic that I chose for this morning's lecture is Christ consciousness and mystics. "Mystic" was a term that I invented about 30 years ago. For me, it's the cross-fertilization between mystics and scientists, which I believe is the next stage of human evolution. I call it "homo mysticus." People who are well-versed in both the sciences and in spirituality—that's where we're headed as a species, hopefully.

Section 1: Pareidolia

I want to start off with a discussion of something which is called pareidolia. Pareidolia is allegedly the illusion of inferring meaningful patterns from random data. So, like you look into the sky and you see a cloud, you say, "Oh, that's an elephant" because it looks like an elephant. Allegedly, it's an illusion that you're inferring meaningful patterns from absolutely random data.

Now, I actually do not believe that pareidolia is an illusion, and I want to talk about that in the first section here. I'm going to be delving a lot into the science of Christ consciousness in this lecture.

There are basically three orders of organizational intelligence. We talk about order, chaos, and randomness, but they depend on the state of consciousness of the observer. For a lot of people, if there isn't order to a system, they don't believe it's real. And so for a long period of time, chaos was the notion that there was a total lack of order in the world. Then we started developing chaos theory, which is the realization that there's actually a much deeper organizational intelligence guiding what appears to be chaotic. The typical example is the butterfly in Beijing that's flapping its wings and affecting the weather patterns in San Francisco—everything is connected.

What appears to be pareidolia—the wrong inference of meaningful patterns in random data—I don't believe is true at all. We're actually looking for deeper levels of organization, and there is no such thing as chaos or randomness. Pareidolia actually is a dismissive term for something in which, if we are in an altered state of consciousness, we begin to see order and organization.

When I look as a mathematician at the great mathematicians of Europe—Euler and Newton and Gauss and Planck and people like that—again and again there's this extraordinary breakthrough where they discover an organization in what appeared previously to be utterly random or chaotic. The great scientific and mathematical breakthroughs always had to do with the realization that there's a deeper level of organization which earlier in science we didn't understand.

The funny thing is that the mystical traditions always got this. When you go back into mystical Judaism or mystical Hinduism or even mystical Christianity, there's this underlying organizational principle—unity consciousness. I think that's where we're headed in the scientific world and in the world of religion. We're simply discovering deeper and deeper levels of organization. That's where the journey is taking us now.

I believe, then, that Christ consciousness is an altered state of consciousness that's going to pay huge dividends both in the physical sciences and in the metaphysical sciences. Christ consciousness is not simply a religious term or a mystical term. It's a term that comes from mysticists themselves.

Section 2: Mystical Science

I want to look a little bit at mystical science. I think that the greatest mystic of the Christian tradition is Meister Eckhart, who was a German Dominican friar who flourished in the 1300s. He was regarded as a heretic by the Catholic Church—the first of many to be regarded as a heretic because of their thinking.

I believe there's this extraordinary dance between infinity and nothingness or "no-thingness." I distinguish between nothingness and no-thingness. Nothingness seems to be the total absence of anything. No-thingness is the fact that there are no discrete elements initially—everything is embryonically possible, everything is in the realm of possibility. There are no physical things there. So it's a no-thingness, not a nothingness. It doesn't mean it's void completely; it means that there are no discrete objects identifiable at the moment.

Meister Eckhart would make this extraordinary statement. He said there's a place beyond God, and he called it the Godhead. In my language, I would differentiate between God and Godhead as the difference between the transcendent and the immanent. There's an aspect of the divine—the transcendent—which is utterly ineffable, about which we can say nothing but which we can experience mystically. We can experience it, but we can say nothing about it.

So the only language to handle it is a kind of apophatic language. In Hinduism: "X? No, God is not X. Y? No, God is not Y. Z? God is not Z." So you have to back yourself into the experience of God because you cannot articulate the ineffability itself. In Zen Buddhism, the whole idea of a koan is the same thing. It's to back you out of your rational consciousness into the experience of what lies behind consciousness. In Zen Buddhism, something like "What is the sound of one hand clapping?" There's no rational explanation to that. Or "What did your original face look like before your grandparents were born?" It's meaningless in the sense that you can't rationally make sense of it. They're backing you out of your rationality, out of left-brain thinking, into whole-brain thinking or into thinking with your soul instead.

It becomes really important, then, to realize that there's a place beyond God. Meister Eckhart would say very famously, "I prayed daily to God to rid me of God." Maybe in his language, he's saying, "I prayed daily to Godhead to rid me of God" because God is a theological artifact made up by theologians, but it doesn't capture who God is. It's simply trying to make sense of the immanence, the ways in which God reveals herself through her works. We misidentify the works of God with God herself. It's like mistaking Shakespeare for his collected works. There's a lot more to Shakespeare than Shakespeare's collected works. He's a father, he's a son, he's a husband, he's a gardener, whatever he was besides. There's a lot more to God than her collected works.

I think that's what Eckhart is talking about when he talks about the difference between Godhead and God itself. When he says, "I pray daily to God to rid me of God," what I hear him saying is, "I pray daily to Godhead to get rid of my theological constructs that we think is God."

