

March 2025 COJ Retreat - Lecture 3

Christ Consciousness and Sacred Scriptures

Introduction

Right guys, let's get started in the third lecture. So if you have the handout, you see the title is "Christ Consciousness and Sacred Scriptures." I want to do a tour of some of the main spiritual systems in the world and see what they say about the notion of Christ consciousness.

As I said during the retreat, I'll go back to some topics a few times or some aspects because I believe that repetition and feedback are the essence of retaining material and learning stuff. And so once again, I want to say that to understand any sacred teaching—and by sacred teachings I include Irish mythology, African folklore, or the writings of the great wisdom traditions like Judaism, Hinduism, Buddhism, Daoism, Christianity—to understand any of these, you have to first distinguish between what I call three levels of personal understanding:

1. The literal understanding which is processed by the left frontal cortex—rational thinking—and that's good for science or for materialistic science but really, really bad for metaphor.
2. Symbolic interpretation which is dependent upon the right brain creative function.
3. Mystical understanding or mystical learning which is either whole brain thinking allied to intuition or else actually is dependent upon the soul or the heart for the interpretation.

To really grasp the essence of any message of any teacher, we have to learn how to go into the third modality. If we're stuck in literalism, we're not going to get very far.

Section 1: Hinduism

What I hope to do in this third lecture is to talk about the equivalent notion of Christ consciousness in some of these great wisdom traditions. We start with Hinduism, which is the oldest organized kind of system.

In Hinduism, they differentiate between Jiva and Atman. The soul has two parts: Jiva is the incarnated portion of the soul, and Atman is the disincarnate portion of the soul that never leaves the sight of God.

The image they give sometimes is of two birds. One bird is sitting on top of a tree and the other bird is coming down to the ground and pecking at stuff on the ground, and they're in communication with each other. Atman is on the treetop and Jiva is on the ground, so they're having very different experiences.

Jiva is having the experience of what it's like to be grounded and to be picking at seeds, and Atman has the higher perspective. At the end of a lifetime, they kind of talk to each other, or even during an incarnation they'll speak to each other through dreams and visionary experiences or intuitive flashes or déjà vu experiences.

So Atman is saying, "Here's what it looks like from up here. I was concerned because I could see a bobcat. I was afraid you're going to get caught." And Jiva is saying, "Here's what the ground feels like and here's what

the seeds taste like." So they're in communication with each other. This is a constant dialogue that's going on between Atman and Jiva.

But then beyond that is Brahman, and Brahman is ultimate reality or universal consciousness. When you actually dig deeper into Hinduism, Brahman is not the end of the process. There's what they call Para Brahman, and Para Brahman I believe is like the equivalent of Eckhart when Eckhart talks about the Godhead being kind of prior to God itself, except that Hinduism got there thousands of years before Eckhart.

So the objective of incarnation then is realizing that Atman and Brahman are one—that source and soul are one—and they call this Moksha: total freedom. That's akin to the notion of Christ consciousness in Christianity. No one is separate; all are part of the divine unity.

This is a very deep notion in Hinduism. This realization brings love and compassion and oneness for all of creation if nothing is separate from us. If we're dealing with quantum information theory where nothing can be separated from anything, then Brahman and Para Brahman—in some sense Para Brahman is giving birth to Brahman, and Brahman and Atman are one, and Atman and Jiva are one—everything is connected to everything else.

So this realization then, if there is only one, the only kind of reaction that's tenable is pure love for everything.

In the Bhagavad Gita, they'll actually call this Krishna consciousness. So what we know as Christ consciousness, they will speak about as Krishna consciousness, and it's about awakening to the divine presence within the self, within others, and within the universe itself. There's a single—that's why it's called a universe. It's one verse, a song with one verse in it. And this song is love.

In fact, I think that in the secular world, every single love song you'll ever hear actually is a longing for home. No matter how kind of bad the lyrics are, how bad the music is, if it's a love song, especially a song about God, it's a longing for home. And all nostalgia is actually a longing for home. No matter what you feel nostalgic about, whether it's the end of a relationship or relocating from one area to another or emigrating from Ireland to America—all longing for the homeland is longing for source itself.

Section 2: Judaism

Judaism has very strong notions of what we would call Christ consciousness. The equivalent in Judaism would be an enlightened state of divine awareness of unity and of self-transcendence. You can find lots of instances of this in Kabbalistic literature and in Hasidic concepts.

