

The Christ Path™

Marrying the Light and Shadow, Soul and Body

Bonus Q&A from 2013

Module 6

Lindsey: I'm going to start with a question from the webcast. [Participant] asks, "Can you translate Om Namah Christaya into English so we can better understand it?"

Andrew: Of course. Om Namah Christaya means "Hail O Divine Beloved in the Name of the Christ." Om, hail -- of course, Om means so many things. Om is really a syllable which manifests the transcendent presence. In Om, there are three letters, A, U, M. The A stands for waking consciousness, which I hope we are all in at the moment. U stands for dream consciousness, the consciousness that creates the multiple worlds' dream. And M, the Sages of India says it stands for Sushupti, deep sleep consciousness, that deep sleep consciousness which renews and refuels us, and in which we contact the profound peace of the self.

The Sages say that when you make that deep-sleep peace conscious, you are close to awakening. That's what awakening is, making that deep sleep consciousness conscious. When you say Om together, the resonance of Om creates Turiya, the fourth consciousness, the consciousness of the consciously awake transcendent self. So sounding on at the beginning of the mantra awakens that transcendent self, divine self beyond name or form that is the essential identity of every human being; the identity with the living one.

The living one in this mantra is given the name of Christ, Christaya. In Christaya, what you are connecting with -- Namah is name -- what you're connecting with in Christaya is the living cosmic Christ, the Christ that is burning in every leaf; that is leaping in every kangaroo or dolphin, that is alive in sacred light energy, in every cell of the universe; the huge, huge universal person that is the nature of the universe, the universe in the Katha Upanishad is described and finally revealed as a person both impersonal and personal relating to us uniquely. That in the Christian mystical tradition is known as the Cosmic Christ.

But you're also relating to Jesus who incarnates that Cosmic Christ in a living heart, mind and body, both the personal and the impersonal. So Om Namah Christaya, in the Om, you invoke the transcendental self and then you personalize it by naming it the Cosmic Christ and relate to both the Cosmic Christ in the universe and to the incarnate Jesus, who is also here as the faith of the Cosmic Christ to inspire and guide and illumine and infuse us. I hope that that's a happy and radiant explanation for you.

Lindsey: Okay, thanks. All right, I am bringing the mike over to [Participant]. [Participant], you're live on the call. Are you there, [Participant]? Your phone might be muted because we can't hear you, so I'm going to move on to somebody else.

Moving on to [Participant]. [Participant], can you hear me?

Participant: Yes. Hello? Hello?

Andrew: Hello, [Participant].

Participant: Hi! Thank you for taking my call and my question. This has been a very enlightening session. Something that occurred to me during your initial description about the marriage of opposites and also your description of the shroud image combined with the three practices and what occurs during those three practices, and the vision of those three practices was the events of Our Lady of Guadalupe. The first thing that caught my attention was that the transference of the image of Guadalupe onto the tilma. It is a mysterious process in itself that is not any sort of dye or pigment and it is very dimensional.

Andrew: Absolutely.

Participant: Also, the image of the golden light, the hands outstretched, the image of the sun radiating and the golden light coming down. Also, the image of her standing upon the serpent with the infant child, the cherub at her feet, which represented to Native Americans in Central America, represented the defeat of the dark side of their culture.

Andrew: Or the dark side of all culture, I think.

Participant: I was very struck by the image similarity and what occurred to me is that is this perhaps a counterpart to the shroud image? And if so, would the two together possibly be an analogous or a representation of the marriage of the opposites in a divine sense?

Andrew: Well, I think you hit on something absolutely amazing and I'd love to answer that question in some depth because Our Lady of Guadalupe is very sacred to me. In fact, my husband, Eryk Hanut, wrote a great book on it called "The Road to Guadalupe". He and I spent two weeks staring at the tilma in Mexico City and researching the extraordinary evidence that the tilma is a miraculous apparition.

For one thing, the tilma is on a fiber that should have decayed after 15 years and it's still going strong. For another thing, scientists have analyzed the tilma and it is not painted. There is no pigment on it.

For another thing, scientists have enlarged the eyes of the Virgin of Guadalupe and what they've seen is that the eyes show the Bishop Zumarraga, Juan Diego and a Negro serpent; a black serpent; an Indian serpent, and this is as if what the eyes are taking, is a Polaroid of what actually occurred at the moment the image appeared.

There are many other miraculous things about the tilma. For example, the stars are arranged in exactly the astrological combination that they would've been at the very moment the image appeared. So it's an image of the embodied Divine Mother given to humanity as a sign of this great, great Earth that is taking place in and through her because as you know, she's also represented pregnant. She's wearing the sash of pregnancy.

She is, of course, a dark, a black Madonna. She is not black-black but she is brown. She is not the pale, sweet, lily-hued girl, but patriarchy seems to want us to believe she is. She is an extraordinarily beautiful, holy, compassionate, loving, brown, dark Madonna, very much embodied and absolutely transcendent.

So I agree with you completely that this is an image as miraculous as the Turin Shroud and I would imagine that it was created in very much the same way. There must have been a sudden influx of radiation from the Divine that imprinted that image.

If you go to the cathedral in which it's kept now, the modern cathedral -- it was kept in the ancient cathedral and I've actually been in the old cathedral which is falling down and stood in the place where it used to stand for centuries and felt the overwhelming power of it -- if you go and especially go in the evening, you'll see that the tilma is glowing with a golden light. It is glowing with the alchemical golden light of this great birthing transformation.

So I think it would be an absolutely wonderful thing if those of us who want to take this divinization process know that in the Virgin of Guadalupe and the tilma, we have an amazingly potent and comprehensive vision radiation image of the birthing force of the universe, the dark Madonna, the black Madonna.

And that it would be a perfect set of practices to combine the Om Namah Christaya, for example, with the visualization when you do that second practice of the irradiation of all of the cells, of all the centers of the body by the golden light to really bring into your core the image of the virgin of Guadalupe.

