

Forcing Change



Circle of Gods

By Carl Teichrib (www.forcingchange.org)

Preamble: This essay is a draft chapter for an upcoming book, tentatively titled *Visions of One*. In this piece, we explore the idea of divinity as expressed in the New Age Movement and through various branches of spiritual philosophy. More than that, we compare and contrast these God-claims against the Biblical text. The purpose? To better understand the depth and scope of the Genesis account, and to recognize that the core of Genesis 3 remains in motion today. In fact, it informs our modern world.



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Carl Teichrib, Editor

“Since there is no separation, we are each Godlike, and God is in each of us. We experience God and God experiences through us. We are literally made up of God energy...” – Shirley MacLaine.¹

“When that day comes I shall look upon you all, brothers and sisters, as workers for the Light and engage you in the transforming of our world... Prepare to see yourselves as Gods.” – Maitreya, an “Ascended Master.”²

“We are godlike in our power, we are universal, and we participate in the evolution of matter itself into consciousness and life.” – Barbara Marx Hubbard.³

“Everybody stand up.”

Chairs shuffled as the crowded conference room came alive. “Now take a hand and form a circle,” explained our afternoon speaker. Quickly I scanned for an exit, but a hand grabbed mine and pulled me to the edge of the row. Another hand connected.

Looking at my chair about ten feet from the end of the aisle, I could see that the light of my micro-cassette recorder was still on. At least I would capture the audio of what I was witnessing.

Eileen Sarafis, a Broadway vocalist with gospel albums, stepped into our giant human ring. The richness of her voice flowed into every corner of the room.

“I AM the Alpha and Omega, the Beginning and the End. The First and the Last; I AM, I AM... I AM the Word of God, I AM the Lamb... I AM the King of Kings and Lord of Lords; I AM Holy, Holy Lord. God almighty, which was and is, and is to come... I AM that I AM...”

Her last note faded into a reverential hush, and many eyes were closed in profound introspection. Breaking the moment, our speaker – now standing in the centre – calmly acknowledged the divinity that encircled him; “The Christ within me salutes, honors, and respects the Christ within each and everyone of you.”

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Hands dropped as men and women, old and young, turned and bowed with veneration to one another. Each was a divine being; all were God.

I stood statue-still, and then with the others, returned to my seat.

The year was 1999, and civilization was poised to enter a new millennium. To that end, this one-day event, held on July 10, in Fort Wayne, Indiana, and hosted by the Spiritual Unity of Nations (SUN),⁴ was titled *1999: Year of the Covenant*. Participants from across the US Midwest had gathered to assist in the birthing of a new age in conscious evolution. The dawning of Aquarius was at hand.

It was an interesting day. Egyptologist Ahmed Fayed, who had been a personal guide to Shirley MacLaine, Henry Kissinger, Frank Sinatra, Princess Diana and Elizabeth Taylor, talked to us about the mystical importance of the Year 2000. Energy healer Roger Stair read from the “angelic” inspired *Aquarian Gospel of Jesus the Christ*,⁵ and told us that, “my personal truth is as changing as my convictions.” John Davis [pictured below], Director of SUN, had earlier released his book, *Revelation For Our Time: A New Paradigm for the Next Millennium*, and was on hand to sign copies. There were excited discussions of a New Age emerging in the realm of social interaction, religion, and politics – even the idea of a Light Party, a “synthesis of the Republican, Democratic, Libertarian, and Green Parities.”⁶

Throughout the event there were activities for participatory transformation, including the group channeling of extra-human intelligences and a mass hypnotic release of guilt. Later in the afternoon the participants were led in a dynamic, collective chanting of the Hindu AUM. Beginning in a low note and slow rhythm, it rose in intensity to a climatic end. The leader, visibly spent in the ecstasy of the sound, closed by saying, “let us pray.” In unison the many voices invoked, “Our Father, which art in heaven, Hallowed by thy Name, Thy Kingdom come...”

It was all very spiritual.

Why was I there? As a Christian called to research Oneness and its by-products, I attended to better understand how the New Age Movement was approaching the millennium. In the process, I had witnessed expressions of self-deity, correlating to what the Apostle Paul in Romans 1 called the “lie.”



The Lie

In Romans 1:18-32, Paul wrote how the truth is being suppressed and replaced with a specific lie. Instead of worshiping the true God, whose attributes are clearly visible from the time of creation until the present moment – including his “eternal power,” a characteristic that distinguishes Himself from all else – humanity, “worshipped and served the creature rather than the Creator.” We replaced the “incorruptible God” with “corruptible man.” The result? Paul linked immoral sexual transformation as an extension of worshiping creation, that in the process we become “haters of God,” and humanity breaks away from righteousness in the pursuit of selfish and evil intentions.

The spiritual-social switch Paul talked about is a logical conclusion of rejecting the Creator, His standards and His attributes. As we declare ourselves “God” and worship “corruptible man,” either in a self-actualized manner or in the narcissism of collective wisdom, our *mores* are cut loose, set adrift to shift and roll as often as our convictions change. God’s moral standards are no longer adhered; instead, we make up the rules as it most pleases us. Presently, we do this in the West through the chaotic power of emotional democracy and its imposition of political correctness. It is the messy road of “mass dictatorship,” and historically it opens the door to more coercive measures.