I'm going to give you a few terms in Hebrew that speak to this issue:

- **Devekut** is literally clinging to God or cleaving to God. It's having a deep, deep, deep attachment to source itself. And it describes a state of spiritual awareness that transcends the ego and has direct unbroken connection to the divine. It aligns with the idea of living in a state of divine awareness.
- **Yichud** is divine unity. In the Kabbalah, Yichud refers to the mystical realization that all reality is an expression of the infinite divine—the being beyond being itself. This awareness erases all sense of separate self.
- **Adam Kadmon** could be translated into English as "the primordial man." It's the original blueprint for humanity and an archetype of perfect unity with God. With the creation of Adam Kadmon, we differentiate between what we think of as Adam, which was a human being who found out he was naked and was embarrassed. Before that is Adam Kadmon, the primordial man, the original divine blueprint of which Adam and Eve are simply an expression.

- **Ruach HaKodesh** is the Holy Spirit. It refers to divine inspiration and enlightenment, and it resembles the divine wisdom permeating a person's individual consciousness.
- **Tzaddik** is the righteous one. In Hasidic thought, the Tzaddik or the Rebbe is a channel for divine consciousness, guiding others towards spiritual evolution. In some parts of esoteric Judaism like Chabad, they describe the Tzaddik as embodying divine attributes much like Christ consciousness.

There's a notion in Judaism that at any stage of world history, there are 12 Tzaddikim (Tzaddikim is the plural of Tzaddik) stationed on planet Earth. These individual beings do not even know that they're Tzaddikim, or they're not aware of the other Tzaddikim on the planet with them. But if we were to lose a Tzaddik, planet Earth as an experiment would just fold up and disappear.

They hold being—it's a little bit like Dreamtime in Aboriginal thinking, that Dreamtime is what gives birth to all of creation, that holds it together, and in the absence of connection with Dreamtime, the entire game folds up and becomes non-existent. So the Tzaddik then is one of 12. And in this vision I had of the 64,442 light beings, in some senses it's just another version of the Tzaddikim.

In Judaism, there's this notion of the Keter. Keter is the crown chakra. In some senses, it's the highest Sefirah in Judaism, and it represents the highest level of divine consciousness. It's a little bit like the crown chakra in Hinduism. So it aligns with the idea of merging human awareness with the divine will and with transcendence.

You find that in mystical Judaism, there are many ideas around the same notion that we would call Christ consciousness.

Section 3: Buddhism

I remember in 1995, I was invited by the Presbyterian Church in Palo Alto to give a series of Lenten lectures, and the title I chose for the series was "Will the Real Jesus Please Stand Up." So I gave seven lectures during the course of Lent.

As I was preparing for the lectures, I had a real powerful vision of Jesus coming into the room, and I had just been reading the passage in John's gospel where Jesus says, "I am the way and the truth and the life. Nobody comes to the father except through me." And Jesus comes into the room and I said, "Dude, did you really say that? I am the way, the truth, and the life. Nobody comes to the father except me." He said, "Yeah, I did." Because the only way is love and the only truth is love and the only life is love. There is no way to get to the father except through love.

And then spontaneously he said, "And the Buddha is the way, the truth and the life. You cannot get to the father without the Buddha." Because the Buddha represents compassion. Compassion is the way. Compassion is the truth and compassion is the life.

So in some senses, when Christ says that, it's not that he's beating his chest and saying you can't get to God except you go through this carpenter from Nazareth. He's saying you can't get to God without love and you can't get to love without compassion. But of course, we misunderstand this completely.

So the Buddha, in some senses, is the enlightened being who is the way, the truth and the life. In Buddhism then, the notion of the Bodhicitta refers to the intention or the mindset of the Bodhisattva.

The Bodhisattva is the figure who has worked off all their own personal karma. There's no need for them to incarnate again in a 3D dense dimension; they've worked off their own personal issues. But they keep coming

back to try to wake up the rest of us to our Buddha nature. So it's about liberating all of us who are still stuck in the illusions.

Buddha nature then is a belief that all beings possess the potential for enlightenment. So ultimately, our core essence is our Buddha nature, our Christ consciousness. This is very strong in Buddhism.

And then Nirvana, the notion of Nirvana, is the cessation of all suffering because we realize what our true nature is. As I said last night, all suffering is the result of the stories we tell ourselves about the experiences we're having during incarnation. And so Nirvana is the cessation of all suffering because it's the end of all storytelling. We don't have to force any artificial interpretations on the experiences of incarnation because when we realize our Buddha nature, we know the purpose for which we've volunteered to come here.

Section 4: Daoism

Lao Tzu and the Buddha were basically contemporaries. They both lived about 550 years before Christ. Lao Tzu is responsible for the Dao De Jing, this beautiful book. The story behind it is that he was so upset with the state of affairs in China at his time, he decided to leave the country completely. He comes to a border crossing and the guard recognizes him as a great teacher and says, "I will not allow you to cross over the border unless you write down your basic teachings." And he just penned the Tao Te Ching that we have.