I can't think of anything more holy and beautiful because, of course, the Virgin of Guadalupe has also shown us the Queen of Heaven in Revelations wearing the crown of 12 stars and all the rest of it. She is given that apocalyptic significance and I think she came at that time when the world was about to be plunged in

this long orgy of patriarchy not only to heal the darkness in the nature culture, but to heal the darkness of path of the Spaniard culture, too, of the Western imperialist culture, to reconcile the best of all the traditions of the Mother and bring us a holy, new, potent, embodied version of the Mother so that we could work with that to transform the whole human race.

Participant: It was very poignant. Another poignant aspect of this is that Juan Diego was chosen to speak truth to power. He was the one chosen to speak truth to power. He was not formally Christianized at that time.

Andrew: No.

Participant: Yet he was chosen by the Divine Mother to bring this to the bishop and to tell bishop to build the church at Tepeyac. I think --

Andrew: Yes. And the church is on the place where Tonantzin had been worshiped, the ancient Aztec goddess because the place, Tepeyac, where the church is erected, the old church and the modern church erected, was in the ancient days holy to Tonantzin, who was a very ferocious goddess.

It is astonishing when you all know the different layers of the symbolism are unfolded and I think it's very important that Juan Diego, whom I love and revere very much, was chosen because he was a simple, humble man of great faith.

The story is so moving because again and again, he tries to avoid her because he just can't deal with the realm of glory that she's opening up. Eventually, he begs her for a miracle and she gives him the miracle of the roses, and then he's told to wrap them in a cloak and present them. And those roses that come from a particular part of Spain that the bishop comes from don't grow in South America, he's asked to present them to the bishop and as he unfolds the cloak, the image appears on it.

It's an astounding revelation that this new birth is going to take place, really not in the institutional church with its limited concepts of what Christ is and what this whole process is but it's going to take place in those humble enough and simple enough to receive the really astounding good news of the transfiguration of human beings into divine human beings.

Participant: That was a very significant development during the evening for me because my initial question -- and I think a lot of people will have this -- is that because of the three difficulties inherent in this process that you described, it is difficult to apprehend the image of ourselves being at the tensile vessel of the Christ path. However --

Andrew: Especially with Christianity that has denied that this is possible and has separated us so terribly from the Christ. We're just a poor little worm and Christ is the Son of God and though we have no hope of ever being anything like him, but we have a hope of having our wretched things forgiven somewhat if we just obey the priest and let them minister unto us. This is a complete takeover of the vision and a very great dereliction of it.

Lindsey: Okay. [Participant], I don't know if that answered all your questions.

Andrew: Thank you, [Participant]. Thank you so much.

Lindsey: You might actually have some more, so I'm going to leave your hand up, but I'm going to go come to some other questions and if we have time left at the end, I'll give the mike back to you. So we're going to go --

Andrew: I cannot thank [Participant] enough. It was a very, very holy and beautiful exchange there. Thank you so, so much.

Lindsey: Okay. There were two questions on the webcast that may be related, so I'm going to ask them both and let you respond.

Andrew: Yes.

Lindsey: [Participant] wants to know, "Did Father Griffiths know about Sri Aurobindo and Mother since all were in South India?" And [Participant] asks, "Regarding our entering into the resurrection transfiguration, how does that happen? What must we do? Do we need to have a stroke to experience this experience as did Father Bede?"

Andrew: Oh, that's --

Lindsey: Hopefully not.

Andrew: No, no. Let's start with the Sri Aurobindo and Mother question. Father Bede's great enterprise -- and this is what makes him I think the supreme Christian mystic of the 20th Century, even more important to us than Thomas Merton was that at the age of 48, I think, he went to India for the first time because he knew he wants to discover what he says as the other side of his soul, the feminine side of his soul.

And he experienced that as being holy and amazingly alive both in the landscape of India and the people of India, and also in the vision, the core of Hinduism of the imminent Godhead of the Atman at one with the Brahman, the force of

every single human identity, one with the Brahman, the great radiance that is manifesting the whole creation.

He entered into a very deep exploration of Indian spirituality. He wrote brilliantly on the Upanishads and on the great revelation that they enshrined of divine identity, and he concentrated especially on two Upanishads, the Shvetashvatara Upanishad and the Katha Upanishad because in them, he saw the evolution from a simple monism, a simple Atman-Brahman relationship into the revelation of the universe as a person. The Katha Upanishad is very explicit about this that beyond the unmanifest, beyond the formless void is the mystery of the universal person.

And for Bede, this opened up a way in which all of the revelations, the Hindu, the Muslim, the Semitic, the Christian, the Sufi could be connected because at the core of all of them is a vision of a universal human with whom you can become one, and that universal human is one with the universal person that the whole universe is.

It's an astounding vision and it's enshrined in the Islamic vision of the insan al-kamil, the universal man, it's Adam Kadmon in the Cabalist tradition, and of course with cosmic Christ in the mystical Christian tradition. He then became very deeply acquainted with two great sages in India. He didn't actually meet them, but he knew them because they were very present to him in the experience of those he met in India and the first one was of course Ramana Maharshi, the great, great sage of Tiruvannamalai, of Arunachala the sacred mountain that is the fire lingam of Shiva.

If you ever have the chance to go to Arunachala, don't miss it. It is the most devastating and amazing experience of presence. Ramana is for me the supreme teacher of the I am, of the fathomless peace that comes from the knowledge of identity, the Godhead at the deepest level. He also read very deeply and extensively in Sri Aurobindo. And if you look at his later writings especially "A New Vision of Reality" and "The Marriage of East and West", both absolute masterpieces of precision, you will see that again and again and again, he hails Aurobindo as the supreme evolutionary philosopher.

And in one passage in "The Marriage of East and West" he describes the revolution that Aurobindo began, the revolution of understanding that the experience of the I am was not enough. It was the absolute foundation of evolution, but there was another experience being offered to humanity which came through the descent of the force of the Shakti and the integration of the force of the divine Mother into every part of the being.