However, in considering the root of the “lie,” we need to approach it at the source: The Book of Genesis. In particular, we need to briefly examine two sections – the Fall of Man, and the Image of God.

In His Image

In Genesis 1:26-27, we find Mankind is formed with a definite starting point in history – there is a *beginning* – and that we are fashioned in God's image. The language used expresses the positional uniqueness of humanity in contrast to the rest of created nature. There is something special about being a human; God made us distinctive from the animal kingdom. But being made in “His image” does not signify “becoming God” or a process of “divine union” – a divine soul reflecting and returning to a divine soul – as interpreted in Jewish mysticism,⁷ for something created cannot equal the God-outside-creation.⁸ Isaiah 42:8 makes it clear that God will not share His glory with anyone, nor will He give His praise to idols. To do so would invalidate His exclusive position as the *true God*. And to ask God to share His glory is akin to suggesting He commit a logical fallacy.

Genesis 1:26-27, rather, is about reflecting His spiritual nature and attributed characteristics: love, empathy, moral consciousness and righteousness, rationality, discernment and judgment, dignity, and distinctive *personality*. God's "likeness" imparted within mankind is communicating a quality meant to reflect His goodness, and because God is spirit and we are spirit, an eternal relationship becomes possible. A meaningful bond between the Creator and humanity can thus take place, as modeled in the events of Genesis 2 when God communes directly with the first couple – who, being in His will and without sin, are an Earthly demonstration of God's attributes. Love, reflecting and responding, to love.

Because of the fact that we are created in God's image, mankind's value is not ultimately gauged by human standards; economic classifications, political edicts, or technical measurements. We have intrinsic value because of our Maker, and it is in this we discover the foundation for human dignity and worth.

But it is in the New Testament where we find the most profound implication of God's revealed image, His incarnating within a human body for the purpose of our salvation: Jesus Christ.⁹ Moreover, Jesus Christ is given the title "last Adam" and the "heavenly Man" (1 Corinthians 15:45,49), labels that bear witness to the Genesis 1:26 declaration and the restoration of fellowship between Creator and creation – a renewal that comes through the work of God, and not of corrupted Man. As the Apostle Paul noted, we who are in Christ Jesus "shall also bear the image of the heavenly Man."¹⁰ Finally, in language paralleling Genesis 1, Jesus Christ is upheld as the "image of the invisible God," *par excellence* (Colossians 1:15).

Our salvation, therefore, literally comes from beyond ourselves. "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:8-9). In knowing and acknowledging our limits, that we cannot claim the salvific work of God, we rightly accept who we are; made in His image, without any boast of self-divinity. Conversely, the world screams that *we can save ourselves*¹¹ – we become "as God."

Esoteric historian, Richard Cavendish, revealed how Genesis 1:26 is used by occultists to bolster their belief in "becoming God."

"'Man is made in the image of God' and it has often been sardonically observed that 'God is made in the image of man.' Both statements are accepted as true in magic. Man can make himself God because he has the divine spark within him. He is a miniature image of God and God is man writ large."¹²

Fall of Man

In Genesis 2 we read that the first human couple, Adam and Eve, have an intimate relationship with their Creator. It is a real and conversant fellowship. Not only do they interact on a personal level, God directly provides their physical needs by preparing for them a special place, the Garden of Eden. Purpose, meaning, rest and good pleasure were wrapped up in this paradigm of God-

expressed love. Yet an option was open for the couple to step outside of this design and break fellowship, for as God is the author of love, choice is required if love is to exist.

Enter the Tree of the Knowledge of Good and Evil.

The choice given in Genesis 2 is clear; partake of the fruit of the Tree, or obey God and abstain. With this option comes a warning: If you eat of it, you will die. The rationality for this seemingly harsh consequence has a logical consideration. As God is Creator and therefore legal holder of life, to intentionally choose a path other than His is to enter upon the way of death.

In Genesis 3 humanity is faced with a serpentine tempter, variously called Satan or the Devil. While artistic interpretations of this adversary have spanned the gamut from a medieval-inspired monster to a comic-book figure with horns to a suave businessman, 2 Corinthians 11:14 tells us that he comes as an “angel of light.” In the Garden he came to dialogue, to question, to engage in the art of compromise – he came to politic.

“You will not surely die,” was the message he gave Eve. “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

Responsibility loomed. The benefits of choosing to partake appeared to mitigate the cost; life would remain, wisdom would be granted, and status would be elevated. They engaged in the technique offered – they took, they ate.

In so doing, the information presented by the tempter was discovered to be a half-truth: The “benefit” of immortality vanished, and the dream of becoming “as God” proved to be illusory. Instead, humanity has since been plagued with “divine nightmares” – kings and powers and states “playing God” to the detriment of untold millions. Of course, the truth-part was that we experientially and spiritually entered the realm of the “knowledge of good and evil.”