Godhead, for Eckhart, is nonbeing. It is no-thingness, and it has no will. We think that God is up there dictating outcomes and being upset if the outcomes don't work out the way he wanted. God has no will at all except that everybody discover that there is only love. That's God's only will—that we discover the only reality is love. Everything else is made up.

Eckhart would also say that the concept of time is the biggest barrier to the experience of God. Time is an artifact of the tiny little brain that we carry, which is totally incapable of grokking the entire gestalt. So we have

to break it up into bite-sized pieces and process them sequentially, thus giving rise to the illusion of time. But there is only the eternal now. There is only the Godhead and the eternal now. If we're stuck in a model of time, Eckhart says that is the biggest block to the experience of the divine.

The Godhead, then, is pure nothingness. And by nothingness, he did not mean the absence of anything but rather the potential for everything. That's a huge distinction—nothingness does not mean the absence of anything; it means the potential for everything.

In my Celtic tradition, we have the very same notion. In Celtic tradition, light and dark are not enemies of each other. Light and dark dance. In some senses, the Celtic year begins with Lughnasa, the first of August, which is the beginning of the darkening season. Light is birthed by darkness. Darkness does not annihilate light. Darkness is the fecund womb out of which light emerges.

For the Celts, our day begins at sunset. The same thing for the Hebrew calendar—the day begins at sunset. When you talk about the crucifixion of Jesus, "the third hour" means it's getting ready to give birth to the next day. So there's this extraordinary dance in Celtic mythology between light and dark. They're not enemies of each other. Darkness literally is the womb, the fertile womb out of which light eventually emerges.

Lao Tzu would say the very same thing. Lao Tzu would say that all things are born of being, but being is born of non-being. Lao Tzu was at the very same place that Eckhart was, except that he was there thousands of years before Eckhart—that there's nothingness which is the pregnant womb which can get pregnant with any life form it chooses to bring into manifestation.

I would say, then, that Christ consciousness is the antechamber beyond God into Godhead itself. It is the folding up of the game of Lila, the game of incarnation. Christ consciousness, then, is the penultimate step before we step out of God into Godhead itself.

We have a beautiful phrase in the Eucharistic prayer that we use in the COJ for our Sunday masses. It's full of different kinds of metaphors. One of the metaphors is: "You are the tiger, prowling patiently in the garden of your delights. And we, the prey, who fearfully hide from the deadly embrace of being consumed by the mystery." That is the biggest fear for us as incarnated beings—our identification with ego and the fear of the dissolution of the ego. The mystery is the tiger prowling for its prey, and we are the prey, and what we're afraid of is the mystery because in the mystery, you're going to get annihilated.

I have a friend called Roger Nelson. He works at PEAR, which is the Princeton Engineering Anomalies Research, and he set up a big experiment many years ago using random number generators. These are generators that are randomly spitting out zeros and ones based on Boolean algebra—in a total randomized fashion, except that it seems that it's possible to create order even in randomness.

He set up these machines all over the world, watching what happens to these random number generators. What happened on several occasions is that the randomness was thrown out and order began to prevail. Two events particularly precipitated this: 9/11 and the death of Princess Diana on the 31st of August in 1997. On both of those occasions, very significantly, the randomness was thrown out, and these random number generators began to demonstrate some kind of order.

But the most extraordinary thing was it did it prophylactically. The order began a day before the events took place. Not only was there order in the apparent randomness, but it was a kind of prophetic order. Human consciousness was picking up on an event which had yet to happen in our timeline and reacting hugely to that. The notion, then, that there is order in what appears to be randomness—this, for me, is really important. It's like the human psyche is responding pre cognitively to future events that are happening for the whole planet. I

would call these "tsunamis of consciousness"—there's literally a tsunami of consciousness washing through the entire species before specific events happen in human history.

There's another great scientist called Helmut Schmidt who is working out of Texas A&M. Helmut set up an experiment many years ago, again using random number generators, where he randomly created a whole series of numbers. They weren't displayed; they were held within the machine itself. Then he brought people in to see if they could, through their intentionality, throw out the randomness that had been already generated but not displayed. It was possible—when he subsequently displayed the numbers, there was order created out of the randomness. Human intentionality was either recognizing or forcing an order on the utterly random data.

There was one caveat: if any consciousness had viewed the data before the intentional experiment, the randomness remained. You could not put an order on it. And it didn't matter what the consciousness was. He tried it with a bowl of goldfish watching the data on a screen. Even if goldfish witnessed the data, the data could not subsequently be interfered with. You could never subsequently create order in the data. Literally, once a witnessing consciousness has been part of the equation, you can't mess with the randomness.

But before it has been consciously witnessed—and we know this from quantum mechanics; we call it the observer effect—you can interfere with the apparent randomness by the intentionality of human prayer or focus of some kind. For me, this demonstrates that it is not random. It is waiting for an appropriate intentionality in order to create or to recognize the underlying order.

Section 3: The Etheric Body

I'm fascinated by the notion of bioluminescence. If you've ever been at the ocean at nighttime and you see this extraordinary bioluminescence in the water, the little critters who are sending off lights—for me, what that represents is the etheric body breaking through the physical body. There are beings, maybe like fireflies in the air or different life forms in the ocean, and when you get to see this, it's extraordinary. The whole ocean is alive, glittering with light, with a kind of marine light.