And then he immediately says that this is exactly the same as the real Christian yoga, the yoga of the descent after the ascent, the yoga that we've been describing, that yoga of transfiguration. So look that passage up and you'll see just how deeply he loved Aurobindo and just how profoundly he realized and understood the connection between Aurobindo's great vision of transfiguration of humanity into divine humanity through the force of what Aurobindo called the Supermind that was the gift of the descending Shakti of the divine Mother and the yoga of transfiguration of theosis in Christianity.

I'm not sure that he really explored the later work of the Mother because I don't know for sure that he did, although he does mention her. And for those of you who don't know what the Mother, who was Aurobindo's Shakti and partner and sacred consort and astounding pioneer of evolution in her own right, inspired of course by Aurobindo because she'd lived through all of the great transformations with him and was herself a very, very, very great evolutionary mystic, what happened in the last stages of her life is probably the most extraordinary journey that any modern mystic has undertaken, any modern pioneer has undertaken.

She, in her 90s, decided that she would do directly and nakedly the work of the transfiguration of the divine into the divine human. And what it entailed was the training of every cell in the body to unlearn its habits of death and separation, and surrender to the influx of the new divine Mother light. So that instead of ensuring death, the self could be trained to bring in immortality, bring in an eternal life.

And this was a very, very huge departure from her. It was a natural extension of what had happened with Aurobindo, but she took it to another level. And many of the disciples thought she was crazy at that time and she had to do it in secret. And she had a disciple called Satprem who really believed in what she was doing and would smuggle in a tape recorder and tape record her experiences, and they've been preserved for us miraculously in the 13 volumes of the Agenda and the three volumes that Satprem wrote, which are simply the most astonishing volumes of this evolutionary process, the three volumes that he wrote describing her experience and then his own book, Evolution I and Evolution II.

So if you're really interested in a version of this transfiguration process that mirrors exactly what I've been talking about, do plunge into those books. They will rock your world and transform your understanding of what's possible.

When I was teaching the Om Namah Christaya, I was consciously using Mother's own amazing technique because what she discovered in this process of trying to transform every cell's natural obedience to the laws of death into a much more vivid obedience to the laws of eternal life, what she discovered was the extraordinary power of the mantra, that was what she was doing fundamentally,

it seems from her own description of it, was to try and train the cells in the body to say the mantra.

She used Om Namoh Bhagavate or "in the name of God" and I've been using Om Namah Christaya, but it doesn't matter what mantra you use. I think in the cosmic Christ, it's wonderful to turn to the whole of the Christ, which is why I use that mantra. But the way in which I taught the Om Namah Christaya was actually modeled on the Mother's own use of it to try and go deep, deep, deep, deep into the matter of the body, and subtly and slowly and with great persistence awaken every single cell to the joy of saying that mantra, and so unlearning a whole history of limitation.

Lindsey: Okay. We'll now try --

Andrew: Oh, and then I'll answer the other question about the stroke. I think that Bede himself said to me, he said, "Look, I had that stroke because I had been so much dissociated from my body," being a monk after all, celibate and not cut off from his sexuality, but I think very much the master of it. He was a very loving, tender person, but he had lived rather in the old enlightenment paradigm. He'd had all the conventional mystical enlightenments and I know that this is true because he couldn't have done this late work without the foundation of those I am experiences.

But Bede needed to be broken and completely almost dismantled so that that old patriarchal framework that was keeping him softly imprisoned could be opened up to this outrageous new possibility. But I think we don't have to go through that, although I, myself, have been through the simulacrum of that.

What I think we probably have to go through is the dark night in the terms of our own personality because the hold of the ego is so great and so limiting on this much larger transfiguration process that its recesses have to be smoked out. So it may not be a stroke that you go through but when your time has come to enter into the fullness of this transfiguration process, you will probably have a series of difficulties and ordeals that will reveal to you just how self-limiting your ego is.

You'll have to learn how to surrender more and more and more all the secret hiding places of the ego to the outrageous and glorious possibility of this birth. That can't be escaped, but the sooner you learn where you're going -- and I hope that this map is giving you a very glorious picture of where you could be going -- the sooner you will learn in that very difficult transition process to surrender absolutely, just to give up to the descending light, and the sooner you learn how to surrender to that descending light, the more you embrace it, the swifter that dark night will be.

Actually, I think it always depends upon the level of faith and that's why it's so important as you prepare for this possibility in your life to start practicing the two practices that I've just given you because they will give you enough of a taste of the truth of the process that when it comes to you to be cleared out, so to speak so that the process can become extremely powerful in you, you'll be ready for whatever that clearing out entails and you'll be ready to embrace it.

You'll know that what's being done is that you're not being punished or slaughtered or broken for no reason. It's like a field; you're being cleared so that a new golden wheat of embodiment can be placed in you.

Lindsey: Okay. We got six more people on the Maestro line with questions and six more people on the webcast, and we'll see how many of those we can get to in the next half hour, so I'll just get the mile. I'm going to try [Participant] again. We couldn't hear you before, but [Participant], I have your mike on live. Can you hear us now?

Participant: Yes. Can you hear me now?

Lindsey: Yes. We can hear you. Go ahead with your question.

Participant: Thank God.

Lindsey: I'm glad we got you.

Participant: Oh yes. I so appreciate it. Andrew, I come to you and to everyone with such a humble heart. I am so incredibly moved by each and every week and your willingness to share your life and all that you know. It's life altering for me right now or it has been for quite awhile. As you talk about the chaos that can happen, every part of my life is falling away and on paper, a person would be very nervous about that.

Andrew: Very good sign.

Participant: Pardon me?

Andrew: It's a very good sign.

Participant: Yes. I mean, I will tell you that I feel that. I really do feel that. I'm here in North Virginia, outside of Washington DC, and so part of me is I hear these stories of these profound transfigurations that occur.