The Fall of Man (Genesis 3:1-7)

What the “knowledge of good and evil” *is* has long been debated in theological circles, although the core meaning may rest on something very basic: To experience autonomy without reverence to God, and with it the ability to act upon good *and* evil. Note that Adam and Eve did not lack intellectual capacity prior to eating the fruit, for they were making knowledgeable choices (Genesis 2:15-25). Moreover, Eve demonstrated understanding prior to intentionally disobeying God's directive (Genesis 3:2-3). Thus, their pre-fall existence was not one of animal-like “ignorant bliss,” nor were they innocent of sexual relations as some have suggested, as becoming “one flesh” was instituted in Genesis 1:28 and 2:24. Rather, their pre-fall existence was couched in response to *God's loving order*. They alone were responsible to choose love and life per God's will, or pursue an alternative.

But are we not all carrying that responsibility? Part of being made in the “image of God” means that we *must* respond to our Maker. I believe Emil Brunner, a Swiss theologian, was onto something when he wrote,

“Man is, and remains, responsible, whatever his personal attitude to his Creator may be. He may deny his responsibility, and he may misuse his freedom, but he cannot get rid of his responsibility. Responsibility is part of the unchangeable structure of man's being. That is: the actual existence of man – of every man, not only the man who believes in Christ – consists in the positive fact that he has been made to respond – to God.”¹³

Adam and Eve responded in the negative. Fellowship with God was broken, humanity was distanced from true wisdom (one can only speculate what kind of beneficial knowledge would have been gained if they *had not* succumbed to the temptation), and we found ourselves in hostility to “God's image” of righteous love. Death, not the angelic false-promise of immortality, was set in motion.

Neither did human-ascended deity, to “be as God,” come to fruition. God recognized that they had become “as one of us” in Genesis 3:22, but the context was in the knowledge of good and evil, not in becoming a deity. Indeed, God stated this as a *fait accompli*. In other words, Adam and Eve's fall was not a development leading to something more or better – as taught by Mormonism¹⁴ – but a completed act of disobedience. They had deliberately stepped outside of God's order and now sin and death was embedded in humanity's spiritual and physical existence.

Proverbs speaks into the error committed. “There is a way that seems right to a man, but its end is the way of death” (Proverbs 14:12). Romans 5:12 fleshes it out with a direct link to the

Genesis account. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

But as Genesis 1:26 has been co-opted to bolster our claim that “God is man writ large,” the Fall in Genesis 3 has been used to justify “human progression.”

Returning to the occult view, Cavendish writes the following in his book, *The Black Arts*,

“The driving force behind black magic is hunger for power. Its ultimate aim was stated, appropriately enough, by the serpent in the Garden of Eden... ‘Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.’ In occultism the serpent is a symbol of wisdom, and for centuries magicians have devoted themselves to the search for the forbidden fruit which would bring fulfillment of the serpent’s promise. Carried to its furthest extreme... to make himself a god.”¹⁵

Black art is a misnomer. The quest to yoke with “cosmic deity,” wrapped in nature and humanity, is a hope and aspiration that spans the spectrum of human experience.

One example can be found in the 1987 European Year of the Environment. To mark the occasion, the Commission of the European Communities and the International Union for Conservation of Nature (IUCN) collaborated on a book, *New Ideas in Environmental Education*. Starting in Chapter One – a great place to begin – we discover that “in the case of the planetary ecology... the problem lies in human consciousness.”¹⁶

The Genesis Fall was then presented as a metaphor of evolutionary awakening,

“The source of our planetary problems lies at that point in evolution at which instinct was transformed to intention through the agency of human life. Like so many events, it is recalled in myth and retold down the ages in the legend of the Garden of Eden...

Traditionally, the Serpent is the symbol of Wisdom, and God’s messenger on Earth. Hence, the Serpent symbolises consciousness, a point well understood by yogis and those practitioners who know somewhat of kundalini, the ‘serpent power,’ that, rising, through the hierarchy of chakras or centres of consciousness, as they are understood to be in Hindu and Buddhist thought, enables the initiate to acquire successively higher states of awareness.”¹⁷

Keep in mind that this text was used “as a plea for new approaches to environmental education.”¹⁸ The Preface stated, “What is required is both evolution and radical change, guiding the school system through new avenues...”

Chapter one continued,

“The Serpent, as the principle of consciousness, fecundated Eve, the Earth Mother, who in turn, gave rise to a new Adam, a new type of Man... By eating from the Tree of Knowledge of Good and Evil, Adam broke the bounds of instinct and entered the realm of mind, with its potential for reflection and choice.”¹⁹

Highlighting choice, it was explained that, “our time is one that is marked by a spiritual quest. Although there has been a loss of faith in traditional religious practices, and little satisfaction in the secularity of the past decades, there is a widespread search for meaning that may include, but cannot be satisfied by, ordinary rationality.”²⁰

To that end, an inventory of spiritual streams were suggested as a validation of the quest; Judeo-Christianity in “the spirit, rather than to the letter,” Hinduism, Tibetan and Zen Buddhism, Taoism, Sufism, the Mystery Schools, Gnosticism, Catharism, Templarism, Freemasonry, Cabbalism, Rosicrucianism, Anthroposophy, and Theosophy.²¹

Why this list? Simple: Each offers “union with God.” Hinduism through Yoga,²² Cabbalism (Jewish mysticism) through the emanation of enlightened symbolism,²³ Christian mysticism through asceticism and experiential practice²⁴... each stream extends techniques of unification and perfectibility. The Tree of Conscious Expansion is loaded with juicy, shinny fruit.