Bioluminescence, for me, I believe is the etheric body breaking through and manifesting itself in the physical body. It reminds me of the great Hindu notion of the seven levels of body:

- You've got the physical body vibrating between infrared and ultraviolet, between 400 and 700 nanometers.
- You've got the etheric body which is vibrating higher.
- Then you've got the astral body, which is still higher.
- Then you've got the mental body, the place of the archetypes, Plato's ideal realm.
- Then you get the psychic body.
- Then you get the soul body, the atman.
- And then you have God, God herself.

For me, then, bioluminescence is a demonstration that the second level of body is actually breaking through physiologically. I think when you see pictures of icons of saints with halos around their heads, what you're seeing actually is the luminescence of the crown chakra. The seven chakras in the human body all have their own form of light, and that is demonstrated by a halo effect or a glow around the saintly body, where the very light of the body itself is breaking through the physiology.

I believe, in fact, that with the famous Shroud of Turin, the photons in the cells of Jesus' dead body were radiating the cloth at the moment of resurrection. We know, for instance, in terms of emitted infrared radiation from heat, that the body emits 10^{43} photons per second. That's how much energy is coming from the human

body. At the Shroud of Turin, as far as I'm concerned, it was the physiological aspect of Christ consciousness breaking through from the physical container—his spacesuit—into the sheet that surrounded him, and it imprinted this extraordinary image.

We had the same notion with the great Russian scientist who developed Kirlian photography. I think Kirlian photography is capturing the etheric blueprint of which the physical body is simply a printout. You can, for instance, take a leaf and photograph it with Kirlian photography, and you can see the aura of the entire leaf. Then you take scissors and cut off a piece of the leaf, and then you photograph the leaf again, and you still get the entire leaf. The etheric body of the leaf is still there. It'll take time to fade.

I think that's what happens when we die. When we shed this physical container, when we "shuffle off this mortal coil," as Shakespeare would say, the etheric body remains around for several days. And so we have ghostly encounters because there's a level of the self which still hasn't dissolved. The physical body dies, but the etheric body remains for several days. And then that dissolves, and then we're in the astral level, and that dissolves, until finally we go back to the soul level itself.

For me, then, death and ascension are part of a journey from the three-dimensional spacetime to the multi-dimensional, spaceless, timeless, matterless soul self. That's the journey we're on—the journey of devolution into incarnation and the ascension back at the end of our lifetime.

Section 4: The Five L's

I believe that ultimately you can map existence onto these five L's. They are:

1. Love
2. Light
3. Logos
4. Life
5. Laughter

It all begins with love. Love is the ultimate principle. When we say that God is love, it doesn't mean that love is an attribute of the divine, but that the essence, insofar as you can talk about essence of God—the essence itself is love. This is not just a characteristic that it demonstrates; this is the essence.

It all begins with love, and then secondly, the next stage is light. We know, for instance, that all of matter is frozen light. So emanating from love is light, and then love also gives birth to logos. Logos is the morphological agent that creates form out of matter. It's like a potter making a bowl out of clay. The clay is the light, the clay is the matter, and the potter is the morphogenetic agent—the one who's going to take the light or the clay and formulate a bowl or a chalice out of it.

The third L, then, is logos. That's why Jesus will be called the logos, the word of God. Because the word of God is actually the morphological agent that created form out of matter. When we read in John's gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were created by him, and without him was made nothing that was made. In him was light, and this light was the life of the world, and the Word became flesh and dwelt among us"—everything that exists is a word of God made flesh. There is nothing in manifestation which is not a word of God made flesh.

This did not just happen one time with Jesus of Nazareth 2000 years ago—the word of God became flesh. The truth is, as Christians particularly, we think that the word of God means Jesus, that the logos is Jesus, that the word of God became flesh only one time and inhabited a carpenter from Nazareth called Jesus Christ.

Everything that exists is a word of God made flesh. Every oak tree, every bunny rabbit, every human being is a word of God made flesh. And the realization of that is Christ consciousness—the realization that every one of you is a Christed being, a word of God made flesh. Therefore, you have to recognize that in each other. And then the whole equation changes.

Light and logos dance together, and they create life itself. Life is the gift of spirit, and life is the animating principle. The logos has created the life form, but now you have to breathe animation into that life form. This is what happens in so many different languages: the word for breath and life and spirit and wind are a single word. In Sanskrit, the word is "prana." In Greek, the word is "pneuma." In Hebrew, the word is "ruach." In Swahili, we use the word "pepo." And even in English, it sneaks in as "inspiration." Inspiration means taking the spirit in, or breathing in, or being alive.

Life, then, is the result of the dance between light and logos. Your breath is animating the life form. It's like setting cartoon characters into motion. I don't know if you did this when you were kids—we'd sometimes create little cardboard pieces and drawings on them, slightly different drawings, and then flick through them quickly, and you could animate the series. It looked like the figure had come alive because you had a slightly different image on each of the cards. As you flicked it, it appeared to come to life.