The Tao Te Ching teaches the profound wisdom about living in harmony with the Tao. So the Tao is "the way" in rough translation. So again you have Lao Tzu as the way, the truth and the life. This is another version of Christ consciousness that predates Jesus by 550 years. It's about emphasizing humility, simplicity, and the nature of virtue. That's what he was writing about. Much like Christ's teaching on humility, it's about the humility of aligning with the way things are meant to be when we're situated in the divine.

The Tao, as he articulates it, is the ultimate but unnameable force. Here again we go back to the notion of Para Brahman and Godhead. It is unnameable. It is not amendable to human articulation. It is totally ineffable. We can experience it, luckily enough, but we cannot articulate it.

So that's what the Tao is. It's unnameable but it flows through all of existence. It's creating, sustaining, and transforming the universe. Watch that trinity there again—creating, sustaining, and transforming the universe—just like Brahma, Vishnu, and Shiva; just like Father, Son, and Holy Spirit. The same notion of a creating aspect, a sustaining aspect, and a disassembling aspect, what I spoke about this morning of Ilya Prigogine's dissipative structures, where you disassemble the existing configuration and reconfigure it so as to jump in complexity. That's exactly what the Tao is saying as well.

The Tao is described then as the ability to transcend all dualities, much like Christ consciousness is growing beyond ego and separation. You've got this beautiful symbol of the Taoist symbol of black and white interfacing with each other, and there being a black dot in the middle of the white and a white dot in the middle of black—the yin and the yang fold into each other almost seamlessly. It's the idea of encompassing the divine presence, saying that the divine presence is within everything and within every person.

They have this beautiful notion of Wu Wei. Wu Wei is like effortless action or actionless action. It refers to being in perfect harmony with the flow of life without offering life any resistance whatsoever. And what offers life resistance is the stories we tell and the attachments that we have and the addictions to which we are subject. That's what gets in the way of the flow.

So Wu Wei, actionless action, is not about inaction but about acting spontaneously and naturally in alignment with the Tao itself. And so in many ways again, this will mirror Christ consciousness—a state so deep that you're in perpetual enlightenment.

My definition of Christ consciousness was the permanent awareness of the inner divinity of all beings. And that's exactly what the Tao is saying. There's no struggle with ego because you're in alignment with compassion and with wisdom.

St. Augustine, one of the good things he did, was to say, "Love and then do as you will, for the soul trained in love to God will do nothing to offend the one who is beloved."

So there's a difference then in our times between actionless action as the Tao and actionless inaction, which I call bureaucracy. There's a huge difference.

There are a lot of beautiful Taoist practices like mindfulness and meditation, and you've got systems like Tai Chi and Qigong, which are ways of actually liberating the divine force within the etheric body and literally using physical exercise to release all of this energy, because our physical bodies are literally hard copies or printouts of the etheric blueprint.

When you get into eastern medicine like acupuncture, what they're doing is working with the etheric body, with what homeopathy will call the "elan vital". So naturopathic medicine and homeopathy are dealing at this level. They're dealing with the level of the energy body, not with the physiology.

If you take a homeopathic remedy, there is no chemical in it because it's been succussed. If you're creating a homeopathic remedy, you take a natural substance and you dissolve it in five gallons of water, and you take a tiny thimbleful of that, put it into another five gallons and you succuss it. Then you take a thimbleful of that and you succuss it again. Ultimately, by doing that again and again, you go beyond Avogadro's number (10 to the power of minus 23). So there literally is not a single element of the original substance left in the dilution. The homeopathic remedy is actually the signature of the blueprint. It is not a chemical that you're taking. The Tao Te Ching is buying into the same reality.

In that sense then, the yin and the yang are the folding of the feminine and masculine energies or the ascending and the descending forces.

Cindy and I had a conversation during the break. She asked a brilliant question about the male and the female in spirituality. We did a retreat here several years ago, and the theme for the retreat was "Spirituality Beyond Gender."

What I'm saying is that it is not a question of substituting men with women. You're not going to improve the world situation by just kicking guys out of situations and putting women in their situations. What you need is to go beyond gender completely into the notion of yin and yang energies.

If you look around you, there are just as many hardcore women and compromised women and violent women in our society as there are men right now. So substituting men with women is not the solution. It is realizing that there are two different kinds of energies. And it's a mistake to think that women are all yin energy and men are all yang energy. They're not. We're a combination of both.

In any community, you need a combination. You need some people to play more yin-focused roles for the team to work and some people to provide more yang. They're both important in the team. For an individual person, there are times when you need to call forth your yin energy and there are times when you have to call forth

your yang energy. The question is how you decide which is the most appropriate and to be able to switch instantaneously.