Wrapping up this “new vision for education,” the text offered the possibility of human advancement in the light of what Catholic mystic, Pierre Teilhard de Chardin, envisioned in his famous work, *The Phenomenon of Man*.

“The outcome of the world, the gates of the future entry into the super-man... They will be open to an advance of all together, in a direction in which all together can join and find completion in a spiritual renovation of the earth...”²⁵

The message? Together we eat the fruit. Together we become more than Man.



The Fruit Market

What I witnessed at the SUN conference in Fort Wayne, and what you just read concerning the mystical interpretation of the Garden of Eden, are small tastes of our declared human deification. In considering the following quotes, teachings from eminent authorities in each respective field, it will become obvious how pervasive and *similar* the quest for human-divine Oneness is.

New Age Movement

The New Age Movement is an eclectic classification of spirituality and self-awareness, incorporating elements from Eastern religions, Perennial Philosophy (all religions share a same truth), channeled teachings (“angels,” spirit guides, etc), esotericism, and neo-paganism. The fundamental message is this: “One Humanity, One world, One true expression of divinity, One within the Christos... One Center of Consciousness... Oneness in all things.”²⁶ Although the term “New Age Movement” is used less today than it was in previous decades, it remains relevant in that its precepts have been infused within all facets of Western society.

In the words of American songwriter and New Age icon, John Denver; “we hear in the cry of our hearts expressing connectedness and wholeness and the recognition that we are One.”²⁷

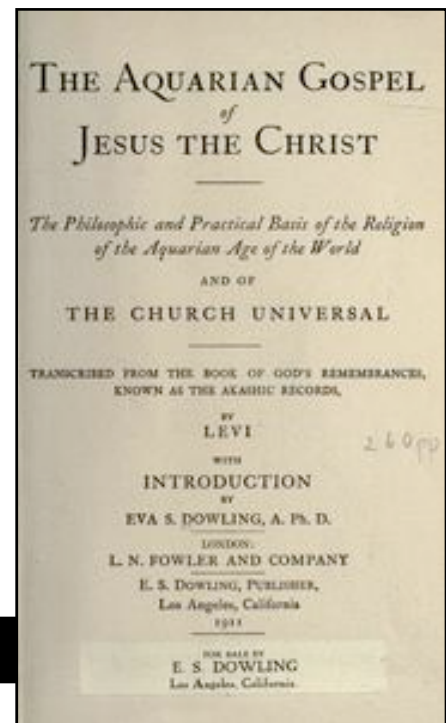
“Nothing can touch me but the direct action of God and God is my Omnipotent Self. I can do all things through the Strength of the Christ I AM. I AM STRENGTH!”

– John Randolph Price (capitals in original).²⁸

“You are the Presence of God. God is present on Earth because of you.” – Ken Carey.²⁹

“The universal God is one, yet he is more than one; all things are God; all things are one... men and birds and beasts and creeping things are deities, made flesh.”

– *The Aquarian Gospel of Jesus the Christ*.³⁰



Theosophy

Theosophy calls itself “Divine Wisdom,” and is a system of esoteric philosophy borrowed from world myths, Western occultism, and Eastern spirituality. Organized Theosophy came to fruition in the late 1800s through the work of the Russian-born spirit medium, Helena Petrovna Blavatsky, who co-founded the Theosophical Society. William Q. Judge, another co-founder, described Theosophy as “inclusive of all systems and every experience.”³¹

Lecturer and author, Cherry Gilchrist, tells us “it is the impetus of Theosophy that has enabled the whole New Age movement to come into being.”³²

“Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within.” – William Q. Judge.³³

“Man is not to be compelled; he is to be free. He is not a slave, but a God in the making, and the growth cannot be forced, but must be willed from within.” – Annie Besant.³⁴

“...the inner man is the only God we can have cognizance of. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from soaked through, by, and in, the Deity?” – H.P. Blavatsky.³⁵

Rosicrucianism

Rosicrucianism (Rosy Cross, or Rose-Croix) is an esoteric school of thought that dates back to the 17th century, and claims lineage to the legendary figure of German mystic, Christian Rosenkreuz. Over the centuries, various orders and societies inspired by the Rosy Cross – or with claimed Rosicrucian credentials – arose and folded in England, Germany, France and the United States. Some still exist, and new orders have formed in recent years. Nevertheless, the Rosicrucian meme has undeniably influenced modern occultism and Western mysticism.

One organization with a professed Rosicrucian pedigree is the Ancient and Mystical Order Rosæ Crucis (AMORC), which was constituted in June 1915, and is headquartered in San Jose, California. Noted for its public advertising in newspapers and national magazines, AMORC is a worldwide fraternal body with lodges and self-paced study courses. Its teachings on divinity present God as the “Creative Universal Force,”³⁶ and that “to find God, we must see Him in all things at once...”³⁷

In an AMORC, 9th Degree *Confidential Discourse*, we read that, “From the highest to the lowest all is ONE” (capitals in original), along with a prophetic telling of humanity’s redemption through the mythic intercourse of nature.³⁸

The following three quotes from AMORC present their concept of divinity.

