

This is the transcript of a talk entitled "Esoteric Christianity", presented by Stanton K. Stevens at Quest Bookshop in Seattle, Washington on June 10, 2012. Please visit his website, <http://onepurelove.com> for the handout associated with this talk and more information, including a video of this talk and other talks.

Well, thank you for coming, and giving me this great opportunity to research in the esoteric literature and find information that is totally fascinating to me - and you're my excuse for spending lots of time on it, so I really appreciate that. And I think I've found some interesting things. Now today is going to be one of the more controversial topics, and - well, Christianity, what a big thing that is; what a thing to try to research and distill down the esoteric point of view about for all of you today. And even though I think I've got it pretty much laid out, what I want to say, I have to say first - well, first, how many people were raised in a Christian tradition, here? Okay, that's most of us here. So that puts some pretty deep roots into our psyches, about what we believe about Christ, about brotherhood, about sin - some big topics there. And so, please do keep in mind that this is me relating to you the results of my research - this is not a sermon, even though it's Sunday. I'm not trying to convince you to believe anything, and belief is actually the enemy of really getting a good mental perspective on everything; belief will take you into the lands of absolute - belief is black and white, it's "I believe it!" or "I don't believe it". If you can approach it with your mind, you can at least appreciate the shades of gray - file it away if you don't understand it, or you disagree with it even, and just think, "well, hmm". And don't throw any rotten fruit, ha.

For so many of us - and for me - Christianity has played a good role in my life, I think partly because I was fortunate to be brought up in the Church of Religious Science, that didn't have a lot of dogma, it doesn't have the whole sin business, it doesn't have the acceptances that you must believe, etc. So I didn't have as much to overcome to look at Christianity in a new way. And there's so much that's good in it - the message was originally good, and the contact that you can make through it with the inner part of yourself. If the story that I tell today is very different from one that you've heard, that doesn't mean that your inner contact with the Christ Consciousness - if that's something that you've experienced - is invalid in any way; that's the real point of the whole teaching. And the teaching went off track an awfully long time ago, and has actually interfered with a lot of people making that inner contact. The amazing thing is that people make that contact anyway! They go to church and hear about the Garments of Salvation and scratch their heads and still somehow connect with Christ. I'm amazed. So please, don't let that be endangered. The love that he taught, the brotherhood he taught, is the message - and if you've gotten that message, you got it. Don't let go of it.

There's something else I like to do at the beginning of each talk, and since this is an esoteric topic - the basis for my esoterics is the system of Hylozoics that was taught by Pythagoras, way back in ancient Greece, and he made some very simple statements that are very profound; and they underlie all of what these teachings are, too. And that is that everything has at its basis matter - which of course we don't argue with, it's here - motion - matter is in motion - and consciousness. That's the actual Trinity, and we're going to talk about Trinity in another light here soon enough, but the Trinity of Hylozoics and of esoterics says that those are the fundamental building blocks of everything - that everything is all three of those things. Hylozoics says all matter has consciousness, whether it's latent, or it's developing, or it's god-like - whatever it might be - there is matter, there is consciousness together. Consciousness is what is not understood scientifically; philosophically, it's the subject of debate. But we have it, don't we?

And we can take note of it. And that's the exercise now, to just be conscious of your consciousness. And this exercise is for my benefit too, because if I'm coming from a place of full self-awareness of the

consciousness of self as I speak, I'm sure I'm going to do a better job. And if you're trying to get to the core ideas behind this, it helps to be aware of the consciousness that is yourself - that's where you can find the self, is tracking back that consciousness to its source: that's the self. Where the attention is, where it comes from, that is the self in action, the real self. So take a moment to be self-conscious, and not like a teenager that is self-conscious about their hair or whatever it might be, self-conscious of being aware of your consciousness, observing it. And there's a beautiful side to that - it protects you from automatic thinking. Most of our problems and our habits in our daily life come from automatic thinking, instead of conscious thinking. We've got plenty of old patterns that tell us how to respond to things, patterns that we've outlived, outgrown, we know better than, but suddenly we're angry about something because we've let automatic thinking take over - instead of actually being conscious of what we're experiencing, and what reaction we choose to have. So I encourage that exercise, it's a good thing if you do a regular meditation, something to try throwing in there and see what happens.

So we've got quite a story to tell here, the story of Jesus Christ, superstar. And I just saw a presentation of that in Park City over Christmas, out in Utah, and it was incredible. This is a passionate tale, the life of this person and all of his challenges - and the songs that they sang, in so many ways they've dramatized this and made it entertaining and moved people with it. And I was very moved by it, especially seeing Ted Neeley crucified once again - this is the same guy that was in the movie, and here I saw him forty years later, he's been playing this role over and over for forty years all over the world, getting crucified practically daily, so he's really good at it.

Am I a Christian? is a question I had to ask myself, if I'm going to give this talk. And I've had to puzzle over that - not recently, I have the answer - but in my twenties I traveled around the world, and I visited Jerusalem. And what a place - so controversial, so much historical energy, you can just feel the presence of the martyrs and the Kings and the Romans and everybody who's come and gone through there. And I was staying in one of the hotels there, and my bunkmate - this was a travelers hotel, he was in the next bunk over - he was a British fellow who was from Jewish origins, but he didn't know anything about his faith. He was about to marry a Roman Catholic Irish woman, and she said, "you don't know anything about being a Jew. I know about being a Roman Catholic, so you go find out about being a Jew. Go to Israel and find out what it means". And this guy was a pot-smoking frisbee throwing guy like so many guys I knew from college - this was right after college that I took this trip around the world - he was just like all these guys, just the idea of him taking religion seriously was pretty far removed.

Well, he came back to the hotel one night, and he was shaken. He was a very different guy that night, I'm not sure how to describe it, but he was different - and he said that that day he had gone to see the Wailing Wall. And that's the holiest site in all of Judaism, to this day - it's supposed to be a wall, I believe, of Solomon's Temple from way back when, I'm not quite sure what the whole origin is, but it's huge blocks of stone, I visited it too when I was there - he went up to touch the wall, and reached out for it, and was overcome with tears. And he felt all the sorrow of the Jewish people for thousands of years, it swept over him at once, at the same time. I was envious. What an experience to come to Jerusalem and be swept away by it! I thought, well, I'm a Christian - of course, he had an interesting tale to tell after that; the rabbis came over and told him all kinds of things. I should have stayed in touch with him, to see how his marriage went after that.