And what I can tell you is that as a woman here, I am literally -- my husband has been out of work for many years and now we are selling our house and we don't have retirement and we don't have the things for which it makes -- the way life is supposed to look. However, what I feel is the deepest sense of peace that I have ever felt in my life, and I go to a place of stillness that truly surpasses all understanding.

Andrew: I am so pleased. Do you have a question, [Participant]? Is there a question emerging from this?

Participant: Yes. Could you comment about the density? I certainly experienced it in the conversation that happens in my body because as more light is coming in, I certainly do experience the resistance. Is it possible also that we would experience that resistance from those outside of us? Because I also --

Andrew: Oh very much so.

Participant: Could you comment about that because I've literally had people say that it is difficult to be in the same room with me, that it's so strong --

Andrew: Oh, I've had people say this very often. Look, first of all, let me address what you're going through and then answer your question. One of the most moving things that Bede said to me, and it really shifted my whole perception of reality, was that we have to come to an acceptance that God is in horror and chaos just as much as God is in ecstasy and order.

And when you really face the divine both as horror and chaos and as ecstasy and order, you're initiated slowly in the depths of your self into a peace that can hold the opposites, and the wonderful image of this is the Shiva Nataraja, the dancing Shiva, who in one hand holds the flame of creation and in the other holds the drum of destruction, and his face is in divine peace.

And this initiation into the mystery of the dance of the opposites as reality is the key foundational initiation to the whole transfiguration process. So I would tenderly and humbly advise you to really deepen that peace whatever happens around you, and come more and more into the I am experience, into the experience that peace will reveal to you, that you are one with the core peace of the divine, the peace in which the opposites dance and from which the opposites are radiated in that great alchemical radiation.

That is a huge, huge step and I'm so proud of you that you are facing all of these immense challenges in a culture like ours with such grace, and I think that that is the sign -- it is the sign that the divine is working in you.

The second thing I'd like to say about that is that it seems to me that you are going through the dark night experience, and the dark night experience is on the one hand shattering. It is shattering because it does dissolve all the concepts, all the structures of your inner and outer identity, and it does both if it's a real dark night, and I think that's what's happening to you.

Participant: Yes.

Andrew: So the other side of the dark night experience is that in the one hand, it carries a sword, the dark night, and it attacks down the past, inner and outer. And in the other hand, it carries a rose and that rose is the rose of the Mother, and the Mother's perfume is peace, acceptance, surrender, and deep, deep resignation of your whole being into the hands of God, what Jesus said on the cross, "Into thy hands, I commend my spirit." And what I would advise to you is to say that mantra, "Into thy hands, I commend my spirit" because you're dying, but you're also being reborn.

And you'll have, as well as the painful anxieties and the chaotic experiences, you'll also have -- as everybody has in the dark night -- absolutely amazing glimpses of where you're being taken to, glimpses of revelation, glimpses of peace, deep peace, and glimpses of amazing possibility, so be alert for those.

Am I making sense to you?

Participant: Oh, you're making absolutely complete sense. Yes, and I may have --

Andrew: And this is an extraordinarily holy process. It's the great transformative process. You're in the birth canal and I don't know if you know -- have you ever had children?

Participant: Yes, and I had them naturally, so I really understand this birth canal transition process.

Andrew: Right, and as a woman, you have even more profound understanding than I do as a man because you've experienced it in your body, and you know that at the very moment when the child has to come out is also the most difficult moment. It's the moment when the uterus goes through these immense convulsions. The uterus has to find, has to be given actually, irradiated by an enormous force.

And many women who've described the process of birth to me feel that at that moment, they can't do it anymore. They have to just surrender to this huge birthing force that enters them that almost tears their body apart, that puts them through this convulsions and constrictions and contractions, which are

almost unbearable, but which are the sign that the child is going to come through.

And of course, that's also the most dangerous moment, the most potentially toxic moment, and the moment when the child can potentially be aborted. So the most essential thing -- and this is something you must have experienced in child birth itself -- is just to absolutely surrender. You can't do anything else and there is nothing else to do but to surrender totally and allow this great Mother birthing force to take you over and to just face whatever it has to do in your inner and outer life to get you through to birth your divine child, birth your embodied divine human.

That's the only way that any of us ever can do it. It can't be done by us; it has to be done through us. And you have to just open your whole being to that birthing force and let the convulsions and contractions be what they may.

Now, to get to your last question, which is a very crucial question and a very, very holy question, look, when you really wrap your mind and heart and soul around the possibility of the birth of the embodied divine human in this reality on Earth to co-create with God humbly a new kingdom -- queendom on Earth, when you really wrap your mind, heart, soul, and body around that, what you become aware of is that this is nothing less than a total revolution.

It's a revolution of all the conditions of life on Earth. It's a revolution of a whole vision of humanity. It's a revolution eventually of every kind of institution, of every kind of art and science, of every kind of law, of every kind of economics and of every kind of politics. It's nothing less than the birth of a holy new divine reality on the Earth, and that can seem very glorious. It is very glorious.

But when you really, really begin to glimpse what is at stake and what is possible, you realize that that total revolution undoes the work of what you could call the dark powers, the demonic powers, which are now enslaving us. You could see them erupting in this lethal death machine that we've created that is now destroying the planet, so there are many forces and they're all within the divine. They're all within the one.

This is the other very shattering realization that comes. They're all within the one that's part of its divine alchemy. It's part of the ferocity of the alchemy, but in our dimension, these forces are enormously powerful. And as the birth starts to take place, you will encounter these forces through the people in your life and they will be used by these forces to try and disturb you, to try and humiliate you, to try and outrage you, to try and limit you, to try and break you because the last thing that the dark forces want is this birth.

It is the last thing they want because if this birth happens on a massive scale as I believe it's destined to happen in humanity, the reign of limitation, the reign of greed, the reign of exploitation, the reign of domination will be over and that will be the end of a great deal of their power. They'll still remain in certain forms to goad on even greater transformations, but this terrible cruelty and violence that they're now wreaking over the whole world will be over and you in the birth process that you are going through are really threatening them.