“It [Divine Mind] is not only the mind of God but also the consciousness and mind of all living beings on the earth plane...”
– AMORC.³⁹

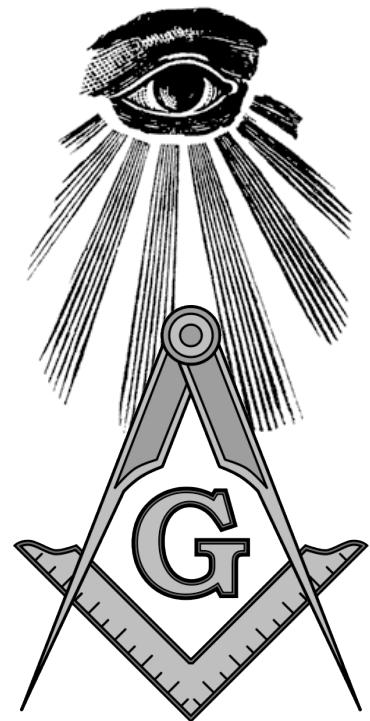
“The Temple of the Universe, the Temple of the Earth and the Temple of Life are only one in the Temple of Man... the Messianic Light must emanate from the Heavenly Jerusalem which vibrates within us.” – Christian Bernard.⁴⁰

“The God of today, in our comprehension and consciousness, will not be the God of next year, for God will evolve as the consciousness of the soul evolves. This evolution will continue until man becomes fully conscious of the consciousness of the Cosmic...” – AMORC.⁴¹



Freemasonry

Most men who join the Masonic Lodge do so without understanding Freemasonry’s philosophical and spiritual reach. As the Lodge experience is wrapped in symbolism and allegory, it is easy for the average member to go-through-the-motions without comprehending the deeper messages embedded in the rituals and movements. Masonic historians have long acknowledged this general ignorance. And yet, from the first degree – Entered Apprentice – the candidate is encouraged to seek the light of Masonic knowledge and work for perfection.⁴² If this challenge is truly pursued, not only will the Lodge member endeavor to peel back the layers of ritual meaning, he will actively engage in a deeper study of his Craft. It is in this quest that one encounters a wealth of literature penned by illustrious Masonic thinkers and leaders; works of history, philosophy, jurisprudence, and commentary. Here, in this body of knowledge, we encounter the spiritual application of Freemasonry.



As Sovereign Grand Commander of the popular Scottish Rite branch, Henry C. Clausen, wrote back in 1981; "...science and religion will be welded into a unified exponent of an overriding spiritual power... The theme in essence is that the revelations of Eastern mysticism and the discoveries of modern science support the Masonic and Scottish Rite beliefs and teachings."⁴³

"Man is a god in the making, and as in the mystic myths of Egypt, on the potter's wheel he is being molded. When his light shines out to lift and preserve all things, he receives the triple crown of godhood, and joins that throng of Master Masons who, in their robes of Blue and Gold, are seeking to dispel the darkness of night with the triple light of the Masonic Lodge." – Manly P. Hall.⁴⁴

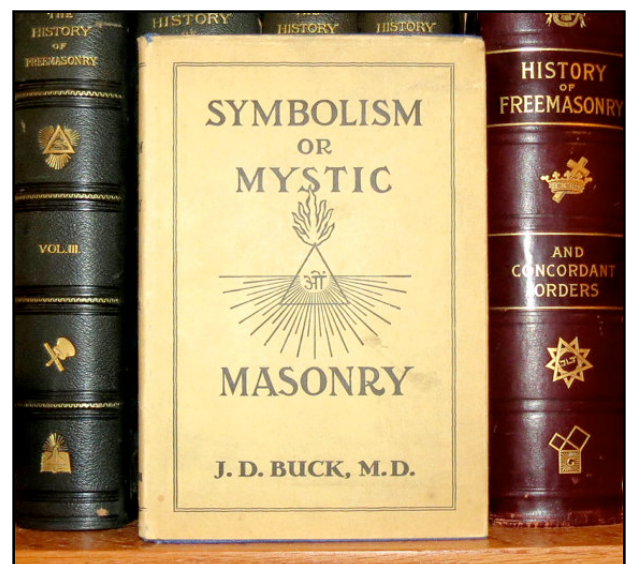
"Here lies the great secret of Masonry – that it makes a man aware of that divinity within him..." – Joseph Fort Newton.⁴⁵

"Masonry, therefore, is not only a system of morality, inculcating the highest ethics through which result, if followed, the conscious unfolding of divinity, but it is also a great dramatic presentation of regeneration. It portrays the recovery of man's hidden divinity and its bringing forth into the light..." – Foster Bailey.⁴⁶

The above quotes fit the following selection from J.D. Buck, an esteemed proponent of spiritual Masonry and Theosophy from a century past. This text, dripping in the definitive human boast, is excerpted from his book, *Mystic Masonry*.

"It is far more important that men should strive to become Christs than that they should believe that Jesus was Christ. If the Christ-state can be attained by but one human being during the whole evolution of the race, then the evolution of man is a farce and human perfection an impossibility... Jesus is no less Divine because all men may reach the same Divine perfection."⁴⁷

Or, to place human divinity within the collective context; "Humanity *in toto*, then, is the only Personal God."⁴⁸



Mormonism

Becoming a “God” and the *physicality* of God as an advanced human-being are concepts found within Mormonism. The religion’s history starts with Joseph Smith and his visitations from an angelic messenger, so I will quote Smith’s teachings.