But I was kind of envious! I wanted to have the Christian experience, because if he was a Jew who didn't know anything about being Jewish, well, I was a Christian who didn't know a whole lot about being Christian; so maybe I can go have an experience like that. So I thought, I'm going to go visit the tomb of Christ, the Holy Sepulcher. And it's an old, old structure, and another big structure built around

it, I think the Crusaders built the first one around it - and it's guarded by Greek Orthodox monks, and you've got to pay something to get in there, and they often get in arguments with each other out there and beat each other with their brooms - it's not a very peaceful place, actually, the tomb of Christ. And I paid the money, and went in; and there was a low rock bench, and you're in this little rock cavern with a kind of a rock bench. And I felt something...but what it really was, was just the intensity of everybody else who had ever been there, thinking what they thought about it. And I didn't feel that kind of sensation. And actually, this research kind of clarified why I didn't feel that - because the tomb, and a lot of other things if you follow Laurency's account, are part of a big story that doesn't necessarily correspond to historical stuff.

And that's kind of a shocker. Some of you are probably familiar with that story, because Theosophy laid it out a hundred years ago. They were pretty bold to do that, and I'm feeling fairly bold to talk about it today - because you may be shocked by how different the story is. Theosophy and Henry Laurency, they both tell the same story. Most of my material, this information, comes from Henry Laurency, the very best source I've ever found; I don't have anything that compares to it, except for Alice Bailey's material and the Theosophical material. Those are the only other two sources that have facts that seem to me to be facts, that fit together, that make a system, better than anything else - that just holds together better, if nothing else. Least self-contradictory. And I really encourage you, especially if you take issue with anything I say, read it yourself - and come to your own opinions. If there's anything that I would really feel good about achieving today, it's that you went out and took some more interest in reading Laurency, because he's so little appreciated. He's a Swedish philosopher that had the opportunity, somehow - he doesn't say how, and speculation about who he is or where the information came from is not important; he certainly discourages it - but he just says, judge the information on your own; see if it makes sense.

I've got a hand out with four pages of quotes out of Laurency's material - one out of Bailey's books - that really kind of sum of a lot of the points of what I'm saying today. And you can read it all online, and like Ed said he's got it on a CD, and they've got one of the books in the bookstore - and I've got to get some more from Sweden for them - but you can get it all online.

So, here's how it starts, here's the background to the story: we're in the middle of a similar cycle to where they were at 2,000 years ago, more than 2,000 years ago; we are at the cusp of an age of the zodiac. They were leaving the age of Aries, moving into the age of Pisces; we're moving from Pisces into Aquarius. It's not quite certain where the boundary is between the constellations, so we can't say exactly when we cross the line, but we're right near that line - maybe this century sometime, is kind of where the consensus is. Well, back then all the old religious philosophies - the Hylozoics, and Hermeticism, and Chaldean this and that, and Mithraism - all these things that they believed in back then, they were losing their followers; the young people weren't interested, it wasn't answering the questions of the times, it wasn't relevant to the modern day for most people. And that's very similar to how we see things are now; people are looking at the Garments of Salvation and thinking, "well, I don't know what those are." And you can go to church and hear all kinds of cryptic things; and I just don't see how our current churches are going to be anything but anachronisms soon, with so many young people saying, "what?" But we'll see about that.

There was a big question that came up along with that: is it possible to know anything? That's one of your key indicators of the chaos of thought, when people have thrown out everything - they don't have the new ideas in place for the new age that's starting. The new energies mean everything has to change: a whole new approach to reality. All the institutions change dramatically at the cusp of an age;

they have to. For instance, the religious institutions now are built on Piscean energy - the energy of devotion is built heavily into these Piscean religious institutions, it's where their power comes from. Well, the Piscean age is on its way out; and that's going to mean that those institutions have got to either be really flexible - Mormon style, which is to their credit, they're not quite as locked into their religious dogma as some others - or they're just going to become brittle and break, and crumble, and new forms take their place. And it's entirely appropriate! And when people get discouraged in this era about everything changing - this is nothing new; every couple thousand years this happens. It's actually routine. And if you're looking at from a big enough perspective, it's actually kind of a manageable phenomenon. You have to stay with it; Laurency says it'll be about another 500 years before we really get all the new institutions completely anchored, and replace all the old ones, and then the peak of the age is a thousand years from now; and I realize that's asking for a lot of patience.

But here we are at the cusp - back then, like now, the cusp of the ages; and humanity is - I hope that you know this, it's surprisingly not that well known, actually - humanity is not the apex of evolution. Turns out that there are beings that have gone a lot further, that have graduated from the school of humanity (one of the toughest schools there is, by the way, and we should all be proud to make it this far), but when you've graduated from the school, mastered all the pain and suffering of being a human being here, well - you go on to a much more expanded level of consciousness. And one of the key aspects of graduating is the one that Christ taught repeatedly to everybody: brotherhood, unity, love, are all the qualities of the next level beyond human. You don't get there without it, because on the level beyond human, the level above the mental - they call it the Buddhic plane, the essential world, world 46 (Laurency likes numbers) - in that world, unity is simply a fact. Everybody understands it. Consciousness unity is accepted, love is simply the principle by which everybody exists, and you certainly can't join that while you're locked into these concepts of the separate, egotistic self that wants its own needs met. There's a lot to overcome here before we can join that kingdom; but Christ said the way is not that hard, if you're willing to let go of a lot of the stuff that we've held onto in this particular kingdom.

Anyway, that kingdom is very well organized, as you might expect - they're super intelligent beings, that have mastered everything about life in this world; they're in perfect collective consciousness understanding with each other. They may disagree - especially about humanity, which is completely unpredictable, they can't really predict what we're going to do next, so they argue about that a little bit - but when they come to a conclusion about what they're going to do to try to help humanity, they're in complete unison on it. They proceed with a plan, and are helped out by those who are advanced souls in human incarnation. And one of their plans, that comes up every time there's one of these epochs, is to send in a great teacher - the World Teacher. That's actually the title for the job that Christ took on, and actually even Christ is the title for the role - he took that on to come and be the one who straightened everybody out, or tried to at least give them something to go on in a time of chaos. We can talk more about how that applies to our age a little later.