I'm thinking of two examples. I watched a video of a young mother who was driving a one-and-a-half-ton truck, and it flipped over. For some reason, her child got thrown out of the passenger side and was trapped under the vehicle. There was nobody to help, and she lifted a one-and-a-half-ton truck off the child so that somebody could pull the child out. This woman went straight into yang energy and then took the baby and cradled it at her breast, going straight into yin energy as well. So, the ability to move between the two.

I saw another video of a big, burly Australian firefighter fighting a huge forest fire somewhere in Australia, and a koala bear came out of the fire. It was completely burned and singed and thirsting like crazy, and this big, burly guy took the koala bear, put it up to his chest, and took a bottle of water with a nipple on it for a baby and started feeding the little koala bear. So, there's a guy going from yang to yin energy.

That becomes the importance of this symbol—that it is not about gender. No gender owns all of yin or all of yang energy. And that's where our spirituality needs to take us: into determining what is the appropriate mixture and the appropriate time in a team, in a culture, or in the individual person to bring forth one set of energies rather than the other set of energies. Taoism teaches us all these things.

Section 5: Christianity

I want to quote a bunch of New Testament texts that speak to the notion of Christ consciousness in Christianity.

One of the things you'll notice is that of the four canonical gospels, easily the most mystical is the Gospel of John. John's gospel is in a totally different order of spirituality from Matthew, Mark, and Luke. They're much more focused on what Jesus did and what Jesus said and what happened to Jesus. John, particularly in the last eight or nine chapters of his book (there are 21 chapters in John's gospel), from about chapter 15 onwards, is totally focused on the mysticism of Jesus.

John devotes eight chapters to the Last Supper. From those last chapters, you get this real deep mystical teaching of Jesus because he realizes this is the last night of his life—in 24 hours, he's going to be dead—and he's trying to cram as much teaching as possible into this last supper. And the disciples are dullards; they have no idea what he's talking about.

I'm going to mention a bunch of these sayings and then see if we can unpack them together:

- In Luke's gospel, Jesus says, "The kingdom of God is..." and the phrase used is "en mesoi." En mesoi is a Greek term, and it has two meanings. It means either "within you" or "among you." The kingdom of God is en mesoi, which means it's both a sociological phenomenon (it's among you—if you look around, you can find it in the community) and also an intrapsychic phenomenon (it's inside yourself). The English translation doesn't capture it because you have to decide whether to translate it as "the kingdom is among you" or "the kingdom is within you." It actually means both. So the kingdom is both a sociological phenomenon and an intrapsychic phenomenon.
- In John chapter 10, Jesus says, "I and the Father are one." He's talking about a unity between himself and God. And that's central to the notion of Christ consciousness—transcending individual identity and aligning with and embodying the divine itself.
- Again in John chapter 10, Christ is being interrogated by the Pharisees, and they're accusing him of blasphemy: "How dare you say that you're God?" They said to him, "Are you more enlightened than our father Abraham, who lived 1,850 years ago? You're not even 50." And Christ says, "Before Abraham

came to be, I AM." That's exactly what he understood. In my own vision, Christ said to me, "You are much more ancient than any institution of which you would ever become a part." That's what Christ is saying to his audience: "I am much more—before Abraham came to be, I AM"—because Christ understood his own divine essence.