“God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!

...Here, then, is eternal life – to know the only wise and true God; *and you have got to learn how to be gods yourselves*, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation...”

– Joseph Smith (*italics in original*).⁴⁹

“The Father [God] has a body of flesh and bones as tangible as man’s...” – *Doctrine and Covenants*.⁵⁰

“[Speaking of Godhood] What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before.” – Joseph Smith.⁵¹



Hardly Coincidental

Do you see a trend?

We endlessly assert our Divinity. Today, Cosmic Humanism sells it as a group package – after all, it is about each of us, together, evolving the universe in harmony and unity; “Humanity *in toto*,” accepting and embracing Oneness. Director of SUN, John Davis, puts it this way; “The Sun of God represents mass consciousness aware of itself as it truly is through the unity of all people. The concept of the individual and the whole made One...”⁵²

Philip Comella, author of *The Collapse of Materialism* and host of *Conversations Beyond Science and Religion*, expresses it thus; “the truth stands in front of us: *We are the one mind*, and we are dreaming this world. *We are God...*” (*italics in original*).⁵³

Alternatively, the Creator of Heaven and Earth declares a contrarian position from the standpoint of the world; “For I am God, and not man ...” (Hosea 11:9).

““To whom will you compare me? Or who is my equal?” says the Holy One.”⁵⁴

There is no comparison – we did not create the cosmos, we have not defeated death. For as much as we have advanced ourselves, our limitations are manifest. The more humanity has learned and the more knowledge grows, the more we realize how incomprehensibly complex our universe really is – a universe that declares the *glory* of the Creator.⁵⁵

But instead of bowing our knees to Jesus Christ, the Holy One who separated light from darkness, who formed the animal kingdom with distinct species boundaries, who elevated humanity as a royal ambassador,⁵⁶ and who is exalted above all – “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him”⁵⁷ – we grandly shout *our* greatness. We will redeem ourselves.

Furthermore, our self-redemption is reinforced by “outside intelligences,” be it through “Ascended Masters” who spoke to Blavatsky or the angelic figure who visited Joseph Smith or the spirit guides still whispering to New Age mediums. Even the channeled messages of apparent extra-dimensional “space brothers” preach this same doctrine; you are part of the continuum of universal consciousness, you are *part* of God and therefore *are* God, and your redemption – indeed, the salvation of Earth – is latent within your inner self. One medium for alien messengers writes; “The Second Coming is imminent, and you may as well get ready. This is a particularly good idea because you’re it. You are the Second Coming... Become your own Messiah...”⁵⁸

Not surprisingly, noted alien-abduction researcher and professor at Harvard Medical School, John E. Mack [pictures below], explained that many UFO abductees experience a transformational state-of-mind,

“The altered consciousness that abduction encounters bring about resembles in some ways the trance states of shamans, and like indigenous peoples, abductees are brought closer to a natural world that is alive with spirits of all kinds and is increasingly perceived as sacred.”⁵⁹



This, accordingly, reflects what the aliens themselves portray; “abductees consistently report that the beings seem closer to the Godhead than we are, acting as messengers, guardian spirits, or angels, intermediaries between us and the Divine Source.”⁶⁰

Reconnecting to the “Source” – or as one client of Mack described it, “God-Goddess-All that is” – becomes for many abductees the new purpose for living.⁶¹

None of the above is coincidental, for each expression simply reflects what an angel sold to Adam and Eve, with death as the high cost of doing business. Over and over, as Mankind denies the God of Genesis, humanity continues to role-play the angelic deception.

We are not gods – *we are corrupt*. Ironically, the more we proclaim ourselves to be “as God,” the more we affirm the baseness of humanity. Good intentions notwithstanding.

The words of social theorist Jeremy Rifkin echoes through the ages, showing us just another “circle of Gods.”

“Humanity is abandoning the idea that the universe operates by ironclad truths because it no longer feels the need to be constrained by such fetters. Nature is being made anew, this time by human beings. We no longer feel ourselves to be guests in someone else’s home and therefore obliged to make our behavior conform with a set of pre-existing cosmic rules. It is our creation now. We make the rules. We establish the parameters of reality. We create the world, and because we do, we no longer feel beholden to outside forces. We no longer have to justify our behavior, for we are now the architects of the universe. We are responsible to nothing outside ourselves, for we are the kingdom, the power, and the glory for ever and ever.”⁶²

FC _____

Carl Teichrib is the editor of *Forcing Change*, a monthly publication documenting and detailing the worldview shift taking place in Western society.

Endnotes:

¹ Shirley MacLaine, *Going Within: A Guide for Inner Transformation* (Bantam Books, 1989), p.66.

² *Messages from Maitreya the Christ, Volume One*, as channeled to Benjamin Crème (Tara Press, 1980), p.76. Maitreya is considered a bodhisattva – a Perfected Man on the Buddhist path, an Ascended Master – and is prophesized in esoteric circles as the coming “World Teacher.”