That's the function of the life of the Holy Spirit. It's like turning photographs into a video, where you take a whole bunch of stills and you make a video out of it. You animate the whole thing. I remember as a small kid watching cowboy movies where you see these wagons with four horses with a stagecoach, and at some stages the wheels seem to be going forward, at some stages they were stopped, and some stages they were going backwards. The reason was it depended on the rate at which the photographs were being taken and the position of the particular spokes. Depending on where the spoke was, the wheel appeared to be going backwards or forwards or totally still. What you're doing is you're animating a whole bunch of stills, and that's the function of the Holy Spirit—to breathe life into what has been created by light and by logos. This is the life principle.

And then finally, the final L is laughter. The first sign of enlightenment is laughter. I believe that you can be a religious person without a sense of humor, but you can't be a spiritual person without a sense of humor, because laughter is the spontaneous reaction to the shattering of the illusions of maya.

The first thing you do when you really wake up is to laugh—to laugh because "I can't believe I fell for the illusion. I've lived all of my life believing X and realize X was the illusion." And I wake up and I laugh. And then I laugh at others who are still stuck. Not cynically, but in the same way that a mother laughs at a little eight-month-old toddler who's learning to stand up to try to walk, and he falls on his tush, and he gets up and he tries to walk, and he falls on his tush. The mother is laughing not at his distress, but at the fact: "Oh my God, my baby is learning how to walk!" That's how God laughs. For me, the Big Bang was the sound of Mother God laughing as the universe learned to walk.

Section 5: Quantum Mechanics

There are three great theories in quantum mechanics. I want to focus on:

1. Entanglement theory
2. Superposition
3. Quantum information theory

All of these actually are leading to altered states of consciousness. That's why I mean about the mysticists—this kind of melding of great science with great mysticism, because all of these actually call for an altered state of consciousness.

Entanglement theory was developed by an Irish physicist called John Bell in the 1960s—the realization that all particles are connected. You can take two subatomic particles in a laboratory and send them off into different parts of the universe, and then make a change in one particle, and the other particle will immediately change also. The spin will be reversed. They're entangled; they're totally connected.

For me, that means all souls are connected. Every output of God is connected. There is nothing which is disconnected from source. A change anywhere means a change everywhere is possible. That is how we influence each other.

Then superposition is the notion that particles can be in many places simultaneously. Not only are they interconnected in different locations, but they can be in different locations simultaneously. And so you get stories about people like Padre Pio, who was able to bilocate. There's a famous story that when the American forces landed and were taking Italy back from the Nazi forces, there was an American bombing expedition, and when it was approaching the monastery that Padre Pio lived in, the lead American pilot saw a vision in the sky of Padre Pio looking at him in his windscreen and saying, "No, no, not here, not here." And the planes turned back and didn't bomb there. They would have bombed the monastery by mistake. He was literally in superposition—a kind of bilocation.

Quantum information theory is the theory in quantum mechanics that no information is ever lost. In some senses, this is basically the scientific version of the Hindu notion of the Akashic records—that no information is ever lost. Grandmother God tape-records and videotapes everything every one of her children is doing throughout the cosmos. There's this treasure trove of information available.

The Hebrew scriptures have the same notion. They talk about the Book of Life on Yom Kippur, which is the Day of Atonement in the Hebrew canon. You have this notion that the book is opened or the book is closed for the year. In Christian teaching as well, in the Book of Revelation, there's this great passage in chapter 20 where John is saying, "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the Book of Life." This is the Christian version of the Akashic records.

Section 6: Gaia Visions

Gaia obviously is an ancient Greek name for the planet itself. In South America, we call it Pachamama—this notion of the globe as an intelligent being.

I've had many visions of Gaia over the years. In one vision many years ago, I was shown an image of the planet, and I could see all of the lines of longitude and all of the lines of latitude and where they intersected. At the north pole and at the south pole, there was a being of light stationed, so that the entire planet was circumscribed by beings of light. When the vision ended, I calculated the number. If you look at the line of intersection of a line of longitude with a line of latitude, and you sum all of those up and add the north pole and the south pole, you get 64,442 light beings.

Now, that's a symbolic number, obviously. I don't mean that number literally, but our very planet itself is surrounded by light beings. That's what I meant last night when I talked about the doulas and the midwives who are midwifing the next version of human evolution into being—literally, there are these beings of light stationed all over our planet.

I had another vision where I was on a beautiful sandy beach, and I got elevated about 2 miles up into the sky. There were thousands of human beings walking on the beach, and they're all carrying sombreros—huge big sombreros—but they're holding the sombreros by their sides. The sombreros are either blue or yellow or green. Then an orchestra starts up, and they put the sombreros on their heads, and they organize themselves into two circles—side by side circles.

I then begin to see that the sombreros, because they're blue and yellow and green, are actually creating a map of the two hemispheres of the planet. The blue represents the oceans, the yellow represents the deserts, and the green represents where there's foliage. So I'm looking down literally at a map of the world that's been created by people dancing on a beach.

Then there was another group who had black and white sombreros, and they formed a line and they read, "I have come. I have come that you may have life." They spelled out that phrase from John's gospel on the beach. So there's the entire planet in two hemispheres being represented by sombreros and an orchestra and a line of people spelling out the message from God: "I have come that you may have life."