- But then Christ goes on and argues with the crowd, saying, "Isn't it written in your own scriptures?" And he's quoting Psalm 82 where it says, "Is it not written in your law 'I have said you are gods'? That those to whom the word of God is addressed are also divine?" So if those to whom the word of God is addressed are called gods in the Psalms, why are you upset that I'm calling myself the son of God? Here you have this key understanding again of the mystical understanding that Jesus had of his own inner divinity.
- In John's gospel, Christ will say, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." And so I go back now to my five L's again: There is love, light, logos, life, and laughter. And Christ has talked about himself as being the light of the world. In quantum mechanics, all matter is frozen light. So in some senses, Jesus/Christ consciousness is embedded in every single leaf on that tree that I can see through the window out there. Every single leaf is embedded with Christ consciousness. That's what Christ is saying: "I am the light of the world." Everything that exists. And there's this beautiful dance between the transcendence of God and the immanence of God. We call it chlorophyll. You can take the transcendence of God through sunlight, beam it onto a leaf and create life that's transmitted right down to the root system and shared with the whole tree and with everything that's underground. So this extraordinary dance between transcendence and immanence. The very notion of light, Christ being the light of the world, it's in everything you see. There's no place you look where he is not.
- And then Christ goes on and he says, "And you are the light of the world." So Christ first declares his own divine illumination but then extends it to everybody else, indicating the divine consciousness in every single one of us. Hinduism would say very beautifully, "Namaste—the divine in me recognizes and honors the divine in you."
- At the Last Supper, Christ said, "On that day when Christ is going to send the Spirit, on that day you will realize that I am in the Father and you are in me and I am in you." So it's all mixed up together. There's no differentiation between Father, Jesus, and us. Christ is in the Father, the Father's in Christ, we are in Christ, Christ is in us, we are in God. You can't parse it out when you come to that realization. There are no divisions left at that stage. This just manifests a kind of unity between God and humanity.
- In John chapter 14, he will say, "Truly, truly, I say to you, whoever believes in me will also do the works that I do, and greater works than these will you do because I am going to the Father." Here now, Christ is not placing himself in a uniquely divine relationship with the Father; he's saying the same thing is true of each one of us. When he says we will do even greater things than he did, what does that mean if Christ is this totally enlightened, Christed being? How is it possible that John walking in 2025 is going to do greater things than Jesus did 2,000 years ago? Because John is living 2,000 years later. And the world has changed and the world has a greater need than it did at the time of Jesus. Because we're in a birthing process, in the stages of Stanislav Grof's perinatal matrices. There's a need for a new group of light beings, of wonder workers, of Christed beings who are adequate to the task of birthing Christ consciousness in 2025 and going onwards. So Christ is not backing up; he's saying, "Forward to you right now because it's the same spirit working through us." But we have to do greater things because we're in greater difficulties than we were at any previous stage. And so it calls for a heightened level of Christ consciousness. So that's what you're signing up for. Every single one of you signed up for that—to do greater things than Jesus did. And if you don't get that, you're just eating food uselessly.
- Christ will say, "Be perfect as your heavenly Father is perfect." This suggests the potential for spiritual enlightenment. It's an interesting phrase because the word "perfection" in English does not capture the Greek original. The word in Greek is "telos." Perfection is telos, and telos is what we get the English word "teleology" from. Teleology is to be attracted toward a goal. It is present action predicated on

future outcome. Let's say somebody's going to get married in June; everything they do for the next three months is predicated on the marriage coming up. We're as much influenced by the future as we are by the past. We're driven by the past, but we're attracted by the future. So perfection is the teleology of being attracted to the goal for which we are incarnated. An acorn is perfect because an acorn is totally dedicated to becoming an oak tree. It will actually take the average acorn 50 years to become an oak tree capable of dropping its own acorns. But the little acorn will never give up. You'll drop it on concrete, and it'll try to find a way to send out a root and grow anyway. No matter what you do with an acorn, it'll attempt to become an oak tree. So that's what perfection means. Perfection is not a stainless steel sinlessness where you don't make mistakes. Perfection is being committed to the purpose for which you incarnated. And you never give up. No matter how many mistakes I make, I never give up because I know I'm still committed to doing what I came here to do. No matter how many times I screw up, I'm going to pick myself up off the ground and say, "Okay, I'll try again." So that's what Christ is saying to us.

- He will say, "I am the vine and you are the branches." And so you have this liquid life form coursing through the vines, connecting us to source. Realizing that we're all part of the vineyard. We're all in the vineyard.
- "Very truly I tell you, no one can see the kingdom of God unless they're born again." This is a statement he makes to Nicodemus. Nicodemus is a secret seeker who comes to Jesus at night because he's a Pharisee and doesn't want to break ranks, but he's fascinated by Jesus' teaching. He says, "Teach me, what have you to say to me?" And Jesus says, "Very truly, no one can see the kingdom of God unless they're born again." And Nicodemus says to him, "How can a man go back into his mother's womb?" And Christ says to him, "You have to be born of water and the Spirit." Now, these are great words again. Water is the second greatest conduit of information, holding the data of evolution as far as I'm concerned, and Spirit is breath and life itself. You have to be born of water and the Holy Spirit. So you have to be plugged in completely to source, and Spirit is the life force within us. Here Christ is talking about a spiritual rebirth or divine consciousness or reincarnation—that you have to be born again and again and again until you reach a stage of the human journey in which you're ready to do what Jesus was unable to do because Jesus couldn't be too far ahead of the crowd. I've used this example many times. If you were to ask me to lead you on a bike tour of Ireland—we're going to take a bunch of bikes and go to Ireland on a bike tour—and because I'm from Ireland, presumably I know my way around. Actually, I get lost; I got lost going home last night. Literally, I got lost going home last night. I live 10 miles from here. Luckily, Michael Choy and Robbie were behind me, so they got me home. I have no sense of direction, but you don't know that. So, you asked me to lead you on a bike tour of Ireland, and we take our bikes and we get off the boat and we start our first day. Now, if I pedal like a demon and get way out ahead of you, and when you get to the first crossroads, you have no idea if I go left or right or straight ahead because I'm so far out of sight—I'm a useless leader if I'm so far ahead of you that you don't see me when you get to the next junction. At the same time, if I'm sitting inside in the middle of the group and there are 10 or 15 riders ahead of me, and every time they get to a crossroad, they have to stop and let me catch up and say, "Which way are we going?"—I'm a terrible leader as well. So, the great leader is ahead of the pack, but never out of sight, so that we can see where he's going and follow his lead. He's not out of sight. At the same time, he's providing leadership. That's the difficulty with Christ. And that's why Christ says greater things than he did, we can do because we live in different times. But don't get so far ahead of the pack that you can't provide leadership. And that's the game that the prophet has to play for our times. There are prophets presumably among us who know the endgame here, but they can't tell us what the endgame is because we couldn't comprehend it. We don't have the language to deal with it. So, they have to feed us in pieces. We're like a child, like a mother feeding a baby and breaking up the food in the bowl so the child can feed itself. So that's where we're at. We can't see the final outcome, but presumably there are avatars among us, there are midwives among us who can see the final outcome. But they're pacing themselves so that they're

