

March 2025 COJ Retreat - Lecture 7

My Own Theory of Christ Consciousness and Creation

1. Altered States of Consciousness

Humans have been extraordinarily creative in determining ways of changing their states of consciousness. There are both voluntary and involuntary ways of entering an altered state of consciousness.

Voluntary ways include:

- Meditation
- Spending time with little children
- Dancing
- Music
- Poetry
- Art
- Ritual
- Plant medicine

These are ways that different societies have discovered to enter altered states of consciousness.

There are also involuntary ways in which we experience altered states of consciousness:

- Pain
- Fever
- Witnessing a tragedy (it can totally shift your mindset, whether it's a car accident or anything else)

Human beings have been subjected to experiencing altered states of consciousness throughout our history, some voluntary and some involuntary.

Both mythology and science build their theories of reality on the experiences they have—spirituality will call them visions and dreams, and science will call it research. Our models of reality are built upon the experiences that we bring back from the various states of consciousness that we experience. As we're building reality models, it becomes really important to visit these different states.

The Skyscraper Vision

Let me introduce a vision I had many years ago. I was approaching a cylindrical skyscraper, many stories high. The entrance was underground—I had to go down and access a bank of elevators in the center of the building. The elevator bank went up through the center of this circular, cylindrical building. When you got off at any floor, there were eight rooms on each floor. Each room had a curved back wall, a curved front wall, and straight side walls, with a door into each. I realized that they corresponded to different kinds of reality.

I went into the first room, Room 101, and there was an etching on the back wall, a drawing done with charcoal, like stick figures. I looked at it and saw the stick figure drawing. Then I came out and went to Room 102. I realized it was an extension of the drawing in the first room. If I had only been in the first room, I wouldn't have seen the whole drawing. By coming into the second room, I saw it was an extension.

I came out of that and went into Room 103, and I began to realize this drawing actually took up the whole floor. I went from 101 all the way around to 108, and then I had seen the entire drawing. I wouldn't have done that if I'd only been in one particular room.

Then I wondered what would happen if I got into the elevator and went to the second floor. So I went to the second floor and into Room 201. Now I saw it was the same drawing as in 101, but it wasn't just a charcoal drawing—it was a much more realistic, with a greater level of artistry. I went to Room 202, 203, 204, did the whole circuit of the second floor, and now I saw the entire drawing, but it wasn't just charcoal stick figures anymore. It was much more realistic.

I went back to the elevator, up to the third floor, around Rooms 301, 302, and it was the same artwork again, but now in full color. I circumambulated the entire floor, and now I was seeing the entire drawing in color.

I went to the fourth floor, and now I was dealing with a three-dimensional holographic version of the drawings. I circumambulated all the rooms on this floor, and now I had this beautiful three-dimensional holographic drawing.

I got to the fifth floor and began to see that not only was it a holographic version, but it was interactive. I could actually be in dialogue with the drawing.

I realized that in some sense, the different rooms on the same floor represent different states of consciousness, but the different floors represent different stages of consciousness. If I only go into Room 101 and attempt to make my map of reality from Room 101, it's an extraordinarily impoverished version of reality. If I have the courage to circumambulate all the rooms on Floor 101, I have a much better version of it, but it's still a stick figure drawing. Unless I have the courage to go through the stages of consciousness, not just the states of consciousness, I'm not going to get a full picture.

The problem is that most of us tend to create our maps of reality by visiting Room 101. We come out of Room 101, make our map of reality, and think we've conquered it. That's what materialistic science does—it has only visited Room 101, creates this model of reality, and then convinces the rest of us that's reality. Fundamentalist religion is maybe on the next floor, and that's all it has visited, thinking all of reality can be explained by just getting to the second floor.

The truth is, unless we have the courage to visit every room on every floor, we're not making adequate maps of reality. Most of us are dealing with maps of reality that are totally impoverished—we visit one room on one floor and come out thinking we know it all.

This is what I mean by altered states of consciousness and the mistakes that both materialistic science and fundamentalist religion make—they've visited one or two rooms on one or two floors and then created their models of reality from that.

It becomes very important to have the courage not just to access different states of consciousness. We're all going to have opportunities to have altered states: when you're asleep, when you're dreaming, when you're in love. We all have many experiences of altered states, but it takes a lot of courage and a lot of journeying to have altered stages of consciousness. And that's the journey into Christ consciousness.

In that particular dream, I only got to level five. I have no idea what would have awaited me if I'd gone up further. Obviously, if I had gotten to the penthouse, I would have accessed Christ consciousness. The question is: how many floors do I have the courage to visit, and how many rooms on the floor will I visit?