I had a vision one time of the planet itself as a pregnant entity, like a pregnant woman. I could see into her belly, into her womb, and I could see that instead of there being a single umbilical cord tying the baby to the mother, there were—this was many years ago, at that stage there were six billion of us on the planet—so there were six billion umbilical cords tying to the mother.

At some stages, the mother looked really vibrant and healthy, and at some stages, she looked wan and listless. The message I got was that I could see the liquid that was flowing through the umbilical cords. Sometimes it was crystal clear, and sometimes it was really dark and gunky. The message I was given was that liquid represents the thoughts and the words and the actions of all six billion people on the planet. The health of the mother is contingent upon what you're thinking, what you're saying, and what you're doing. When it is crystal clear, it means that the mother is able to give birth to you as a healthy baby. If it's gunky because of what you're thinking and saying and doing, there's going to be a deformed child at the end of it.

The third vision was something I've mentioned several times already. It was more a statement, and this actually happened in a dream. I was in Germany in 2013 on a book tour for a book I had written called "Soul's on Safari." There's a few versions of it here. It had a German translation called "Sailing Off Safari." I was doing a book tour and giving lectures there. Before one of the lectures, I had this visionary experience, and it was just a thought form. What it said was: "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 source is having"—that everything that exists is simply God dreaming.

Section 7: STEM and Cells

This is a play on words because the word STEM for me has three different meanings:

1. First, it can mean the original zygote, the stem cell.
2. Second, in scientific terms, it can mean the study of space, time, energy, and matter.
3. The third meaning is colleges that focus on science, technology, engineering, and mathematics.

Let me begin with the notion of a stem cell. I believe that there's actually only one human being on the planet. There's only one human being on the planet, and I call that human being homo originalis.

When this human being is faced with a choice between A and B—a significant choice between A and B—it chooses both. Having chosen A, if it's now faced with a choice between C and D, it chooses both. Or if it chose

B, and it's now faced with a choice between E and F, it chooses both. So there's this eternal bifurcation that's constantly happening with this homo originalis. Every time there's a significant choice, it chooses both.

Now in 2025, there are 8 billion of us on the planet, but 8 billion of us are simply different personifications of the plethora of possibilities residing in what it means to be a human being. There's only one of us on the planet, but we represent 8 billion different personifications of the plethora of possibilities residing in what it means to be human.

Even the word "personification"—"persona" in Latin comes from the notion of a mask, which originally came from the Greek word "prosopon." "Prosopon" was a mask that the actor wore when he came on stage, with just two eye holes and a mouth hole. It represented a way to tell the audience what kind of a character he was going to portray. If the mask looked happy, it's going to be a comedy; if the mask looked sad, it's going to be a tragedy—and so you had to clue the audience in as to what kind of a character you're going to portray. That was called "prosopon" in Greek.

When that got translated into Latin, they translated it as "persona." If you break down that word, "per" means "through" and "sona" means "to make a sound." So, this mask is what you're making sounds through. That's what a persona is. But from that we get the word "person" and we get the word "personality," and we think that persons and personalities are discrete entities—that there are 8 billion different persons on the planet. And there aren't. There's only one person on the planet: homo originalis.

But this homo originalis, with choices, results in different masks that this original human being is wearing in order to respond to different life situations. They are the plethora of possibilities resident in being a human being.

Your body right now has somewhere between 70 and 100 trillion cells in it, and they all develop from a single zygote—a single cell that bifurcated and then became 4, 8, 16, 32, 64, etc. The 100 trillion cells in your body are simply the multiplication of a single cell. And the truth is, you could take any one of these stem cells, this DNA stem cell, and you could recreate the entire human body. It has all the information necessary to rebuild you, whoever you are.

What has happened is that different cells have decided to specialize. Some cells decided to become heart cells, other cells decided to become lung cells, other cells decided to become kidney cells. But they're all based from the same stem cell, though they have specialized in some way. Now we think that they're different organs, and indeed they are, but they're peopled in fact by the same original zygote.

The same thing is true of the human species. We have specialized by gender and by race and by religion. But if you could extract the essence of any human being, you could recreate the entire human experiment. I don't mean that you extract their DNA. I mean you extract their soul self. If you extract the soul self of any human being on the planet, you could recreate the entire human experiment. So there is only one human being on the planet.

That's why war and violence and prejudice is actually an autoimmune disease. All violence is an autoimmune disease. It's the human body warring against itself.

Why is prejudice a part of the equation? Why do we sign up or agree to be part of an incarnation where we're going to have experienced prejudice? The importance is, as we talked last night, about the importance of suffering or pain and the realization that without pain, compassion would not be possible. Why do we encounter prejudice? Because without encountering prejudice, you cannot become prejudice-free. You're only prejudice-prone. You're liable to become prejudiced until you've experienced prejudice and gotten beyond it.

It's the same as the difference between an infant and a Buddha. They're both prejudice-free. A baby is totally non-prejudiced, and the Buddha is without prejudice. But the child is pre-prejudicial, and the Buddha is post-prejudicial. The Buddha has encountered prejudice and has overcome it. The baby has yet to encounter prejudice. It's only by encountering it that we can conquer it and grow into compassion. These are the important ways in which we break through into Christ consciousness.