teaching us and leading us in a way that we can actually see what they're doing and follow their lead, but not so far ahead that they're out of sight and not so stuck in the pack that they're not providing any leadership for us.

Q&A Session

Question about "only begotten son": "In the Christian scriptures, there's the notion of the 'only begotten son, Jesus, the only begotten son of God.' So how can there be other enlightened beings? How can the Buddha be on the par of Jesus Christ or Krishna be on the par of Jesus Christ or any of these avatars?"

It's a great question. The problem is that we're reading the scriptures with a literal mindset. So we're not going into right brain creative thinking, and we're certainly not getting into mystical thinking.

Firstly, the use of the word "son"—the only begotten son of God. It's unfortunate that we're forced to put it into gender-specific language. If it said the "only begotten child of God," that would take some of the problem away, but it's still the realization that God only has one offspring. And it's not God's offspring. It's God's Godhead offspring.

So Godhead's only offspring is God, and God's only offspring is creation—the cosmos, the metaphysical and the physical cosmos. What the statement is saying is there is only one offspring of God, and it is Christ consciousness or Krishna consciousness or divine consciousness, whatever you want to call it.

But we keep parsing this with our left brain literal thinking, and then we get into fights with each other, and we're not listening to Christ himself. I just read you a whole bunch of passages from John's gospel where he says: "The same things I do, you will do. I am in you. You are in me. I am in the Father. The Father is in me." How much more plainly can Christ say it that there is only one of us and that one is God and that we are God's dream? It is God dreaming us.

The problem is the use of language. Either after this evening or tomorrow, I'll be talking about the importance of language and the difficulties language introduces into any mystical study. The problem is our languaging. If we understood and if we listened with our mystical side, we'd understand what Christ was really saying and what this phrase really means.

Question about cultural stories and proverbs: "I've heard you say that a culture's stories and proverbs are their archived wisdom, and that when you went to Africa, someone said, 'Even if you didn't come with your Christianity, our stories would have amounted to the same thing.' I'm currently doing a deep dive into Mexican proverbs, and there are hundreds of them. One of the things that strikes me is you've talked about thin places, but I also think that there are like thin eras or people. I grew up where my parents and grandparents were always talking in proverbs, and I just find it very disturbing that the current generations, as far as this archived wisdom and the proverbs, they have forgotten them. And I feel that previous generations were a lot closer to the esoteric or spiritual and nature. And for some reason, either these dark forces or the matrix or whatever is causing your definition of evil to be enhanced."

Let me respond to it because you packed a whole bunch of really important stuff into that statement and question. Basically, the underlying idea is, as I've said many times, that stories are the archived wisdom of a culture and proverbs are the one-liner distillations. We are upset at the fact that we're losing our stories and losing our proverbs, and that so many different cultures in the world are losing their proverbs.

For instance, at the beginning of the 20th century, there were 7,000 languages on the planet. By the end of the 20th century, there were only 5,000 languages left on the planet. I'll say much more about this later, but a

language is not just a different sound for the same object in the physical universe. It is a totally different perspective on life. And so when we lose a language, we lose a perspective.

When I was a kid in high school, I was raised bilingually like you were obviously. I would spend my summer holidays in areas in Ireland where Gaelic was still the spoken mother tongue. One summer holiday, I started collecting proverbs and I collected 432 proverbs. I would go to one of the elders in the village and say, "Give me a proverb. Tell me in what context I could use it." And one old man said to me, "If Christianity had never come to Ireland, we could live according to the proverbs." He was absolutely right.

And then when I went to Africa as a missionary, I would say the same thing: "If Christianity had never come to Africa, you guys could live according to your proverbs." And I would say that to you—if Christianity had never come to the Americas, Mexico could have found truth through its storytelling and its proverbs because mythology is the archived wisdom. But mythology is focused on appealing to the mystical in us, not the left brain, not even the right brain, but to the mystical. It's not about literalism and it's not about just creativity and making up stuff that's not real. It's about listening with a mystical mindset. And previous generations knew that.