This plan has always been in place; and the individual who took on the role of coming in is known to the Buddhists as Lord Maitreya, and he's known to the Hindus as the Bodhisattva, and he's known to us as Christ (those of us with Christian backgrounds, and most of us have that). Now the Lord Maitreya - that's actually the name that he goes by in the Brotherhood that he's a part of - he's actually the head of this entire organization and kingdom, the kingdom beyond human. You've got the mineral, vegetable, animal, human - and the fifth kingdom, we don't really have a good name for it, except the Kingdom of Heaven is what it gets called a lot in the Bible.

This fifth kingdom has an organized core to it called the Planetary Hierarchy; so, some new terms - but of course, it's so well-organized that they can call it a hierarchy and it doesn't have anything to do with human abuse of hierarchies. This is an entirely different concept; this is beings that know perfectly well what their capabilities are, and work together with a structure, such as humans rarely manage to do very well. So, that was the plan - he was going to come and help - so they laid a bunch of ground work, and about 200 years before his incarnation they started laying the groundwork to get ready for him to come in. And what they did was in Alexandria, in about 300 BC, they started what's called the Gnostic Order; it was an esoteric order, and they drew from people from all the other traditions - the sincere seekers, and the people who found the truth in some other tradition, were all drawn into this Gnostic Order. And for the first time they were allowed to use each of the symbols of their own teaching, so they can reach their own people; and it was very successful. And it actually affected a lot of people immediately, it was very popular, and spread all over the Mediterranean. They had a simple way of living that people admired. They emphasized that knowledge without living it is a dead teaching - and a lot of the teachings had pretty much died, nobody was actually even trying to live what was behind their teachings.

So they came out this new information. They were teaching Esoterics, basically; they were, in a preliminary way, teaching what Christ would come to teach - he was the one would really make the point. And they acknowledged that everything was changing, they didn't try to say "well, it has to be like it was, and you have to hold to the old dogmas" - they said, of course it's changing; the new things are coming, work with us - we're trying to figure out what will be coming. So they laid that groundwork - that was pretty successful - and here's where the story is going to be quite different from the biblical story. I'm just going to lay it out to you like I've read it: in 105 BC, in Judea, in March, the time of Pisces, to Mary and Joseph, was born a child - that they named Jeshu. Jeshu and Jesus are not the same, and we'll get into that later - but right now we're following the life of Jeshu. Joseph and Mary were wealthy upper-class Gnosticians, meaning they were tuned into the Gnostic knowledge, and they knew that they were going to have an Avatar - they'd been told. Here's another word maybe you haven't come across - Avatar. That's a being coming from far higher levels to come work with us. Of course, the Christ is coming from a much higher level - we'll talk about that later.

They left [Jeshu] to his own devices, to raise himself - they knew that's what you do with an Avatar. Well, at age 12, he joined the Essene order; that was a secret society in the southern Judean desert - it was started in 150 BC by some Jewish teachers, who had learned a lot from the Babylonian captivity and from the Chaldean philosophies of the times. And they wanted to make their own Hebrew, Jewish version of all of that - to have their own mystery school, mystery traditions. And that was the origin of the Kabbalah - in this school, in the Essenes, they worked out the original Kabbalah, about 150 BC. At age 12, Jeshu joins this order, and went to live with them. It's the youngest age, actually - Paul later joined at 12 too, it turns out. He went to live with them, and stayed there till he was 19.

Now, there was a problem with the Essene order; it was somewhat political, it was nationalistic, creating Jewish identity and nation, and it was exclusive - only for Jews. So that caused problems right away; to lock out anyone else, and say it's only these people can be part of it, wasn't really in harmony with the kinds of things that Christ would be later teaching. So he never really was in their favor there, because - as Laurency puts it - he was quite a perfected being, he was way far along the human scale, and didn't really have any of the vices or faults or anything like anybody else there. His perfection was kind of a wordless accusation, for some of the hypocrisy that went on there. And he realized that they were pretty hidebound, and at age 19 he realized that's not going to change - they're locked into their philosophy, it's a pointless effort to try to get these guys to see the new way. So he left, went to Egypt,

and in a temple in Egypt he acquired what Laurency calls essential consciousness - that's that level of consciousness also called Christ Consciousness, just beyond the mental, that I was talking about earlier. He acquired that, and then moved on to India, and to Tibet; spent a lot of time in a Tibetan Monastery; and at age 29, in 76 BC, he returned to Palestine. That was when his mission was to start.

Now that is a part that is hard for us to wrap ourselves around, but that's Jeshu we're talking about - he's an individual, very advanced soul among humanity, but he's not Christ; and he's not Maitreya. Apparently it is something that can be worked out among the Masters - you call them in the Hierarchy - and the disciples, that one can overshadow the other; and Maitreya overshadowed Jeshu. And Jeshu prepared this beautiful form for him to use, and was perfectly working with him in consciousness, to be aware of everything that was going on; and he had learned all about the people he was teaching, and the philosophies, and the Essenes and the Gnostics and all of that. And Maitreya stepped in, and for three years overshadowed Jeshu, and taught through him; and that was the incarnation of the Christ. And we'll cover what he taught a little bit later.

In 72 BC, the Essene order decided that Jeshu had to be stopped - that he had revealed secrets. And it was a capital crime among the Essene order to reveal secrets. Even the nonsense secrets - when they didn't know what they were putting in their Kabbalah, they would just make something up to fill a gap; even those things, penalty of death to reveal those things. And so they had him sentenced to death by the Sanhedrin, which was the Jewish Council, for revealing secrets; and they stirred up a mob, and he was stoned to death.

So that's a different story than you've heard about Maitreya's and Jeshu's work together. Maitreya continued to visit his disciples in his etheric body for years and years, for many years after that. His disciples were the most advanced people of the time that he could draw around him, and a lot of them had objective etheric vision - they could see the subtler energy worlds that are around us. And then Christ could take form in that, and teach them. It says actually he materialized twice in the temple, too; I'm not sure why he would do that, but it drove everybody right out of there - that's a little bit of the basis for the Bible story.

So now that's the story in a nutshell, and maybe you've heard it before - but it certainly doesn't agree with the gospels. So let's talk about what the gospels have, and where that came from, and how things got off track.