Section 8: Reformatting the Energy STEM

There was a great Russian-Belgian scientist called Ilya Prigogine who came up with a system many years ago. He actually got a Nobel Prize in biochemistry, I think, around 1977, for a system he called "dissipative structures." Dissipative structures was his solution to a huge scientific problem: for years and years, according to the second law of thermodynamics, all closed systems run themselves down into chaos if left to their own devices, without some outside input. You put a cup of coffee on the table and come back an hour later, and it's run itself down to room temperature. Or you put your bicycle out in the rain for the winter, you come back in the summer, and it's all rusted. All closed systems left to their own devices run themselves down into chaos. That's the second law of entropy.

Now, if that's true, how then are more and more complex life forms emerging? If entropy is the order of the day, how can you have more complex life forms emerging? He solved that great problem with a theory called dissipative structures. This was the realization that by disassembling the existing configuration of the elements and reassembling them into a different configuration, you can create a higher order of complexity without ever borrowing anything. You're not throwing anything away or adding anything to the picture.

The image I use is: imagine a jigsaw puzzle. You're working on a jigsaw puzzle, and you get to a stage where you have like 15 big holes in the puzzle and you've got 45 pieces at the side. No matter where you put the pieces from the side, they don't fit in. Then you realize, "Oh my God, I obviously have misconfigured the existing system. There are pieces I put together because the colors seem to match, but they actually don't match." So now I have to disassemble some parts of it, and then I'm able to relocate every part. They all fit in, and the perfect picture on the box emerges.

That's my image—that we have to have the courage to disassemble existing pieces in order to create more extraordinary, deeper orders of reality and organization. We're not adding anything, and we're not taking anything away. We're simply reconfiguring the existing pieces.

In Hinduism, they call this Shiva energy. There's Brahma, Vishnu, and Shiva. Brahma is the creator, Vishnu is the sustainer, and Shiva is the destroyer. But not destroyer in the sense of just creating mayhem, but rather dissolving present configurations in order to create more complex versions. That's what we're going through now. That's what Christ consciousness is about. Christ consciousness is having the courage to disassemble existing configurations but utilizing all of the same pieces, creating a different configuration, using all the same pieces, adding nothing and subtracting nothing, but creating a whole different level of reality.

The second meaning of STEM for me is space, time, energy, and matter. These are the four basic components of the scientific project: space, time, energy, and matter. Now, the truth is that's only true at the level of 3D dimensional reality. When you're dreaming at night, I'll give you an example: I had a dream a few years ago where, in my dream, I'm in my childhood home in Ireland, which is 6,000 miles to the east of where I live, and I'm talking to my grandfather, who died in 1956. So I've gone 60 years back in time, and I've gone 6,000 miles in distance back east. In my dream state, I have gotten rid of space and time.

So, in the dream state, there is no space and there is no time. And if you learn to dream lucidly, the test of lucid dreaming is this: if you're dreaming and you think, "Oh my God, I think I'm dreaming. I wonder if I'm dreaming,"

there's a very simple test. Reach out your hand and push against a solid object like a rock or a wall. If your hand goes through it, you're dreaming. If your hand doesn't go through it, you're awake.

If your hand goes through it, you're dreaming and you're aware you're dreaming, which means matter doesn't exist either. So now there's no space, there's no time, there's no matter—there's only energy, but it's a totally different form of energy.

In some senses, Christ consciousness is a portal, an interdimensional portal. It's a shift in time. It's a shift in space. It's a shift in matter, and it's a shift in energy. We have a special term for that in my language. We call it a "Caol Ait" a "thin place"—a place where the veil between the mystical and the mundane is diaphanous. You can see through to the other side. A portal is a place where physics and metaphysics dance in a cosmic yin-yang fashion. That's the breakthrough.

Let me finish by talking about mysticists. As I said, "mysticist" was a term I created many years ago, which is a kind of combination between mystic and scientist. I had in mind people like Teilhard de Chardin, who was a Jesuit priest, an extraordinary mystic in his own right, and he was also a world-renowned paleoanthropologist. So he, for me, would be such a person.

A mysticist, for me, is what Carl Jung might have called a "gnostic intermediary." Jung said a gnostic intermediary is somebody who has demonstrated a facility or an expertise in two totally different disciplines and has cross-fertilized them to their mutual benefit. That is what, for me, a mysticist is—cross-fertilizing two totally different disciplines: the discipline of mysticism and the discipline of science itself. Teilhard de Chardin, for me, would be such an example, and I think what he called "Point Omega," I would call Christ consciousness.

It's like the observer effect in quantum mechanics—it's not where you look that's important; it's how you look. If you don't know how to look, you can look everywhere and find nothing. If you do know how to look, it doesn't matter a damn where you look; you'll find everything.

There are two great stories about the Buddha. At one stage, he's walking along the street with a bunch of his disciples, and he plucks a flower and he holds it aloft, and they're all watching the flower. "Okay, dude, what are you going to say about the flower?" He's just holding the flower. Five minutes pass; he says nothing. "All right, already, what are you going to say about the flower?" And then finally, one of the disciples breaks into this huge grin. "Okay, dude, you got it." What did he get? What he got is: if you see a flower, you see everything.