2. Holographic Fractals and Pre-Cosmic Creation Contracts

I mentioned yesterday perhaps, when I was in Kenya, I got malaria at least once a year. The upside of malaria was that with the fever from malaria, I would have extraordinary visions. Two years ago when I got COVID, the same thing happened. I was really sick for about five or six days, with very high fever, but I was having extraordinary visions. I'm going to share that vision with you now—a vision of what I'm going to call pre-cosmic creation contracts.

Here's my understanding of what the vision said to me:

Initially, before there was time, only God existed. There wasn't time, space, energy, or matter. The problem is, if there is only God, no experiences are possible. God cannot have experiences if there's nothing except God. In some sense, Para Brahma or the Godhead cannot have experiences if only the Godhead exists. There's only the possibility, not the actuality, of experiences.

The first stage of creation is that God self-fractured into these Nitzotzim, these holographic fractals—trillions of holographic fractals that we call souls. As you know, a hologram is an entity that contains the totality of itself in every one of its component parts. A fractal is a pattern that repeats at an infinite number of scales. Now God is articulating herself at an infinite number of scales through this fractal technique.

The next stage of my dream was that God called Nitzotzim (the souls) together, and they decided to do a creative project. The decision was to create a cosmos with galaxies, stars, planets, and moons. Together, all of the souls and God created this extraordinary cosmos in which we live right now. We witnessed that—the thrill of creation that we co-created a cosmos.

Buddhism has a term for this: Turiya. It is the witnessing consciousness—the ability to not identify with the role I'm playing but to be a witness to the reality that I am much more than the role I'm playing. So I talk about the role self, which is Sean right now, and then there's the source self that was never born and will never die, and then there's the source self when I merge completely back with God. Turiya is the ability to abide in the witnessing consciousness and not get suckered into believing that I am the role that I'm playing.

After a second time, there was another conference called in which we decided what it would be like to be participants in this cosmos—not just observers of it but actual participants, to feel it out from the inside. We set up finite avatars to experience the cosmos from the inside.

Buddhism has a phrase for this: Turiyatita. Turiyatita is the ability to both be in witnessing consciousness and at the same time to fully participate. It's what cultural anthropology calls a participant observer—I am both a participant in the culture that I'm studying, but I'm not identified with the culture. I'm taking notes as a scientist. Turiyatita is the ability to both witness reality and participate in it.

In this next stage, there were many different dimensions all the way down. We planned at what level, in what dimension, we wanted to create our avatar, in what version of this cosmos we wanted to take part. There's a range—like in my skyscraper dream—of 10-dimensional entities all the way down to a three-dimensional reality of planets and beings like us who move in treecal.

For the higher dimensions, there's less separation from source; for the lower dimensions, there's a greater sense of separation from source.

Incarnation, then, is another dream that we planned to play. Incarnation is a game to promote personal, planetary, and cosmic evolution in which we agreed to abide by the constraints and limitations of being in three-dimensional bodies.

Christ took even a deeper dive. There's a great statement in one of the Christian creeds that said while Christ was in the tomb for three days, he descended into hell. There are dimensions which are denser than the three-dimensional level at which we live right now, and Christ visited those realms, trying to bring light even to the denizens of that dimension. That's the whole notion of what we call hell—beings who've gotten lost in the course of playing the game and don't realize that they're God-stuff. They're stuck in the darkness, and Christ descended even to that level.

It's difficult enough for us to remember who we are at the three-dimensional level. But if you go down into the depths, into the really murky depths, your memory of who you are is almost obliterated. Christ went down to awaken those souls, and that was how he spent the three days in the tomb—by visiting the underworld and those who were in a deeper, darker density than even we are.

When God wanted to make sure that when we made this contract as co-creators, souls who volunteer like us for three-dimensional reality realize what we're getting into—the limitations we're saying yes to. We're saying, "Yes, I'm signing up for this version of the game, and I realize it's going to be really tough because I have to trade my cosmic space suit for a 150-pound piece of wetware. I've got to trade ultimate intelligence for my little laptop that I carry between my ears. I'm going to create the illusion of time, and I'm going to have amnesia for who I am and why I've come."

God is saying, "Are you sure you want to volunteer for those restrictions?" And we did. We are people who volunteered to take the deep dive into three-dimensional reality.

One of the visions I had was that there are cosmic beings out there, denizens of the 10th dimension and the 8th dimension, who are eternally grateful to you and me that we had the courage to sign up for this level of the game. They're in awe of the courage it took to take a dive into three-dimensional reality, and they're supporting us. They're in awe of what we've volunteered for and are trying to be of service and help to us in the process.