³ Barbara Marx Hubbard, *Conscious Evolution: Awakening the Power of Our Social Potential* (New World Library, 1998), p.212.

⁴ Spiritual Unity of Nations is the offspring of Coptic Fellowship International, a Michigan-headquartered learning center for esoteric/occult teachings.

⁵ *The Aquarian Gospel of Jesus the Christ* was a “scripture” given to Levi H. Dowling from a claimed angelic being who had granted Levi access to the “Akashic Records,” a non-physical compendium of secret knowledge. It was released in 1907 and has been an important text in New Age and Theosophical circles ever since.

⁶ From a handout given at the SUN 1999 event, “The Light Party.” This strange political aspiration was the brainchild of Da Vid, director of The Global Peace Foundation. The Light Party was founded in 1994.

⁷ Jewish mysticism is centered on the Kabbalah, also spelled Qabalah or Cabala, building on symbolic meanings and esoteric interpretations of the Torah. The Kabbalah interpretation of Genesis 1:26 is the perfecting of the divine and creative Structure of the universe. See, *The Early Kabbalah*, edited by Joseph Dan (Paulist Press, 1986), p.84. Further interpretation includes the idea of a perfected universal male and female, “for the perfecting of all things,” as expressed through the regenerative power of the male member. See, *The Kabbalah Unveiled*, translated by S.L. MacGregor Mathers (Samuel Weiser, 1970), p.84.

⁸ In the Kabbalah view of Genesis 1:26-27, God as spirit is not in direct physical play with the creation of humanity, rather, this is the *creative process* in action. But this is not what a straightforward reading of Genesis details. Instead, we find God intimately engaged in the entirety of creation, including the making of Adam and Eve.

⁹ See John 14:9, Col. 2:9, and Hebrews 10:5.

¹⁰ I Corinthians 15:49.

¹¹ I am reminded of what Anton LaVey, founder of the Church of Satan, wrote regarding “Satanic” salvation. “There is no heaven of glory bright, and no hell where sinners roast. Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no redeemer liveth! Say unto thine own heart, ‘I am mine own redeemer’.” *The Satanic Bible* (Avon Books, 1969), p.33.

¹² Richard Cavendish, *The Black Arts* (G.P. Putnam’s Sons, 1967), p.5.

¹³ Emil Brunner, “Man and Creation,” *Readings in Christian Theology, Volume 2: Man’s Need and God’s Gift* (Baker Book House, 1976, edited by Millard J. Erickson), p.49.

¹⁴ See, *Gospel Principles* (The Church of Jesus Christ of Latter-day Saints, 1997), p.33. See also, *True to the Faith: A Gospel Reference* (The Church of Jesus Christ of Latter-day Saints, 2004), p.57.

¹⁵ Cavendish, *The Black Arts*, p.1.

¹⁶ Mark Braham, “The Ecology of Education,” *New Ideas in Environmental Education* (Croom Helm, copyright by the International Union for Conservation of Nature and Natural Resources, sponsored by the Commission of the European Communities, 1988, edited by Salvano Briceno and David C. Pitt), p.5. In the acknowledgements the editors noted the “assistance and stimulus” of UNESCO and UNEP.

¹⁷ Ibid, p.8, 9.

¹⁸ Ibid, “Introduction,” p.xi.

¹⁹ Ibid, p.9.

²⁰ Ibid, p.20.

²¹ Ibid, p.20.

²² *The Bhagavad Gita*, an epic Hindu scripture, is clear about the role of Yoga in attaining perfection, salvation, and oneness with God. “When a sage is one in Yoga he soon is one in God” (5:6b). In the *Srimad-Bhāgavatam*, First Canto, Chapter 2, Text 29, we read that Yoga is also for the realization of Sri Kṛṣṇa, the “Personality of Godhead.” See the edition by A. C. Bhaktivedanta Swami Prabhupada (The Bhaktivedanta Book Trust, 1978), p.131. *Harper’s Dictionary of Hinduism* explains that the purpose of yoga is to blend mind and body in “perfect unity,” and that each method is preparation for Rāja yoga. When achieved, “the fundamental unity of all that exists is realized.” See, Margaret and James Stutley, *Harper’s Dictionary of Hinduism: Its Mythology, Folklore, Philosophy, Literature, and History* (Harper & Row, 1977), p.350. *The Hindu Tradition*, edited by Ainslie T. Embree (The Modern Library, 1966), speaks of Shiva (Siva), the Supreme God in the Hindu cosmology, and Shiva’s identity and nature in continuity; “Shiva assumes the forms of Brahma and Vishnu and the chief of the celestials... He assumes the forms also of men and women, of ghosts and spirits and of all aquatic animals... He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of Yoga contemplation of others. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of he cowpen or in the fire... he is every act; he is every omission; he is righteousness; he is unrighteousness” (pp.235-236). The highest form of self-awareness is considered Siva-consciousness “in which the entire universe appears as I or Siva,” and this is attained by grace earned through the spiritual discipline of yoga. See, Jaideva Singh, *Siva Sutras: The yoga of Supreme Identity* (Motilal Banarsidass Publishers, 2006), p.xxx.