In the first few years AD, a Jewish Gnostic named Matthew decided he wanted to really reach out to everybody - they missed their teacher, he was gone by then, and it was a beautiful experience for everybody to have him there; they wanted to share something of that, of that teacher's presence and his teachings. They didn't want to describe the life of their teacher, they wanted to set up a story, that they could fill with the parables and the notes they had from what the teachers had said; and the Gnostic sayings that could be added to it, to give some symbolic meaning behind things - and the story of a perfect being, with a tragic end, that would make people think. That was their intention; that was Matthew's intention.

Now, Matthew, in the early years AD - teens, I think - had witnessed a crucifixion, the crucifixion of - and I believe it's recorded in the Roman records - Jesus Barabbas. Jesus Barabbas was a follower of John the Baptist, both of whom were revolutionaries, and the Romans crucified them both - or I don't know what they did to John, Laurency doesn't explain - but Jesus, they crucified him. This had a big

effect on Matthew, and Matthew built his story because the symbol of the Cross was very powerful. Also in his story, one of the prime sources for it, he drew from an ancient Egyptian story of Man crucified on the revolving Wheel of Time - "eternally revolving wheel of existence" is how it's put - that Man was crucified on this cross. It's a very, very, old story; so, he'd seen an actual crucifixion, he put it together to make a symbolic story. And the symbolism is a big problem, because people took it literally. Another part of the symbolism was they would refer to the Father and the Son - those had specific Gnostic symbolic meanings, they were not referring to individuals. When they referred to the Son, they referred to that world of Christ consciousness, the Kingdom of Heaven; the consciousness in that world is the consciousness of the Son. The next Kingdom beyond that, the consciousness of the Father; and in ourselves, the representative components of these, that are latent in ourselves, have the same name - the soul would be referred to as the Son in ourselves, the Father is the spirit equivalent in ourselves.

So to Matthew's dismay, when Matthew thought he had written a fine little novel, in the 40s AD about fifty Gnostic monks in Alexandria got together - and they all wrote gospels based on this, building in different stories, building in symbols that their people would recognize; and they distributed these. And they became a big hit, and more popular than they could imagine, by people had no idea how to interpret them. What most of the people liked in the movement that was started was The Sermon on the Mount, where the poor were promised everything and the meek were promised everything else; and so these people, who were kind of at the bottom rung of everything, started what looked a lot like a communist movement - declaring that the poor people and the least of everybody should be running the whole show. And the monks were dismayed, they didn't have any control over it anymore; and as soon as people started calling it the word of God, it became this sort of immutable thing that you couldn't interpret anyway, because people were fanatic about it. You'd get in trouble if you actually tried to tell them what it really meant. And things snowballed; they got out of control. And it's about the 40's AD this began, and it was right after the biblical version of the Christ had died in 33 AD, something like that.

So then we have a few hundred years of some pretty chaotic early Christian history; and the Romans, they didn't like this at all. This was a threat to them, obviously, to have this communist uprising - already Israel was a huge problem for them, Judea anyway; they could not keep these people pacified, and it wasn't that much later - because they could not stop the revolutions and problems there - that was the big diaspora of the Jews. That was their solution to it, hundreds of years later. And the early Christians - I don't know if any of you have read the book *The Gnostic Gospels* by Elaine Pagels, fascinating book; based on, I'm pretty sure, if I recall right - this was back in the eighties - the Dead Sea Scrolls, that had just been dug up, she interpreted a lot of those; and early Christians were put on trial by the Romans, and the sentence for being Christian was death. And you've got Daniel in the Lion's Den, and all those stories from the Bible talking about that. Well, the Romans would say, Are you a Christian? The judge would just ask, Are you a Christian? And people would say No! Of course they would - because they knew the other choice was death. And then the judge would say, Okay, good, we can let you go - oh, just one thing though, just got to get a little confirmation here - we need you to curse Christ, and then just kiss the toes of that statue of Jupiter over there. Would you do that? And then we'll let you go.

The thing is that they wouldn't do it. This shook the Romans up tremendously, to see people go to death for their beliefs. That's the good side of the Piscean era - and actually, we have achieved what was meant, humanity has achieved what was meant to be achieved, during the Piscean era. We have become idealistic; we have been willing to die for our beliefs. That wasn't such a common thing back then. And as crazy as it can be, with fanatics and everything else, it's a step up to believe in something so strongly

that it's more important to you than physical life itself. That is an achievement of idealism; so, humanity has not completely failed.

Constantine came along, emperor Constantine, about the year 300 AD. And the Roman Empire is getting weaker, for one thing - they were under attack from all kinds of Germanic tribes - and they decided that this whole Christian movement was just out of control, they were going to harness it. And it was a smart political move. Constantine said, Okay, we're now the Holy Roman Empire, we are a Christian Empire; come with us, Christians, and you can fight the Vandals and the Visigoths and everything. So, Constantine had a very smart fellow he worked with: Eusebius of Caesarea, and you can look all the stuff in Wikipedia - it's amazing, I learned so much researching this - but Eusebius wrote great eulogies for the emperor when he died, and he was in great favor of the emperor; and they pulled together the first Council of Nicaea, where they gathered the bishops from all the early Christian churches, in the year 325 AD. They pulled them all together, and said, Alright, we need a creed - we need to know what we believe here. If this is going to be a state religion, what is it? So Constantine put Eusebius in charge of this project, and Eusebius diligently crafted up a Bible. He took out things he didn't like, and wrote things in there that he liked; the emperor didn't really care for reincarnation, it gave people too many outs - it's hard to threaten people if they can come back again and cause the same problems - so out with the reincarnation.

Eusebius was a very prolific writer, and he wrote a chunk of the Bible called The Acts of the Apostles. That was all his - he made it seem like it had been written by Luke, I believe. He really liked Paul's letters, the Apostle Paul, so he pulled lots of those in, editing; and occasionally he didn't understand the Gnostic thing behind something - he'd leave that in there. Some of the Gnostic symbolism snuck through just because Eusebius didn't get it; but when he understood it, he would often change it to reflect some political expediency of the Roman Empire. So we end up with a Bible that has five sources to it; at least the New Testament. We end up with the New Testament with things that Maitreya said, things that Jeshu said, things that the gnosticians were - sayings that they added; things that Eusebius added; and Matthew, the original gospel author, some of his formulations of things. It's got five different sources. And then Eusebius did something really strange: he stuck the New Testament together with the Old Testament to make the Bible, when it's really kind of an oil and water thing - the wrathful Jehovah is not the same God that Christ was talking about in the New Testament, and that's pretty obvious.