I'm actually trying to start a foundation in Kenya right now with a friend of mine called Daniel Orurugut. I'm going on the fact that African languages are being lost and African mythology is being lost. Particularly, I worked with three different tribes of people: Kalenjin, the Kipsigis, the Nandi, and the Tugan peoples, and I immersed myself in their mythologies and folklore.

So I'm trying to persuade people at this stage to start archiving all that wisdom, those proverbs and those stories, because it's going to get lost. Your generation is not going to have it. So if we have archived it, at least we could revive it. You know, after a 2,000-year hiatus, the Hebrew language was revived in the 1930s and 1940s, and it is a spoken language of Israel right now. It had been dead for 2,000 years. Somehow, because there were records of it, they revived it.

My hope is that we have records of all of these wisdom traditions, and we have extraordinary technology at this stage. We've got tape recorders and even iPhones. You can record visually, audio-visually. So I'm trying to persuade the school, and they've started up now using kids visiting their grandparents and recording the stories and the rituals and the music before they get lost.

This is hugely important because stories are appealing to our mystical side, and people who grew up with stories know that, as I said this morning, stories are not about information—they're about transformation because they're appealing to the mystical part of us. In other words, there's a teaching and a lesson and an understanding which cannot be captured in scientific lingo.

This becomes really, really important, and if any of you are lucky enough to be bilingual or to have access to other traditions that are being lost, I would really appeal to you to do everything you can to save the languages on the planet right now and to save the mythology of the planet. Make some kind of record.

Irish mythology right now—in the 1920s, a man that I had the privilege of meeting, a guy called Séamus Ó Duilearga, founded the Irish Folklore Commission way back in the late 1920s. And he used the school children of Ireland who went out to their grandparents asking them to tell them stories, and then they brought them to the teachers and the teachers recorded it. And then when the phonograph was invented, he sent people around with phonographs to record the voices of these seanchaí. The seanchaí are the local storytellers. So you had audiovisual versions of it then.

Ireland now has the greatest treasure trove of mythology anywhere in the world. Millions and millions of manuscript pages. So I'm appealing to you: if you have any access to a tradition which is in danger of being

lost at this stage, do everything you can to preserve it or to have people record it because we're losing wisdom. We're not just losing data.

Question from Maria in Copenhagen: "How many avatars are living among us right now on planet Earth? How do we recognize them? And how can we be influenced by them if we don't know who they are?"

This vision I shared earlier today about these 64,442 light beings—that's not a mathematically precise number. That was just a visual I got telling me that we're surrounded by light beings. They're at both sides of the veil. There are the doulas and the midwives. Some of them are incarnated and living among us, even if we don't know who they are right now, who are having an effect. And there are others at the other side of the veil.

Whether we know of their existence and could put names on them or faces on them is totally important because they are infusing the energy of the planet with Christ consciousness. It's a kind of perfect tulpa. Tulpas often are regarded as egregors or, to use Kim's phrase this morning, egregors are kind of dark forces, but everything you think and say and do is creating an energy field. When you're operating out of Christ consciousness, you're contributing to the energy field. So in some sense, you too are doing that.

To build upon your previous question, there are not just thin places, but I believe there are thin times as well. There are times of the year that are particularly sacred, and for us Celts, there were four times:

1. The first one we call Imbolc, which was the 1st of February, the beginning of spring
2. Next was Bealtaine, which is the 1st of May, the beginning of summer
3. Then there was Lughnasa, which was August 1st, the beginning of the harvest
4. And then there was Samhain, which was the beginning of the winter season on the 31st of October

On these four occasions, these times are thin times where there's an extraordinary traffic between the two worlds.

There are also what I call thin people. And I'm not talking about their physiology. I'm talking about what I would describe as mobile tabernacles of enlightenment. If we're lucky enough to ever encounter such a person, you'll recognize them. I call them mobile tabernacles of enlightenment. They're the Christ figures, the avatar figures, the Mother Teresa figures of the world, the Mahatma Gandhi figures of the world, the Martin Luther King figures of the world. They bring this energy with them. And to be in their presence is already to be to receive what Hinduism will call Shaktipat, this zing of wisdom.

But it's not important to know who they are because they're doing the work anyway. What's important for the rest of us is to cooperate with the energy that they're creating.

Question about Islam: Within Islam, the mystical Islam is called Sufism. Some of the really great mystics have been Sufis, and they had very many different ways of creating altered states of consciousness. You have, for instance, the phenomenon of the whirling dervish—that kind of body language dancing. When you're a dancer, dancing can create an altered state of consciousness.