Christ said at one stage, "No greater love exists than to lay down your life for your friends." I actually disagree with Christ. I think there is a greater love than that. There is a greater love than laying down your life for your friends, and that love is deciding to incarnate. It's a much greater sacrifice to accept life—three-dimensional life—than to lay it down at the end. You and I, in some sense, have been capable of this extraordinary level of reality.

St. Paul puts it powerfully in his letter to the Philippians in chapter 2:6-11, where he says, "Have that same mindset in you that was also in Christ Jesus, because although he was God, he did not cling to his divinity but he emptied himself and took on human form, even to accepting death, even death on a cross." Paul doesn't say it, but I will: he descended not just into the death of the cross but into the pits itself, into the darkest, deepest, densest parts of hell in order to try to wake up those who are sleeping at that level.

Yes, there is a deeper love than laying down your life for your friend—it is accepting life for your friends. That's the realization I mean when I talk about Christ consciousness—having the courage to say yes to a level of density. It's a greater sacrifice than sacrificing your life at the end; accepting life at the beginning is a much bigger sacrifice. And you have done it. Can you remember?

When we leave the launching pad, when we begin to parachute into the different dimensions, whether we're parachuting into a 10D dimension or a 3D dimension, the mission is, whatever dimension I find myself in, to awaken myself firstly, then to awaken my culture, then to awaken my planet, and finally to awaken the cosmos itself. That's what we're signing up for.

In that process, we make what I call pre-conception contracts—groups of souls decide to go to the same part of the launching pad and parachute into a particular dimension. Right now, we have volunteered to parachute into a three-dimensional reality.

Before we jump out of the plane and parachute, we know the precise track history of every single person we're going to encounter when we land here. Every single person. We know their track history in all of their previous incarnations. We know what they're capable of, the good and the bad. And I know my own precise previous history of incarnations.

So I'm not coming in here blindfolded. I know exactly who I'm going to land with. I know their track history, what they're capable of. I know the era I'm parachuting into, the area of planet Earth, the culture, the family. I know in precise detail exactly what awaits me. And I still said yes.

But now I come down, and memory is obliterated. I forget why I came, and I forget who I am. Now I'm in a situation where all I have available to me is to participate in improv theater. There's no plot and no script. I'm responding to the cues I'm getting in my environment—from my mother as a little suckling infant, from my father as an authority figure, from my teachers in school. I'm reacting to all the forces I'm subject to, whether they're shifts of the tectonic plates and earthquakes, or the schooling I received, or whatever it is.

I'm now responding to all of these things and playing out the incarnation. Hopefully, because I've planned a lesson for myself, karma is about waking up to the realization: this is the life plan I signed up for. Do I remember that I signed up for it, or have I forgotten? It's pure improv theater at that stage, and every one of us is now trying to react to the situations in which we find ourselves.

That's what I mean by the pre-conception contract.

4. The Cycle of Descent and Ascension

This journey down is not just an instant descent from God to human beings. It's a long trajectory—the journey of devolution and evolution.

A. The Journey from God to Humanity

It begins like this: There is a source which is infinitely and utterly transcendent. Then, as I said, God self-fractures into souls. Souls are the beginning of immanence.

As we think about God, we think about two facets of the divine. We think about the ineffable transcendence about which we can say nothing except "Neti, neti" ("Not that, not that"). So there's the ineffable transcendence of God, and now there's the beginning of the immanence of God—God as she's going to reveal herself through the various sheaths of the descent into three-dimensional reality.

The transcendence of God is the aspect that says "I am who I am." The immanence of God says "I will be who I will be." The transcendence of God is his essence, and the immanence of God is our relationships. The transcendence of God is saying "I am who I am"—in some sense, the unchanging now. And the immanence of

God, or relationships, is "I will be who I will be." This is the dance between the transcendence of the divine and the immanence of the divine.

These souls, or Nitzotzim, are connected to source initially through our causal body, through our psychic selves. Science will call this entanglement theory. This is what John Bell had in mind scientifically—I had no idea whether he was a spiritual being or not, but he's articulating with entanglement theory the notion that souls stay connected to their causal selves or soul selves.

Then the next level of the descent is that each soul adopts a mental body—what Plato will call the ideal realm, the place of the archetypes. We descend further and then put on the astral body. The astral body is the place we visit at night in our dreams, the place of our emotions, and the place in which we can experience parallel lifetimes.

We put on another level of the body, which is the etheric or energy body—that is the *élan vital*. And then finally, we put on the physical body, and now we're at ground zero in our volunteering for incarnation.