The justification that you read for why these two things got stuck together was that the Messiah prophecies in the Old Testament are fulfilled in the New Testament. But the reason that happened was because the people that wrote the Gnostic Gospels of the New Testament were Jews in Alexandria, who wanted to appeal to all the Jews who knew the Old Testament; so they just built in this fulfilling of all the prophecies, and made sure there were plenty of prophecies to fulfill, because they were trying to reach their Jewish friends. And that's actually what Paul was up to too, unfortunately. Paul at least was not like Eusebius, Eusebius was like, Oh, I'll just make it up if I don't know - but Paul had good intentions, he really was a sincere disciple; he wanted to help everybody. But Paul made a big mistake, and it's still costing Christianity to this day.

One of the things that Christ came to teach was that there's a big lie out there, that people believe, that needed to be overcome; and the lie was that sin is a crime against an infinite God, who must then punish you infinitely. That's fine philosophy if you're an emperor that wants to manipulate people with it, but that's about the only person that serves; all the rest of humanity suffers under that kind of thinking - to think that eternal hell is our reward for making the normal mistakes of being a human



being, well, you might as well give up. But that's the weight that humanity has still had on it; Paul looked at that and thought, I can't fight that, it's too big. Too big. What can I do? It wasn't enough that Christ had come to teach, and say that that was a lie; Paul said, No, no - that's not going to work. So what he said was, Okay - this will appeal to my Jewish friends too - we'll make Christ the sacrificial lamb, and he takes all the sins on him, and that's how we get people free of this philosophy of sin, of permanent hell and punishment and Damnation by a wrathful God. We'll just have Jesus take it all, Jesus Christ is the sacrificial lamb - which is kind of this Jewish tradition anyway - and yeah, that's what we'll do

Well, that wasn't what Christ had in mind; and now we're stuck with that. The blood of the Lamb, my gosh; it's just kind of amazing what humanity can do with things, and this is a well-meaning and intelligent disciple that did this. But if you look at this first Council of Nicea, the only two people there who could read were the emperor and Eusebius - all the rest of the Bishops just said Okay. But they weren't quite just okay - they took the Bible from Eusebius and Constantine and said, Okay, we'll agree to whatever you say is in there; but they also had to start a huge argument, a rift that just about split everybody and caused the exile of people and the execution of some other people. Their big argument was: There is God the Father, and then there's the Son - did the Son come after the Father, or did they both start at the same time?

That was their huge argument. It's called Arianism, a-r-i-a-n because the original proposer of that theory was Arian. And rifts like that go on all the time, that's why you have the Second Reconvened Church of this and that - because religion is full of un-brotherhood and un-unity, that causes people to split over the tiniest, silliest ego-driven things. So you can see in the Council of Nicea at the founding of Orthodox Christianity, of the approved State Christianity of the Roman Empire, they were already laying the groundwork for arguing and fighting to the death - over how many angels can stand on the head of a pin! That's what was going on throughout Europe in the Middle Ages, that was a favorite argument to die over: how many angels can fit on the head of a pin. Laurency estimates around a million people have perished at the hands of Orthodox Christianity; at the stake, in the torture chambers, in the inquisitions. It's been an ugly story through Europe. It's been taken over so many times, it's so easy to be taken over - evil people just want power, and don't care about brotherhood or love, any organization is ripe for takeover when it's got so much power. They can get in there, weasel their way in there, and build up the egos of whoever might be in charge until they've wheedled their way in. And they have, many times, with various branches of Christianity.

Here's an interesting twist on modern Christianity. I was researching this, and looked up Maitreya online, and discovered that Share International - a group in England headed by Benjamin Creme - had announced that Maitreya had showed up, and was back on Earth. And they've been announcing this since the 80s - but the latest announcement was that they had found him, and he had just been on a national TV show. Turns out it was The Colbert Report. And they had this prophecy that Benjamin Creme had received, that Maitreya would come to England in 1977; he would be born in I forget what year; and then he would go to America, and be on TV. That was this prophecy, I think that was the details of it. Raj Patel, I'm not sure if I remember the name correctly - but this fellow was an economist, and really a beautiful guy; he taught about economic fairness, and sharing, and this is all good stuff - and he was on The Colbert Report, and had a fine interview with Stephen Colbert. But when Stephen called him up and said, I hear you're Christ! you're Maitreya, you're the great World Teacher - really? Tell us more! And he said, I'm not. He denied it - I am not Maitreya. So, anyway; modern times.

So what did Christ teach, really? He taught about the Kingdom of Heaven - we are all going to get there, we are all beloved children of God. He taught about brotherhood, sisterhood - if we're all

children, then we're all brothers and sisters, and as soon as we realize that, and as soon as we practice brotherhood, that's when we're going to have the big breakthroughs that take us to the next world: the Kingdom of Heaven, of joy, of bliss, of unity. I could say that over and over again, and it probably wouldn't help - but it's really what he said, and it's so important.

There are a few other things about his teachings that were pretty odd, when you look at the Bible. No Avatar testifies to himself - he doesn't say, Well, here I am, the great holy God. You would know right away that's not him, if he does that. So the Bible has him doing things like that, and that's not right.

The Bible is full of powerful stories though, and symbols - in the New Testament, like the birth in the manger, the Baptism, the Transfiguration. These all represent stages of human consciousness development that we have yet to go through, mostly. But for those who know something about them, they can be pretty instructive and pretty cool: like the Transfiguration is becoming a soul-infused personality, not just a personality who's struggling here just to be somebody and live. Having the soul overcome the personality, really; manifesting as a soul through the personality.