Thich Nhat Hanh would put that very beautifully. He says a flower consists completely of non-flower elements. If there were no rain and no soil and no nutrients and no sunlight, there wouldn't be a flower. So a flower consists completely of non-flower elements. If you really see a flower, you see everything.

Jesus would say the same thing. He said, "Look at the lilies of the field. They don't spin or weave or gather into barns. And yet I tell you, not even Solomon in all his royal finery looked as good as one of these. Why are you afraid?" This is the same notion that the observer effect is a question of how you look, not where you look. The same thing is true of metaphysics.

It becomes, then, a question of birthing. Meister Eckhart said very famously in a Christmas homily in the 1300s: "Of what benefit to me is it that my savior was born of a virgin 1300 years ago if he is not born again in my time and in my heart? Every single one of us is meant to be the mother of God." And that's what Christ consciousness is. Every single one of us is meant to be the mother of God. That's why you volunteered for incarnation. You volunteered to birth God.

There's this beautiful word in the gospels where Jesus says, "You must be compassionate as your heavenly father is compassionate." Now, the New Testament is written in Greek, but Jesus was speaking Aramaic, and in Aramaic, the term he used for "father" was "abba," which is a gender-neutral term. "Abba" means "birthing principle of the cosmos." It does not mean a masculine figure in the sky.

So Christ is saying, "You must be womb-like." The word "rachamim" is the word he used, which is translated as "compassion." In Aramaic, it means "womb-like"—it's the plural for the word for a womb. So Christ is saying, "You must be womb-like as the birthing principle of the cosmos itself is a womb."

What does a womb do? A womb can sequentially gestate and give birth to a new life form. It can do it again and again and again. And Christ is saying you are giving birth. The first thing you give birth to is your ego. You think you are your ego. And then you give birth to your physical body. You think you are your physical body. And then you give birth to your emotions. You think you're your emotions. And then you give birth to your thoughts. You think you are your thoughts. And then you give birth to your relationships. You think you're your relationships. And then you give birth to your profession. You think you're your profession.

What Christ and Meister Eckhart are saying is: keep going. You're going in the right direction. You haven't arrived there yet. You can't stop giving birth until you give birth to God—the whole object of human incarnation.

I want to finish with one distinction. I want to differentiate between wisdom and knowledge. Knowledge is data that are generated by the sensorium and processed by the brain. Wisdom is data that are generated by the soul and processed by the heart. That's the difference between purely materialistic science and fundamentalist religion on the one hand, and mysticists on the other hand—they are beings who are plugged into wisdom, not just into knowledge.

Namaste.

Q&A Session

Question about Jesus and Laughter: I think Jesus was the greatest comic of all time. Jesus had the ability to see through the illusions. I've seen that painting as well—it's one of my favorite paintings of Jesus cracking up. Allegedly, in one of the Gnostic gospels, there's a story about Jesus coming out of the Jordan after he's been baptized by John and literally cracking up. For Jesus, the final illusion—whatever his final illusion was—dissolved at his baptism in the Jordan, and now he could really see Maya, or really see the illusion of life, and he cracked up with his mouth wide open with this big belly laugh.

For me, I really believe that somebody who can't laugh can't be spiritual. You can be religious without having a sense of humor, but you cannot be spiritual without having a sense of humor, because humor for me is the spontaneous reaction to the realization of the illusion of Maya. And you wake up and say, "Holy God, I can't believe I bought into that crap." And then I laugh at myself.

Question about Time and Storytelling: The question is about time. If Meister Eckhart says that the greatest impediment to the experience of God is the notion of time, if that's true, how can storytelling be a modality in which we can speak about God?

It's a great question. Basically, there are four different kinds of language. Theologians deal with what's called cataphatic language—the language of reason, where we try to reason ourselves into the understanding of God. Theologians can tell you what God had for breakfast. They've never met the guy, but they can tell you what he had for breakfast. That's one level of language.

The next level of language is called apophatic language, which is the language of saying "God is not X" and "God is not Y." Hinduism will say "neti neti"—not this, not that. Buddhism will use the koan to back you out of your rational mind into understanding. That's another form of language.

However, the great teachers, the mystics—their language is silence. If you think about it, the theologians talk about the gods. The priests talk to the gods by prayers and petitions and ritual. The prophets say they're speaking on behalf of God, and the mystic doesn't say anything.

So you've got talking about the gods, which is the language of theology. You've got talking to the gods, which is the language of priesthood. You've got talking on behalf of God, which is the language of prophecy. And then you've got the mystics who keep their mouths shut. Lao Tzu would say, "Those who say don't know, and those who know don't say."

But now you've got this category where you have to be a teacher—a storyteller. The beauty of storytelling is that you're using parabolic language. You're not using rationality, so you're not appealing to the left brain. You're not even appealing to the right brain. You're appealing to the soul self. The objective of storytelling is not information—it is transformation.