Participant: Yes.

Andrew: And one of the things that does happen in this birth process is that you come to me -- what you could call the demonic face-to-face. I did when I went through my birthing process in the aftermath of the scandal that erupted when I left my guru, I met very terrible occult dark forces and I realized that they are totally real and that they use people through their shadow sides.

A person who is being born into their divine identity becomes subtly very threatening to many of the people around them because that person shows everybody what's possible if you die into love, and that showing of the possibility of what's possible if you die into love should be something amazing.

You would think that it would actually make people very happy, but in fact, it accuses people of their deaths. It shows them up to themselves. It makes them aware of all kinds of hidden shadows in themselves that they don't want to face, and they will from that place of secret fear start to try and dissolve and destroy you.

So what is needed as you come to recognize this are three things. Deeper and deeper surrender first of all and most of all. Second, more and more love. The mantra that I used at this period was more and more love and more and more surrender. And the third thing is to really consciously surround yourself with the protection of the cosmic Christ.

And there's a very simple exercise which I'll give you. There are two that really I was taught by a very great adept and she said to me there are two great powers that you can invoke. The first is that you can drench yourself and surround yourself by the soft pink light of the divine Mother. It's a pink light and this is used by exorcists when they encounter the demons, and I know this because I've talked to many exorcists.

So you surround yourself at all moments by this soft pink light especially when you're feeling endangered, or you can do a very simple and very beautiful protection practice which is to say Christ in front of me, Christ behind me, Christ to my left, Christ to my right, Christ beneath me, Christ above you. And imagine

yourself at all times walking in a radiant white light cocoon of the cosmic Christ light. This over time will give you unbelievable faith and certainty and strength and I've used it.

I use it whenever I get up to speak about these things because these things are nothing less than totally revolutionary and they do threaten the order of the world and they threaten the disorder of that order that is being kept alive with the dark forces that are possibly great alchemy, but are very dangerous.

So you have to face these things. You have to face them head-on, heart-on, but you don't need to become afraid. And the truth is that the people who will unnerve you will very often be the people closest to you. That's how it happened with Jesus. After all, he wasn't betrayed by somebody he didn't know. He was betrayed by one of the closest of the disciples, by Judas. And in fact, all the disciples betrayed him, even Peter denied him, but he hung in there and he went on and he entered into the total solitude of his total faith and through that birth and resurrection, and in that, he is showing us how to do it ourselves.

So don't be surprised if unfortunately some of the people who are really turning up as unconscious or semi-conscious vehicles of the dark forces that don't want this birth happen to be those closest to you. And what I learned during my birthing process was that it's very, very important never to indulge in hatred or even judgment. You must pray for these people, really, constantly as they're trying to attack you and trying to unnerve you.

Pray for their transformation. Pray for the Christ to come to them. Pray for the luminous force of The Mother to descend into them, to give them a taste of the experience that you're having so that they can know it and turn to it, and that will free you in another way that's even deeper source of protection because they want you to be scared and they want you to be terrified.

Two things about the dark forces that the exorcist had taught me, first is that they are powerless against the Christ. They are powerless against the divine light in the end. And secondly, the thing that they can't stand is to be forgiven and laughed at. So if you can manage a great laughing practice also and laugh at the pettiness and the triviality of these very terrible forces because in the end they are petty and trivial, they are trying to prevent you from this incredible illumination. And the illumination is in the hands of God, and they're powerless against it if you align yourself with the divine light. Does that help you?

Participant: Oh, it has helped me tremendously, tremendously, and if I may add one more thing?

Lindsey: I'm sorry, [Participant]. We still have many people to get to and we only have eight minutes left, so we're going to bring the mike over now to [Participant].

[Participant], you're live on the call. Can you hear me, [Participant]?

Participant: Hello?

Lindsey: Hello.

Andrew: Hello, [Participant].

Participant: Can you hear me?

Andrew: Yes.

Participant: Thank you very much for this wonderful course. In the process of speaking on the evolutionary mystic, the woman in India, you only refer to her as The Mother. At least I didn't pick up a name. Is there --

Andrew: Well, she was half-French, half-Turkish. Her name was Mirra, but she was called The Mother. She met Aurobindo in I think 1911. She was then I think with a man called Paul Richard. She then became Aurobindo's consort. I don't mean that solely sexual consort, I mean soul consort, mystical consort.

And together, they went on this great pioneering adventure, and she became the head of the Ashram and the organizer of the Ashram and the organizer of the divine lights of the Ashram in Pondicherry that was trying to enshrine this great adventure, while Aurobindo retreated later into solitude in which she was one of the very few people who saw him to be able to ground the light more completely in matter.

She was a French-Turkish woman who lived to her late 90s and died in '74, I think. You can read about her if you Google Sri Aurobindo and The Mother and you'll get a complete biography as far as anybody can express the biography of a person like her. It will amaze you of what she was undead. She was a very extraordinary, passionate, ferocious, glorious woman, very, very, very powerful, and in many ways very different from the Indian Mother incarnations because they are much more concerned with this evolutionary adventure.

Many of the great Indian Mothers like Ammachi are doing tremendous work. They're doing work of reassurance, of love, and of course, of service, but she was doing the work of the evolution and she had a very dark -- not dark side, but she was very much the black Madonna and as well as the light Madonna. She was extremely fierce sometimes, and that's one of the many reasons I love her.

So do go and investigate her for yourself. You'll find you're coming into contact with a very grand living personality, and she is around. You can talk to her. You can receive messages from her. She said so and it's absolutely true.

Participant: Wow! Thank you so much. I'm immensely enjoying your course. Thank you.

Andrew: Thank you.

Lindsey: Okay. We're going to move on now to [Participant]. [Participant], you're live on the call.

Participant: Can you hear me?

Lindsey: Yes.

Andrew: Yes.

Participant: Can you hear me? Hello? I'm calling from Spain.