Now the idea of God has some problems here, too; and Laurency just flat out says monotheism is a mistake - that the higher worlds are full of many, many beings, and the levels of the beings goes on and on, and that Christ, while very evolved, is not the most evolved being on the planet - certainly not in the solar system, or the galaxy; it's a huge spectrum to go, and Christ has made it maybe a 7th of the way through the entire spectrum of cosmic evolution. And yet he's still so far above us, that we can no more comprehend his consciousness than our dog could comprehend what we're doing when we're working at a computer; that is the boundary between kingdoms: animal and human, human and divine, the next kingdom beyond that - that's a huge difference in consciousness, that we shouldn't think we can easily judge or even understand right away. We'll get there, that's another promise; he said we'll all get there, we'll all do greater things than him - and every single one of us is going to make our mistakes, and overcome them, and it's not sin against God, it's mistakes out of ignorance and out of inability - and that's how we learn. And if we're not making mistakes, we're not going anywhere - that means we're not trying. So get out there and make some karma.

What Christ did promise was not that the Mafia Don could on his deathbed say, "Hey, Christ, take all my sins for me, will ya? Great, thanks" - and then everything's fine; it doesn't work that way. We get opportunities to make good everything that we have messed up - that's the promise. And that's actually a pretty nice thing, we'll make it right, we'll get the chance.

He pointed out the natural beauty of nature, how it's perfect acting under its own law, how no human creation could compare to the beauty of nature operating out of its own innate knowledge of law. Law was a big thing he emphasized too, the laws of nature, and the laws of life - we work within those, and cause and effect being the main one, but there's the law of self-realization: it's up to us, nobody can turn us into enlightened beings, it's all our own work that gets us there; there's the law of destiny, that there are opportunities created for us to learn, as part of - just part of the opportunity of being given a body, that's a big opportunity. And also something that we eventually have to pay for - it's interesting, the law of sowing and reaping; we don't get anything for free, it turns out. We get as many bodies as we need, as many incarnations as it takes to slowly move - or quickly - but eventually, we owe the various kingdoms of nature that provided the material. Everything is in perfect balance.

And this is what the beings in the higher kingdoms are really all about. That's what they're up to - looking at the big mess that humanity makes, or whatever kingdom, and restoring balance. Helping us so we still have a world that is good enough to learn in, and not have completely destroyed it. Although we also have the freedom to do that - the law of freedom says they can't make us, or insist on anything with us; there are no commandments, says Laurency, about the higher beings. None of them want to be treated like a God, you can read that quote in the sheet that we've got - and none of them want to be worshipped. All they want to do is serve the evolution of consciousness. That's the goal for everybody and everything.

And love! We sure underestimate love. Because in all the higher worlds, that's a given; it's the bridge between them, it exists on all of them, it's the thing that makes the beings there able to work together perfectly. It's this kingdom where we see the lack of it, and we see the most problems due to it; and we're all working on it. And we don't have that much more to go, if we're asking these questions, if we're actually trying to express brotherhood in love - we're getting close. So take heart.

And one question was very helpful to be asked, because I want to make this point clear - Jeshu was the name of this student, disciple, who was overshadowed by Maitreya. Jesus is the name of the gospel character, that was borrowed from Jesus Barabbas by Matthew, when he wrote his first gospels; and the gospels are not intended to represent the life of their great Master. They do have Joseph and Mary in there, and they do throw some quotes in that were from Maitreya, quotes that were from Jeshu; but the gospels were actually just intended to get across all of these points about the message of Christ, and the teachings. When they talk about Jesus they're talking about a fictional character in the gospels - even though it does have a lot in common with Jeshu, and with Christ, and Maitreya.

And this is why it's so complicated, and it's got so messed up - without knowing that, how can the theologians come up with anything right if they don't know Jesus's real name, or what the origins of these things were, and what the gnostic symbols were all about? If they don't know that, they're not going to interpret the Bible correctly. And of course, you've got theologians just going crazy, trying to come up with some truth out of these things - and you've seen the results. And the fact is, theologians and priests - that's a big problem right there, because priests tend to say, "You can reach God through me!" Which is actually one of the worst things you can do. And I feel sorry for these priests who have to reap the consequences of a statement like that, because that becomes your job - to make sure that person does reach God. You've taken on quite a karmic debt if you do something like that - promising to enlighten anybody.

And you're not even right about it, because everybody can reach God for themselves - Christ consciousness for themselves, through themselves. The Kingdom of Heaven is within; there are some things in the Bible that are very clear, statements like that: the Kingdom of Heaven is within each of us; we don't have to go anywhere, we don't have to travel to Heaven, we'll achieve it in our consciousness here. And actually, we make all of our progress in physical incarnation; in between is rest and relaxation, and review everything from the lifetime. You're not actually taking on the challenges of making the decisions that progress you evolutionarily in between lives - it's only while you're here.

Once, being a Christian saved me from a beating - just a little sidenote, about what it means to be a Christian. There was somebody who was determined to start a grudge with me, and he was going to hurt me - he followed me into my room, this was back in my 20s, and said, "Let's settle this right now!" And he actually intended to physically harm me. And it made me really mad, that he had followed me

into the room, and I actually felt like, "Well, maybe I will!" But his intention was to hurt me, and he was probably much better at it than I was. And it just wasn't the right thing to do, anyway, and I knew; so I said, "I don't settle things that way." And he said, "Why not?" And I said...well, how do you describe yourself as a spiritual person? The only thing I could say that would make any sense was, "I'm a Christian." And you know, he understood that - and all of the anger and everything just went out of him immediately. And I was safe. So being a Christian has its benefits, I have to say.

So, let's talk a little bit about the dogmas of Christianity, because really the beautiful things can be said all we want, but if we've still got the ugly things in our subconscious affecting our lives, we've got to root them out. One of the dogmas is: Christianity is the unadulterated teaching of Christ. But the fact is - I'm saying this according to Laurency, but it strikes me is true - there's hardly anything left in Christianity of the original teaching. "Sin is a crime against an infinite being and therefore requires an infinite punishment" - "God can forgive sins only for Christ's sake" the truth is that there is no sin, and no crime against God; there are only mistakes in respect to the law, and the law is going to right itself. God is not hurting people, punishing people; the law in action settles everything up for you, it's going to. And when we know about the law, and are conscious of, it the law of sowing and reaping is a beautiful thing. If you're planting the seeds of love, then - this is a quote from Laurency - love is the end of all earthly karma. It brings all earthly karma to an end. Because if you're planting the seeds of love, and that's what you're harvesting, you're not suffering in this world anymore; everything gets better fast when you understand that's how you use that law.