The great storyteller is not somebody who gives you a whole bunch of facts about a situation. A great storyteller is somebody who seduces you into climbing aboard your own imagination and then going where you need to go in your imagination. He's not filling in all of the details intentionally because it's not about information. It is about transformation. It's about allowing you to soar on the wings of your spirit in order to go where the storyteller wants you to go, but the storyteller isn't directing you to that precise location.

The storytellers, then, are kind of mischief-makers, and they're mystics in the sense that they're going to seduce you into thinking that they're telling the story. They're not telling you the story. They're creating an outline, and you're filling in the story yourself.

Comment about Persephone: Andre is making the suggestion about Persephone as another kind of manifestation of this same notion of light and dark—the underworld, the goddess of the underworld who is responsible for all kinds of fertility, and the crops depended upon her as well.

You have this dance again, which is misunderstood very often in modern thinking, that the underground is a place of darkness and death. But it's not death as annihilation. Nature itself takes a break every winter. Nature lies fallow in order to reorganize itself for the springtime when it's going to give birth to new life. So it's a very important part of the psyche. The underworld, then, becomes a womb which is pregnant with all kinds of possibility.

So again, in the mythology of the Greeks in the goddess Persephone, you've got the very same notion—the importance of what we would call the Godhead, the no-thingness which is capable of giving birth to all that can become.

Question about Personal Awakening: The question is about where did the realization come for me that I was living in an illusion and needed to break out of it, and also a reference to the Gospel of Thomas.

To refresh people on that, in the synoptic gospels of Matthew, Mark, and Luke, there's this notion where Christ says, "Knock and it shall be opened. Seek and you shall find." But Thomas has a very different version of it. For Thomas, there are six stages to the process:

1. Thomas says, "Those who seek should not stop searching until they find."
2. "And when they find..."

3. "They will be disturbed."
4. "And when they are disturbed, they will marvel."
5. "And when they marvel, they will reign."
6. "And when they reign, they will rest."

So what is he talking about? He's saying those who are on the spiritual path and set out searching for truth, if they search long enough and go deep enough, they'll discover the truth. And when they discover the truth, they'll be really upset because the ground is going to be pulled out from underneath them. Everything they relied on, the institutions of which they're a part, will begin to come asunder at the seams.

In this space last year, I talked about an experience I had in a life between lifetimes where I had an encounter with Jesus. One of the things he said to me was, "You are much more ancient than any institution of which you will ever become a part." That's stage three—you're going to be disturbed by what you find. What will a lot of people do? They'll run back to fundamentalist religion again. That was safe.

Now, if you continue to search, stage four is you're going to marvel. You're going to say, "Oh my God, I can't believe it's actually this good. I can't believe it gives this level of freedom." That's the next level.

Stage five is: "When you marvel, you will rule." This is not about having dominion over anybody else. It's about now you're the master or the mistress of your own journey, your own soul's journey. There's no organization, no bishop telling you what you can believe or what you can't believe.

And then stage six is you can rest. At that stage, you're coasting. You've gotten into the place of love. Augustine will say, "Love, and then do whatever you want to do." If you're in the place of love, whatever you do is going to be a good thing.

On a personal level, it came for me because I had a great-grandmother who was a Christian mystic, for whom Mother Mary was more real than you are to me. That was one side. And then I had a grandfather who was a Druid who filled me up with all the ancient Irish mythology. And then I spent eight years in the seminary. I did a bachelor of science degree with pure mathematics and mathematical physics. Then I studied theology for eight years. And then I did a PhD in psychology. For me, it's bringing these three components together: science, psychology, and spirituality.

But when I was in Africa, I lived in very remote areas where we had no electricity. I had a generator that I used for a few hours in the evening. But everybody went to bed when the sun went down. I lived right on the equator, so basically throughout the year, the sun set at six o'clock and got up at six o'clock. There's no way, being Irish, I could go to bed at six o'clock. And so I'd have a table with a bunch of candles in front of me, and I was writing down my thoughts.

I started examining all of my personal belief systems based on being raised Irish and Catholic. I divided them into two buckets. I would take a particular belief or tenet and say, "If I had been born Hindu or Buddhist, would I really believe this?" And if the answer was "No way," I'd throw it into the rejection bucket. If I took one and said, "Can I really believe this if I was born Hindu or Buddhist?" and the answer was "Yeah, absolutely," I'd put it into the other bucket.

So I'd take something like, "Do I really believe that there's a man in Rome with a big hat who's infallible when he speaks ex cathedra on matters of faith and morals? Is he infallible if I were born Hindu? Would I believe that?" Absolutely not. So that goes into the rejection bucket.

If I heard the Golden Rule, "Do unto others as you wish that they would do unto you"—if I'd been born Muslim or Buddhist, would I believe that? Absolutely, because you find it in other traditions. Okay, put it into the other bucket.

So I separated my belief systems into stuff I could get behind and stuff I couldn't get behind. And then I started creating a brand new personal cosmology based only on what made sense to me. And then that started getting me in trouble because when I started speaking about that stuff, I started getting kicked out of places—finally getting kicked out of the Roman Catholic Church and the Diocese of San Jose and my own missionary organization.

That's what you're going to face. You're going to get kicked out of places. You're going to lose friends. And as long as you don't lose your sanity and lose your soul, you'll keep going.