Andrew: Hello, Spain!

Participant: Yeah. It's almost 4:00 in the morning. I wanted to talk a little bit about -- there's only five minutes left. I want to thank you for all the teachings that you're sharing with us. I always listen to the conferences in my iPod while I'm taking a walk on the cliff. And this morning, I've been listening to the conference of last week about walking the Christ path, and I was very shocked because when I listen to your conferences, it strikes something very deep inside me and at the same time, I feel shocked because I feel the depths of the teachings and the commitment that is needed for following the path.

Andrew: Yes.

Participant: And this morning, I was a little bit -- well, more than a little bit scared by the dark night of the soul because I've been through very difficult times in the past. I can say I had been through a very dark night a few years ago after the suicide of my loved one. Thinking about another dark night that can be even more profound and strong and hard, I think I could not bear that, so I feel scared.

Andrew: I don't blame you. I understand totally, but what I would advise you to do is to give up your concept of what is necessary. I don't know, not being God, where you are at this moment. It may be that you've been through enough to know the precariousness of human life and the necessity of plunging into the divine transformation. So what I would advise to you is not to erect any concepts about

what you might need and simply to do the practices with serenity and faith and let God dispose of you as God wills.

Surrender, pray the prayer of Jesus, not my will but your will, and just know that you are in the hands of love. And if it is necessary for you to go through another transformation of this kind of the dark night kind, the deep transformation that that might be, I don't know, but if it is, I promise you and I swear to you that if you start doing the practices now, you will be rewarded with such a depth of peace, such a depth of love, such a depth of truth, and such a depth of knowledge that whatever happens to you, you will know that it is love that is doing it.

So trust me on this. Scrap all notions of the future. Concentrate on the practices in great faith and peace and let the divine do with you what you will. I found myself quite honestly that I'm very much stronger than I imagine. The ego never knows how strong you are because the ego isn't that strong. It's terrified and it's fragile and it's made of brittle glass, but the self in you is one with the self of the universe, and that self can stand anything. And I know this from my own innermost experience and I would love to communicate the truth of that to you just for a moment.

Participant: Thank you, Andrew, because sometimes I feel even angry with God because -- I don't know why. This is an appreciation from me, but why does He want to make it so difficult for us to deserve His light coming to us? Do you know what I mean? It's so difficult --

Andrew: Well, I don't think it's that difficult. I don't think that She wants to make it difficult. It's just that we are pretty dense beings and our matter and our egos are very resistant, and that resistance has to be cleared for the full gifts to be given. She wants to give us everything, but you can't pour the wine of divine love into a dirty cup full of other objects. You have to clean the cup and polish the cup and then pour the wine in.

And the other thing is that what I found in my dark nights is that you are allowed to be angry with God. If you're feeling angry, get it out; scream it, "God!" Go into the woods near you and just howl out your pain. It's very powerful. It's an ancient cabalistic practice and I can tell you, I used it a lot in my dark night. Establish a relationship, and anger is a relationship. You can be angry. It is an appalling process sometimes. But when you get your anger out, then you'll find that God is listening, God is with you.

I had an amazing experience once of all kinds of crazy crises all erupting at once. And I just went out into the desert where I was living and I said, "I just can't handle this. I am not going to handle this. How dare you treat me like this? This is

absolutely obscene. I'm full of faults and flaws, but I am not a serial killer or the CEO of an energy company. So for God's sake, do something!" And what happened was the whole situation changed immediately because what I realized was that in my anger, I'd claimed by own reality, my own truth.

And God was waiting for me to stop being so passive and to start saying, "Okay. I need this. Please, do this for me." And it was a new leap of faith that was established in me, so anger paradoxically can lead you to that. So when you're feeling defeated and angry and this is too much and you're suffering too much, get it out. And get it out in such a way that you forge an unbreakable link with the Beloved. Don't think that the Beloved doesn't know how much we're suffering.

And don't think also that it isn't the Beloved that is also suffering all of these sufferings with us, in us. And that's why Jesus is so important to me, is because in Jesus, I see God, the divine suffering, everything that we suffer. There is no suffering that you can go through of loss, of loneliness, of dereliction, of humiliation, of heartbreak, of betrayal that Jesus didn't live through himself in his life. And that for me is a tremendous source of consolation and strength because I know that I can turn to him and to Mary because they both went through everything to birth this great birth.

And know that whatever I'm going through and whatever stage of the process, they know exactly what's happening. They know exactly how much it hurts and they are here to help us and to support us. I beg you to discover the mystery of this mystical companionship. It will change everything.

Participant: Thank you, Andrew. I would have liked to talk a little bit more, but I think it's very late. Thank you for taking my call.

Andrew: Thank you. I'm so glad I did and please, please, do the practices. They will reveal all the truth than I'm trying to convey in words in the core of your being.

Lindsey: Okay. Thank you. So we are two hours in, it's 9:00 now, Pacific Time, but we do have five more people on the live call. Can you take any of these calls, Andrew?

Andrew: I'd be very happy. Let me take one. I'd be delighted.

Lindsey: Okay, one, all right. We'll go with [Participant]. [Participant], you have the mike.

Participant: Okay. Let's try. Can you hear me?

Lindsey: Yes, we can.

Andrew: Hello, [Participant].

Participant: That's about all I wanted, Andrew, just to hear you say, "Hello, [Participant]." I'm done. Thank you.

Andrew: Oh, no! Ask your question if you have one.

Participant: Okay. Well, my ego is asking this question and it goes something like, do I have to be an erudite scholar in order to be on the Christ Path?

Andrew: Oh God, no.

Participant: Because all of the teachings that you mentioned are obscure and I haven't come across them ever in my life. Thank you.

Andrew: Well, I think that's why I'm here really, is to do that work for you if you trust me. I've done a lot of the erudition work, of the scholarly work because I'm made that way and I was trained that way. And what I've tried to do in my life is to do that work for people so that you don't have to do the work that's been done for you.