"The mosaic 10 Commandments are dictated by God". Well, no. There are some reasonable rules of living there, but God does not give commandments - it would be a violation of the law of freedom, that we each have; the law of freedom says we're free to do whatever we want to do, as long as it doesn't impinge on the equal right of someone else to do whatever they want to do. And we are going to learn the ways we learn. "God is wrath and punitive righteousness" - no, God is neither wrathful nor interested in punishing anybody; God is just representing perfect law. "God needs to be atoned with man"; well, no - God's fine. Man needs to be atoned with God, that's more like it. "Christ is God's only son" - how can people get that idea from the Bible, when Christ himself says we are children of God? But that's part of the dogma that you're supposed to accept in some religious traditions.

Every one of us is potentially divine, and will be at Christ level of consciousness and beyond - it's only a matter of time, and what we control is how long it takes. Dogma: "the soul is created along with the body and dies with it". Well, no. There is no death as it's portrayed, there is only the dissolving of the form; and when we lose this body, with all of its organismic nature and all of its cells and all that, our consciousness shifts to the next subtler body that we have - our emotional body - and we exist on that level, in the emotional world; until that body dissolves, and then we exist in the mental world, and when that body dissolves then we're back to soul consciousness. And we don't have a personality anymore, we've finished with the personality from a certain incarnation; we create a new personality for a new incarnation. There you have it in a nutshell.

"There is an everlasting Hell". Well, even the Bible doesn't say that - the word Gehenna is what was used in the Bible originally, and that is the burning trash dump outside of town. That's not quite the same as an everlasting Hell full of demons and devils. All there are is really of Hell, we've probably all seen it; because it's pretty much here. When we get into our worst emotional states, the lowest regions of the emotional world are a very Hellish; and they're populated by the worst things that we can imagine. And boy, people can imagine some bad stuff - so obviously it's bad; but here's something else - another aspect of Christianity is the Day of Judgment, right? Well, eventually, the forms of the

emotional world are destroyed, when most of humanity has overcome the need for all that; the emotional world is populated entirely by things we've thought up, and when those are finally all destroyed, those who cannot function purely as mental beings - this is millions of years down the road - are simply moved to another planet, where there's an emotional world for them to manifest in. And it's not the big sword, and the punishment, and the popping out of the graves - and I've been to Europe, and seen so many of these paintings of these corpses popping out of the graves on Judgment Day. Nothing like that's going to happen.

So, what Christ said back then, that does appear to be true, is that he would come back. And he did something unusual, in saying that; because actually, in the zodiacal epoch before the one 2000 years ago, it was Buddha who came in as the World Teacher; and then Christ comes in as the World Teacher, and actually, typically, it's another being that comes in as the World Teacher at the next epoch. But Christ particularly is interested in this humanity; and one reason is that he's a record holder. 20 million years ago, a great number of beings made the jump to the human kingdom from the animal kingdom - maybe many of us, who knows - and Christ was among them. And actually, not that many from that big pulse of humanity being born have made it even to the cultural level at this point - yet Christ has made it all the way to the top level of the solar system in consciousness, and done it in 20 million years. And he holds the record, Laurency says, in the speed with which he has evolved. And what he says that it is that Maitreya - and when I say Christ, I'm talking about Maitreya - never failed to meet the goal of an incarnation. Every incarnation there is a particular goal - either it's a wake up, or a karmic work off, or a fulfilling your destiny, or service work - if you meet your goals, then every time you proceed more quickly. And of course Christ managed it, but that's pretty tough.

So in the New Testament it says: don't put the new wine in old skins. Yet that's the problem we have right now - we've got some pretty old skins out there, from this presentation of Christ's teaching, and they're not going to last. The new teachings have got to come through in a new way, and they may not be associated with Christianity at all. It wouldn't surprise me. That Maitreya comes through, and he's called Maitreya, and people if they want to call him Christ, they do - but it's got to be a hindrance, to be associated with dogmatic churches that are going to claim him for their own. He may not want to make that claim of being Christ, when he returns. We don't know when that will be; apparently the planetary hierarchy was expecting it to be by now, but humanity hasn't done quite as well after the World Wars as they expected - they thought the World Wars, which were a stunning victory for humanity and hierarchy - an unexpected one, actually; usually the dark side wins those things. The fact that we won, they had a lot of hope - but we've kind of gone a bit more materialistic, and so we're not quite there yet.

Laurency also says that when the bulk of people realize that our best and brightest, that we put in charge of everything, are not actually all knowing - that they really can't solve all the problems, and whether it's a Bush or an Obama we put way too much hope in thinking that they are going to solve all of our problems. When we finally realize that, we'll realize that all along we've had teachers, like Christ and Buddha; representatives of the next kingdom, willing to help us. But they can't, until we ask them to. They want to! And it's the return, actually - in Atlantean times, we followed the wrong leadership; humanity took the left-hand path, and evicted the real teachers, the Hierarchy, who were at the time leading humanity, and chose - well, call it the black priesthood - a bunch of troublemakers, who have been running lots of religious things, and have been behind the great lies about sins and things like that. Well, we chose them as leaders, and we were left in the dark for all this time. And it wasn't until the late eighteen hundreds that we were actually allowed to have this information again, when Theosophy came

along, and Madame Blavatsky came along. We weren't even entitled to have it until then; we'd worked off most of our Atlantean karma by then, so it was okay.

But now it's amazing how a little known this is, all of this stuff - it's not out there for people to know. I actually feel very fortunate today that there are no hecklers in this audience, because that's really what you face if you're going to talk about Christianity. So I am pretty fortunate here. People are pretty locked into their old views, and we'll see more of that, I think, because when everything is changing, it's scary; and you get two reactions: one is, Okay, I guess I'll let go and see what happens; and the other reaction is, I am hanging on as hard as I can. And that divides people, and so we have people that can see the new way to some degree, or a hint of it, or at least have enough inner knowing that there has got to be a better way and they're going to take the chance, to try to reach and live for that new way. That's hopefully where we're at.