Some of the great writings are by people like Jalal ad-Din Rumi, this great Sufi poet of the 1200s. For me, they're avatars. Every great system has had avatars, irrespective of what the exoteric version of the religion can be. The exoteric version can be one thing, whereas the esoteric version is completely different.

So you had exoteric Christianity which was leading crusades and inquisitions, and you had esoteric Christianity which gave us Meister Eckhart. You've got exoteric Islam with the jihadists and Hamas, and then you've got esoteric Islam which is Sufism. So if you search deeply within any tradition, you have to differentiate between its exoteric form and its esoteric form.

Story about the Old Gentleman at the Creek: Can I tell the story again about the old gentleman I left down at the creek? So I live about 10 miles from here, and I live in the middle of the forest. My nearest neighbor just moved in there 10 years ago, and is my soulmate, Arlen Brownstein. So I lived very remotely for the first 15 years I was up there, living in the middle of the forest, and there are two creeks that go through my property, Pina Creek and Chapman Branch.

When my dog was alive, I would spend hours and hours trekking in the forest. Only on two occasions in 31 years have I ever met anybody at that creek. One occasion was a guy with a bike on his shoulder who got lost somewhere down on West Dry Creek and figured if he followed a river, he'd find civilization. Instead of that, he found me, and I put the bike in my truck and brought him into town.

Then on December 12th, 2012, I'm down there and I approached the river, and there's a guy sitting with his feet in Pina Creek. He looks like a hillbilly from Ohio, and he's chewing on a blade of grass. I know this is happening in the astral realm. So I sit beside him, I take off my shoes, I dangle my feet, I pick a blade of grass, and I'm chewing on the blade of grass. And in my mind I think, "I wonder is he going to tell me a story?" And he turned to me and mind-to-mind he said, "Yes, I will tell you a story."

He said, "I come from a planetary system whose job is to seed life all over the galaxy. We've visited many, many planets. We seed life and we water it and we fertilize it and we weed it and we genetically modify it, and we watch it progress over eons of time. And I can predict accurately how each civilization is going to develop until we give them free will." At that stage, he said, "All bets are off. Once you introduce free will into the equation, we cannot predict what's going to happen subsequently."

So he said to me, "Your civilization is at a trifurcation point right now." Trifurcation—three parts. And he named the three parts:

He said, "One part is called 'homo sociopathicus.' And this is the oligarchy who regard the planet and the humans on the planet as resources for their own means. That's homo sociopathicus.

"The second group will be called 'homo artificialis.' And these are cyborgs that they're going to try to create who will be totally subservient, who will be programmable and hackable, who will do the bidding of homo sociopathicus.

"And the third group he called 'homo spiritualis,' and they are the light beings. And the job of the light beings is to resist becoming homo artificialis and to challenge homo sociopathicus."

And that's the struggle on our planet right now. So, which group do you want to join?

Question about Oracle Cards: "Is it possible to draw wisdom from oracle cards since they're drawing from wisdom traditions?"

I totally believe that any modality which is approached with a loving heart is capable of being a conduit for wisdom to flow through. That, for instance, is my personal interest in astrology. I know nothing about it apart from the fact that in some senses, I'm not who I am because I was born when I was born; rather, I was born when I was born because I was meant to be who I am. We're subject to the influences of all sources of light, whether they're star systems or solar systems or whatever, and there are many modalities of languages that translate that into everyday speech.

So anybody can take any system of communication and try to translate it, but it is the mindset of the person making the translation. You have to be very careful that you're not opening yourself up to dark forces because they'll hijack it. So it becomes really important what mindset you approach it with.

When I was a kid in Ireland, when you made tea, there was a whole ritual about making tea. You boil the kettle over a fire, and then you poured boiling water into the teapot and you sloshed it around and then you threw out the first load of tea. It was called "warming the pot." You warmed the pot. Then you put tea leaves into the pot and then you poured boiling water into that. And then you drank your tea, but you made sure to keep the tea leaves in the bottom of the cup. And then the oldest person present, typically a grandmother, would read the tea leaves and tell you what your future was.

Now, did I believe in it? Well, it depended on who the grandmother was. If my great-grandmother, who was speaking with Mary on a regular basis, told me something, I'd listen to her. If it was somebody who was in their cups, not just literally with the tea, but with whiskey, I'd pass on that one.

So, there's no modality that can't be used to communicate from soul to soul. But we have to be really careful that we're not opening ourselves up like something like the Ouija board. I wouldn't go near a Ouija board. I know far too many cases of people who invited in really dark forces when they thought they were just playing around. You don't play around with this kind of stuff. Be really careful what you're doing and what modality you're using. A clean heart becomes really important, and protecting yourself before you begin using any modality in order to communicate with extraterrestrial or off-planetary forces.