Bede has done it. I've tried to do it. Some of the great Christian mystics have tried to do it. What you need to do is just turn up in faith and realize that this astonishing possibility is real and do the practices simply humbly and with faith.

There are millions of people on the Christ path who just trust in Jesus and trust in Mary, and that trust, when it's accompanied by the practices, done faithfully and tenderly, open up all the vistas, all of the mystics in their grand erudition they're describing. In fact, sometimes erudition can be a great block because you can think with your head instead of feeling with your heart.

Open your sacred heart to the cosmic Christ through the simple practices that I have been given to give you, and you will find that you will be taught in terms of your own nature and personality directly by the cosmic Christ, and then you won't need Andrew Harvey or the teachings or Richard of Saint Victor or anybody. You are being taught directly by Christ himself and a large part of the game would be over.

Participant: Thank you very much, Andrew. I'm done.

Andrew: Please believe me because I know you're one of them -- I want to just say that some of the ordinary people I have ever met on the Christ path are being totally simple, humble people. I had the experience in South Africa over the winter of meeting an amazing woman called Sister Abe, and Sister Abe has been a nurse

for 40 years and now works with 22 abandoned AIDS kids in a remote part of Nepal.

I felt two things when I met her. I felt very humbled by the glory of her presence and I also felt quite stupid in my erudition facing this woman who would never have heard of Richard of Saint Victor or Bede Griffiths, but was so obviously living the embodied divine human path simply because she turned up and given everything of herself to love. And when I had plucked up the courage to talk to her about some of the things I was experiencing, she just nodded wisely and said, "Yes, that's true. Yes, that's true. That's how it happens. It's all like that."

So simplicity and humility are the indispensable keys, and I think this is one of the reason why the virgin so often appears in her apparitions to simple, humble people because you can get clouded by knowledge and you can only survive your own knowledge and erudition, I found, if you keep alive the simplicity and humility of your essential heart, so it's always the key. Don't worry.

Lindsey: Okay. Well, Andrew, do you have time for anymore questions?

Andrew: Yes, let's have one more of this. I'm enjoying this much too much.

Lindsey: Okay. All right. Let's see. We'll give the mike to [Participant]. [Participant], you're live on the line.

Participant: Hello, can you hear me?

Lindsey: Yes.

Andrew: Yes.

Participant: Okay. Well, I feel like this is a really dangerous question, and Andrew, I --

Andrew: Oh, good!

Participant: I appreciate you so much.

Andrew: Thank you.

Participant: I became fascinated with something called the Gospel of Judas.

Andrew: Oh yes.

Participant: Yeah. What I became fascinated by and really moved by was that in the gospel, there's a conversation that Master has with Judas. It says that, "Of all my

disciples, you were the strongest and that you have the capacity to carry out what must happen here, which is to turn me in."

Andrew: "To betray me," yeah.

Participant: Yeah, and I have this -- I don't know. I have an experience of love for him of just such a --

Andrew: Yes, of course.

Participant: So I guess I wanted to ask that. I wanted to just comment on that because I really have felt that what he was willing to do was to take the curse of interpretation of what it took to be the *[Audio glitch]* who loved his master enough to sacrifice his reputation forever so to speak, so I was just wondering what your relationship is with that.

Andrew: Well, I think what the Gospel of Judas is trying to reveal to us is a very, very great secret which goes beyond even the figure of Judas and that is that all the things we think of and actually feel as terrible, evil, devastating, ghastly, and terrifying are part of a much larger alchemy, which is working for an unimaginable good.

And if we can see this and feel this, then we can come into a knowledge of the coincidence of opposites and not be scared by what is happening in the world. If you look at the world from the eye of the ego, you will only feel terror. It looks as if the game is over, but if you look at the world from the eye of the divine self with some kind of knowledge of this dance of opposites, then you will see that the worst things get, the greater possibility that could potentially be born from them because the more dramatic the stripping, the more amazing the robe of glory that can be unfolded.

So I would say to you that I have always had a very loving and deep relationship with Judas. There is a poem by Gérard de Nerval, which without knowing the Gospel of Judas, Gérard de Nerval understood the character of Judas at some deep level, and Christ says to Judas in this poem, "Hurry up and sell me and finish this market. Finish this bizarre thing that's going on around me when people just project onto me endlessly and hate me and do all the rest of it. Let me fulfill the rest of my mission and be transfigured to help the whole human race enter into a new possibility."

So this knowledge of Judas is I think very crucial to an understanding of the coincidence of opposites on a larger scale and also helps us to see that Judas plays a very crucial role in the unfolding because without Judas, no crucifixion and no resurrection. There has to be the betrayer.

And this happens in all of our lives, I think. There has to be somebody to abandon us so that we find the deeper truth of ourselves. There has to be people who afflict us so deeply that we are driven to the fringes of real revenge and hatred, and then draw back and then discover the depths of compassion that belong to our essential nature and the depths of forgiveness. And in the end, we can see them as what Caroline Myss cause brilliantly, and we've just made tapes that's called Divine Soul Mates in which both of us plunged into this in which you see that one of your greatest divine soul mate is what Caroline brilliantly calls your divine adversary, someone who truly has been sent by your karma, perhaps created by your karma to be your deadly enemy, your betrayer at the deepest level.

And on one hand, you can look at that and be terrified and on the other hand, you can also, as you become aware of the coincidence of opposites, start to be extremely grateful for them because only they could have driven you deeply into the arms of the divine. This is also behind the teaching of the Dalai Lama and the teaching that arises out of the heart of Mahayana, the teaching that more even than your friends, you should cherish and pray for your enemies because it's they who teach you compassion beyond reason.

It's they who instruct you in finding your patience. It's they who drive you so deep into your divine nature that you discover it in its fullest way, and I think that's the role that Jesus plays in the story and it's very important for people to study the Gospel of Judas and very important for them to see this role so that they can gather a more -- often we're detached -- and a more luminous face in the great alchemy of the birth that's taking place in the world at our time.