But then you've got entire countries full of people, in the Middle East, that are clinging to the old ways so hard that they will fight to keep the old that they can't keep. And let's hope things stay under control, because a religious war actually has the potential to be worse than any other kind of war, in that people sacrifice their lives so easily for that. So - and this is something that's in the handout, too - the Hierarchy is not neutral. They were very much on the side of the United States entering World War II, they knew who the bad guys were; they were the Atlantean black priesthood, coming through the fascists. So the Hierarchy and the spiritual leadership is on the side of good things happening, and they really are trying to help us prevent that war and trying to help all of us right now. Nonetheless, they are extremely patient, and if all of humanity blows it again and we all have to get sunk like Atlantis, we'll be back. We'll be back, we'll make another shot at it, we'll make it the next time. But let's make it this time! Come on everybody, let's not get sunk again.

I guess my closing message is that I sure hope to meet Christ incarnate in this lifetime; and that if we can prepare humanity enough, just trying to get the idea out there that there is this other kingdom - that's the one thing Blavatsky really didn't get across very well, is that there's this next kingdom of masters, and knowers, and guides; and they are in touch with us because they're masters of compassion, they are not masters that are going to tell us what to do. They're masters because they want to help us, they see the suffering of humanity - and boy, this planet is suffering right now. So with their help we can bring them back into power, we can bring Christ down; and one thing that it is mentioned here is that Christ's actual presence, back in those times, left an ineffable (as Laurency puts it) imprint on the souls of those who got to see such an incredible being in person, in body; and that it slumbers in the people that saw him then, and waits for us to reach a certain level of consciousness, where we can contact that again. And that he was able to help people really rapidly rise through a lot of problems. I just think it'd be great.

So, I think that's probably a good thing to close on; plus I'm leaving a little time for some questions, because I know there's got to be some questions.

Question: Regardless of whether a being tells you what to do or not - say God, or Christian authority, or whatever - to say there's no sin I think is misleading, because it's like saying there's no social consequences, or no social law. And even if humanity's left to its own devices, there still is this natural order of things - there's a kind of natural law, a natural truth, that says if you punch somebody, or steal, that there are consequences for that. Just as I might drop something and gravity takes over, there's this whole flow in terms of a kind of natural truth that we can identify and live by, that is true

throughout the ages. So I think that Christianity has a lot of wisdom there inherently, that it's trying to identify some of those core truths. Where it gets it wrong sometimes, I think, is maybe dependent on the age, or the time, or maybe incomplete thoughts; but I'd like to hear your thoughts on that.

Answer: Well, Christ said that he comes at times of lawlessness. His purpose is to restore the law, and the basic law of sowing and reaping, of respecting the freedom of others, and the law of unity - that if we're working together, it's all better - those are the basis for all the other laws. Humanity's going to come up with its own rules - and it needs to, that's important too - but we get locked into them, when we should be trying to see a bigger picture of natural law. And sin - Christian ideas about what good behavior and bad behavior might be - there are some valid things in there; but what that gets used for is moralists, who want to judge people, and thereby separate everybody, and tie people to bad past actions and say, Well, you're permanently bad -you're going to Hell, God condemns you forever. This is where the word sin is just too tied into this idea of offending God, when that's not really what's happening. Obviously you can make mistakes, and it's going to cause consequences for people; but God is not offended. He expects you to make mistakes. He's not giving you permission, either; he's not interested in your mistake - he's interested in your learning. Your point is really good though, and I do not want to emphasize that lawlessness is a good thing - it's not. We need the laws; human laws too.

Question: You mentioned the second coming of Christ - so does that mean actually coming, or a renewal of consciousness for us? What does it mean?

Answer: They are very vague about this, because the Hierarchy itself hasn't made its plans completely; whether he takes the form of an individual, with the same potential problems as happened last time - where people get too fixated on the individual, when his message is really about Christ consciousness. Maybe he doesn't manifest the same way - maybe it's Christ consciousness and thousands of people get it all at once, and that's the second coming.

Question: You hear a lot that we all have a higher self, and I like that idea, but where in consciousness is it? Because you mention the Christ consciousness - is that identical with my higher self?

Answer: Let's see if this answers your question - and this is a very important thing; I should give a talk on it. I think I did last time, actually. When we pray, when we offer up our attempt to connect with the Divine, we're not reaching God, or Christ - we're reaching our guardian angel, who is the divine being that each of us has, that's associated with us, called Augoeides. That's the name in the literature. It's a beautiful angelic being, it's in perfect conscious unity with all the teachers and the other souls; it's our stand-in for our soul, in a way, until we can inhabit that level of consciousness ourselves. It's a guide, that helps us in our incarnations; it always has a plan for the best thing for us, if we can cooperate with it. It works with other souls to draw in the experiences and the people that we need.

And this is where it gets tricky - it has provided a body, that we share with it. And how can we understand that, as physical beings? But it's called the causal body, and when we wake up in that body, we don't need the guardian angel anymore - we have acquired the power to be ourselves, omniscient in this world of humanity, and see the past like it's the present. All those things are possible to our Augoeides, and we will acquire that ability. The potential for what we're going to be - and this is what Christ certainly could do, and Jeshu, too, had reached that ability of the causal self, and being able to ascertain any information in this world.

If your question was, what about all these different consciousnesses that make us up? A higher self - there's a big mystery about that. How come, if we have this beautiful divine higher self, that all these different New Age teaching especially tell us about, why are we so dumb all the time? If we're these divine beings, why are we fumbling around down here? And the fact is that we are at the level we're at; we're at this level right here, that's where we're struggling. It's just that we have tremendous amounts of help - an entire body waiting and prepared for us to wake up and occupy it; that's the higher self. It's latent in us - we haven't woken up in it. We get to spend time in it between incarnations, if we're far enough along - if we've been acting in a way that's harmonious with that self in this world; then we get to review those actions in the context of the soul in between incarnations.

Question: So is that the same thing as Christ consciousness?

Answer: Not quite. This is where it gets subtle, too. The causal body is the higher mental body; that's the soul body, that's the heaven world of humanity. Humanity is ultimately a mental kingdom. On the mental level we're perfectly happy; it's only the emotional level that causes us problems. We will be perfectly happy when we all get focused mentally there, but that's not the end. And that was something my grandfather made a point about - that one time he was given the job of going to find a particular Indian guru, on the highest levels of the astral plane, to say, You know, you're not in heaven - there's a whole bunch more! That was his job, to snap him out of it: I know you're having a good time, but that's not the whole thing, there's so much more. And so beyond even the causal level is the essential world, and that's world 46, the Buddhic plane, the Buddhic world. That's where the unity is found - that's the Christ consciousness. And that's what's beyond human.