B. From God to Gaia

I believe that Gaia did the very same thing. In the same way that there are seven levels of the human body—from physical to etheric to astral to mental to psychic to soul to God—I have a theory that Gaia has seven levels of the self also.

Initially, there's only a physiosphere—the third rock from the sun in a particular galaxy called the Milky Way. I call that the physiosphere, and we study that through physics.

Then, this physiosphere surrounds itself with the next sheath that we call the atmosphere, which is studied by chemistry. The atmosphere actually is the womb that the physiosphere needed to create in order to beget life. In some sense, the atmosphere is the womb of the planet.

The next level is the biosphere, studied by biology. Now we've got all kinds of plants, flora and fauna. That's the next stage of it.

The fourth stage of the evolution of Gaia is what Teilhard de Chardin would call the noosphere, from the Greek word "nous" meaning mind. This is the arena of psychology, and we're in that stage right now in our trajectory as human beings. We're somewhere in the movement between the biosphere and into the noosphere. The noosphere is the interconnectivity of minds, and so we got the internet.

This is a very dangerous stage of the evolutionary process. The noosphere is really dangerous because when mind and free will enter the equation and technology improves, we have the ability to utterly destroy the planet itself. We could reduce the noosphere back down to a physiosphere, just a shattered rock circling around the sun.

If we manage to navigate the noosphere—and that is the mission that we're on right now—we get to the next stage. I call that the animosphere, the Latin word "anima" meaning a soul, the spirit or soul. This is the arena of spirituality.

This is where Lucifer, I believe, enters the equation. When we get to when the planet develops the animosphere—the level of the planet that studies spirituality as distinct from just psychology or chemistry or physics—at that stage, we have to wrestle with the notion of Lucifer, of the light being.

Beyond the animosphere, the next stage I believe is what I call the pneumosphere—pneuma as in spirit—and this can only be grasped by mysticism. That's the stage of mysticism.

The final stage, the seventh stage, I call the Kosmosphere with a capital K. This is the stage of unitive consciousness.

I believe that the planet itself, that Gaia herself, is moving through these different levels, and this generation of human beings—Homo sapiens sapiens—has arrived at the stage when we're navigating from the biosphere through the noosphere. That's the challenge of our times: to navigate that without destroying ourselves.

C. From Humans Back to God

I think the goal of the neosphere in which we find ourselves is that we're operating with a reptilian brain (the brain stem), which operates on the basis of instinct. It is very important, but then we're moving into the neocortex. With the neocortex, you have the ability to think and to think about thinking. This is the arena of knowledge, because knowledge is data which are generated by the sensorium and processed by the neocortex.

At that stage, we're looking at epistemology: How do we gather our data? How do we know what we know? Is it from experts, personal experience, or working things out?

Then we're faced with the notion of ontology: How do we differentiate truth from untruth? Faced with any proposition, how do I decide what's true? My definition is that something is true if it transforms me and aligns me with source, and something is ultimate truth if it transforms me radically and aligns me permanently with source.

Then we have to develop the cosmology. That is the job, the goal of being in the noosphere at this stage.

I had this vision of the trifurcation of humanity into Homo sociopathicus, Homo artificialis, and Homo spiritualis—and that's exactly where we're at now in the noosphere.

When we get to the next stages, to the animosphere and to what I'm going to call the pneumosphere, this is the arena of the soul self. It is the area of self-reflection: Why do I think what I'm thinking? Why am I saying what I'm saying? Why am I doing what I'm doing?

I know I've graduated from mere knowledge to wisdom because knowledge is simply data generated by the sensorium and processed by the physical brain, whereas wisdom is data which is generated by the soul and processed by the heart. That is the function of the noosphere.

I would say that the next stage of humanity I call Homo spiritualis, and Homo spiritualis makes occasional forays into Christ consciousness. We occasionally manage Christ consciousness as Homo spiritualis.

The next stage after that I call Homo mysticus. Homo mysticus is the ability to make regular forays into Christ consciousness.

Then the final stage I call Homo christus. Homo christus is the ability to live continually in Christ consciousness.

So we're going from occasional forays into Christ consciousness to regular forays into Christ consciousness to living continuously in Christ consciousness. That, for me, is the role of the pneumosphere.

5. Christ Consciousness and Birth and Death

As we're coming into incarnation, starting with the immortal soul and then surrounding it with a causal shell, and then surrounding that with a mental shell, and surrounding that with an astral shell, and surrounding that with an etheric shell, and finally a physical shell that we call the body—that's on the way in.