Participant: Thank you. I have another question. Is there time for another question?

Andrew: Did that answer satisfy you? Did it give you some help?

Participant: I think just in studying the Gospel of Judas, and I think National Geographic did a documentary on it, I have felt just this deep love for him and --

Andrew: Well, I think it would be wonderful if you prayed for him and if you prayed for all of those who take on the role of the betrayer or the abandoner.

Participant: Wow!

Andrew: Because Judas is also now the CEO because evil is wearing a business suit, that Judas is also the head of the energy companies strip mining the world, that Judas is also the politicians who are sluts to the corporations and are half consciously agents of the dark, but they are also inseparable from the great alchemy of the birth. They are going to pay a tremendous price for their role that they have

taken and from a detached perspective, you might see that their role is almost the most difficult role because they're forfeiting everything. They're forfeiting most of all the divine connection and they need your prayers more than anything.

I pray a great deal for what I would call those demonic agents and I think this is one of the things that's at the heart of the Christian mystical tradition. There is a wonderful passage describing the state of divine consciousness that Isaac of Nineveh has in which he says you must pray above all for the demons, above all for the betrayers, above all for those because they, through what they are doing unconsciously, they are participating in the divine alchemy, but they are also risking their souls. They are risking the very connection that could transform them, and you must pray that they can wake up. Pray for them.

When you see how deeply self-endangering the actions of the half evil or the half dark are, then your compassion goes out towards them and you're filled with pain for them, and your prayers subtly irrigate them potentially with a whole new consciousness.

Participant: I just really thank you for that, really, really thank you. Do you have --

Andrew: That's part of the birth.

Participant: Yes. Do you have time for another question?

Andrew: Yes.

Participant: Okay. Oh God. I'm amazed. So in my --

Andrew: That's such a good question.

Participant: In my reading, I also came across this figure, Pontius Pilate, and there was a man named Elwood Babbitt, who was an astounding -- he brought through Vishnu, brought through -- and there's a whole book called "The God Within" and then he brought to others, and he has one book called "Talk with Christ". He has monitors on both sides, people who are in the nonphysical watching his body and his self, and then people on the physical.

So his name is Babbitt. He did some work with Hapgood who Einstein really admired, but in one of his books, he brings to Pontius Pilate and Pilate says, "I really want you to know that I'm a very humble man and that because of my wife and my daughter who could see into those realms, and I would go into my secret chambers and the angels would come and they would advise me. It's only because of that that I could have survived these times."

"And that when Jesus came to me, I could see there is a moment when I could see," something like --

Andrew: His divinity.

Participant: Yes, "and that I could see the Book of Life, and I saw nothing. I could not judge and Caesar couldn't judge him. One of my servants came and said, 'Please do not judge him in any way that will endanger the family.'" He loves his wife and his daughter and his family enough. "I can't do anything. I can't condemn him. I can't judge him."

Andrew: I think that's fairly moving. I think that makes a great deal of sense and it's in the story itself. I mean the wife has a dream. She tells the dream to Pontius Pilate. Pontius Pilate was clearly moved and shaken to his depths by Jesus. And in the story, he turns Jesus over to the judgment of the people so that in the end, it's the darkness of human beings that chooses Barabbas over Jesus.

Participant: Barabbas, yeah.

Andrew: Not Pontius Pilate, and you can see that even there, maybe great compassion was at work because had Pontius Pilate stepped out of his role, he might very well have endangered himself and his family. And anyway, it was part of the necessity of this whole terrible and amazing story that Jesus should be condemned and crucified.

Participant: Right.

Andrew: So again, you have this extraordinary dance of opposites at the core of the story, and I think it's so important this work that you're alluding to because I think it gives us a great clue as to how to work with the superficially and sometimes quite profoundly dark ones that are actually working in our world. They are actually part of this huge alchemy.

They have taken their roles. They need to be seen exactly as they are, but they do not need to be hated. And in fact, they need to be prayed for because what they're doing is really dangerous.

Participant: Do you have a prayer that you can recommend to pray to Barabbas?

Andrew: Well, I would recommend that you just offer them up in simple love to the light of the Christ. That's the greatest prayer of all. And I'm sure that they've all ready been forgiven. I mean, I don't think that Judas hasn't been forgiven, and I don't think Pontius Pilate hasn't been forgiven, and Barabbas hasn't been forgiven. I

think, of course, they've been forgiven because if Christ could forgive his torturers, who could he not forgive? Who has not been forgiven in the story? That is the miracle of the love that's shining through him to us through the cosmic Christ to everything.

Participant: Thank you. I appreciate that you are erudite and that you can bring in other deep educated perspective on what I've come across in my own research, which has been this channel, this amazing channel.

Andrew: Well, I think actually in all the mystical systems, and you see it in the Tibetan, in the Jewish, in the Sufi, in the Buddhist, in the Christian tradition, you have a very strong recommendation that to have a complete realization or to have even the beginnings of a complete realization, you do need, on the one hand, very deep inner experience, but it's also wonderful to know the map, to know other people's experience and to come to an understanding of the unfolding of that experience, and that requires study.

After all, if you are a Talmudic scholar, you study. After all, if you're a Tibetan Buddhist, you don't just meditate, you also study what the great masters have discovered so that you know where your meditation is going and understand as far as you can the different stages as they unfold within you.

And what I try to do in my search for myself and for as many people whom I could help as possible is to not only undergo the innermost experiences, but also to research them in all of the mystical traditions so that I could know firstly what was happening inside me and so that I could share it with everybody else, and help people understand that what I was going through and what mystics go through is not some random sort of extraordinary experiences, but actually a set of experiences that take place in divine human order, which is being known at the heart of the traditions.

And I'm doing that not to parade my erudition, but to give people real, solid, grounded confidence that what's being described is not some heated fantasy, some lucubration, but actually a real account, a real phenomena that have been known for a very long time and that are coming to be born now in our time with a completely new splendor.

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