What happens at death? Death is a reversal of that process. The first thing we do when we die is we shed the physical shell. We are no longer identified with the physical shell. We can't operate it anymore; we're not able to move our hands or rise anymore.

So death is the reversal of that process. The first shell we kick off is the physical shell. After three or four days, we get rid of the etheric shell.

For those two or three days, sometimes people will have encounters with us as ghosts. If you've ever had an encounter with a ghost, there's a really interesting phenomenon: you feel a cold wave in your environment. The whole room goes frigidly cold.

My understanding is that the etheric level of body has a totally different kind of thermostat. It's not that they're evil or bad, but the level they're at is a frigid realm on the journey back. When we encounter them, we feel frozen, and it upsets us in some way. When we have ghostly encounters, part of the fear we experience is that there's a huge drop in the temperature of the room. It's the etheric body trying to shed itself. So it can be really fearful if you have that experience.

Then the next shell the soul shucks off is the astral body. But on the way, as we're sloughing that off, the astral body is archiving all of the experiences of the lifetime which we've just finished. We're archiving all our memories. That's like an Akashic record of a single incarnation. We store all that information in the astral body before we shed it.

Then we shed the mental body. That's the next layer of us that we shed. And then we shed the causal body. But before we shed the causal body, we archive all of the memories and all of the experiences we've had in all of our incarnations. We archive that, and that becomes what I would call the personal Akashic records. It's not the global archive anymore; it's your personal archives—all of the experiences you've had in all the incarnations you've had.

Then the soul has finally shed all of these shells, and the soul is back to its pristine origins, unencumbered by the lower dimensional densities of the shells.

Enlightenment, then, is the ultimate shedding of all these. It's the conscious commitment to sequentially disidentify with lesser shells and realize that we're spirits in spacesuits.

Part of the invitation of incarnation is: Do I have to wait for death in order to sequentially get rid of all these shells? Do I have to die in order to get rid of this physical self-identification? Do I have to die in order to shed my etheric being? Do I have to die to shed my astral being?

The answer is no. You don't have to die. You only have to die to different kinds of self-identifications.

The process of emission, fully understood, is that while you're still a living physical being, you can shed your identities. You can no longer simply identify with your ego or with your physical body or with your relationships or with your mentation or with your feelings or with your emotions or with your professional life. You can sequentially disidentify with all of the levels of self and actually reidentify with higher and higher versions of who you are.

That's what I mean when I say that the function of incarnation is to give birth to God. You can become enlightened during incarnation if you have the ability to sequentially shed your identifications. It doesn't mean that you've gotten rid of your physical body. It just means that you're no longer identifying with your physical body. You're in *turiyatita*—you're a participant observer. You know that you're a witnessing consciousness through incarnation, and you're playing the best part and the best role you can, but you are not identifying with the role.

That's the whole process of enlightenment until you reach the permanent awareness of your own inner divinity and the inner divinity of all other creatures.

In some sense, mixing my metaphors, the physical body for me is like a black hole in psychic space which crushes all the higher levels of the self into the dense container and all these diminished abilities. The physical body, particularly if we identify with the physical body, literally is a black hole in psychic space which has crushed all of our higher identities so that we think we are our physical selves.

Christ consciousness becomes what I'm going to call a freedom portal that reminds us of our true nature and recognizes the true nature of all other beings—so that you can smile and offer *namaste* to an oak tree or a bunny rabbit or even to your enemy.

Conclusion: Carrying the Fire

When we leave here tomorrow and go back to real life, how are we changed, and how is our understanding grown, and what is going to be our contribution to the birth of *Homo Christus*?

In Ireland when I was a kid, the fire in the hearth was never allowed to go out. At night when the family was going to bed, the mother would gather the turf fragments, the glowing fragments, and cover them over with ashes to keep the fire alive during the night. Then in the morning, she'd be the first person up and she'd scatter the ashes and blow on the glowing embers and then add more turf to it. There were homes in Ireland in which the fire had never gone out for 300 years.

That's the function of the mystics throughout history—the esoteric system of mysticism has been the embers hidden by the ashes under the orthodoxy of the exoteric. They've been pilloried and burned at the stake, and they still held onto it. They kept the embers alive for us, you and me.

Now our job is to blow on those embers and to add fuel to it and to reignite—to not let the fire go out. So wherever you find yourself tomorrow or next week, carry the fire within you and set fire to your surroundings. You don't have to get up on a butter box and preach to anybody. You can do it through your lifestyle, through your choices, through your questions.

Don't let the fire go out. Please don't let the fire out.