²³ Kabbalah literature that brings out this aspect include; Gareth Knight, *The Practical Guide to Qabalistic Symbolism* (Samuel Weiser, 1978, one volume edition); A.E. Waite, *The Holy Kabbalah: A Mystical Interpretation of the Scriptures* (Carol Publishing Group, 1995 – originally published in 1929); S.L. MacGregor Mathers, *The Kabbalah Unveiled* (Samuel Weiser, 1970 – originally published in 1887); Gershom Scholem, *Major Trends in Jewish Mysticism* (Schocken Books, 1995 – originally published in 1941); and, Leo Schaya, *The Universal Meaning of the Kabbalah* (University Books, 1971).

²⁴ For a critical overview of Christian mysticism, see Greg Hammond, *Mystic Seduction: Awakening Christians to a Real and Present Danger* (BeAlertMinistry.com, 2014). Two other Christian books that analyze aspects of Christian mysticism are, Ray Yungen, *A Time of Departing: How Ancient Mystical Practices are Uniting Christians with the World’s Religions* (Lighthouse Trails Publishing, 2002/2006), and Roger Oakland, *Faith Undone* (Lighthouse Trails Publishing, 2007).

²⁵ Mark Braham, “The Ecology of Education,” *New Ideas in Environmental Education*, p.29.

²⁶ John Davis and Naomi Rice, *Messiah and the Second Coming* (Coptic Press, 1982), p.21.

²⁷ John Denver, “It’s a Possibility,” *Windstar Journal*, Winter 1986, p.6. Denver started the Windstar Foundation in 1976 to promote education on peace and sustainability, personal growth, and New Age spiritual development.

²⁸ John Randolph Price, *The Planetary Commission* (The Quartus Foundation, 1984), p.133.

²⁹ Ken Carey, *The Starseed Transmissions* (HarperSanFrancisco, 1982/1995), p.51. The text of *Starseed* is composed of channeled messages from a self-proclaimed Christ-conscious projection of humanity’s divinity.

³⁰ Levi. H. Dowling, *The Aquarian Gospel of Jesus the Christ* (De Vorss & Co., 1982), Chapter 28:4,9a.

³¹ William Q. Judge, *Ocean of Theosophy* (The Theosophy Company, 1947, originally published in 1893), p.20.

³² Cherry Gilchrist, *Theosophy: The Wisdom of the Ages* (HarperSanFrancisco, 1996), p.4.

³³ Judge, *Ocean of Theosophy*, p.51.

³⁴ Annie Besant, *Esoteric Christianity* (Theosophical Publishing House, 1901, 1982 edition), p.220. Besant was the president of the Theosophical Society and a leading socialist within the Fabian movement.

³⁵ Helena Petrovna Blavatsky, *The Key to Theosophy* (Theosophical University Press, 1995, originally published in 1889), p.67.

³⁶ Christian Bernard, *So Mote It Be!* (Supreme Grand Lodge of AMORC, 1995), p.157.

³⁷ *Master Monograph, Illuminati Section, Degree 12, Monograph 25* (Ancient and Mystical Order Rosæ Crucis, no date), p.4.

³⁸ *Fragments from the Masters and the Afflatus of the Illuminati, Ninth Degree Confidential Discourse, Number One* (Ancient and Mystical Order Rosæ Crucis, no date). The “all is ONE” text is found in the lower part of the second last page. Afterward, the Divine Creative Principle – manifested as sex – is revealed through the telling of a mythic intercourse and prophecy of redemption.

“Through knowledge shall the earth be saved and the Great Ones walk the earth as of old. Watch the tail of the Scorpion as he falls through the air (where he first becomes visible for what he is) into the sea which becomes blood. When the Scorpion is in the earth he is there the Father Principle within the Mother. See thou tell it not. Therefore the tree brings forth, the sap rises, the leaves start, the blossom comes and fruit follows... But the Scorpion shall rise out of the earth, out of the Sea, through the air, carrying with it its starry crown, the redemption of humanity.”

³⁹ *Rosicrucian Glossary: A Key to Word Meanings* (Ancient and Mystical Order Rosæ Crucis, 1975, seventh edition), p.13.

⁴⁰ Bernard, *So Mote It Be!*, pp.87-88.

⁴¹ *Master Monograph, Temple Section, Degree 9, Preliminary Monograph 3* (Ancient and Mystical Order Rosæ Crucis, no date), p.5.

⁴² See the Entered Apprentice Lecture, third section, as edited by Ralph P. Lester, *Look to the East! A Ritual of the First Three Degrees of Masonry* (Fitzgerald Publishing Corporation, 1918 – originally published in 1874).

⁴³ Henry C. Clausen, *Emergence of the Mystical* (Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, 1981), p.xi.

⁴⁴ Manly P. Hall, *The Lost Keys of Freemasonry* (Macoy Publishing and Masonic Supply Company, 1954 – originally published in 1923), p.92. Hall, an esoteric philosopher, was considered to be one of the most influential Masons of the Twentieth Century.

⁴⁵ Joseph Fort Newton, *The Builders: A Story and Study of Masonry* (The Torch Press, 1916), p.293.

⁴⁶ Foster Bailey, *The Spirit of Masonry* (Lucis Trust, 1996 – originally published in 1957), p.105.

⁴⁷ J.D. Buck, *Mystic Masonry and the Greater Mysteries of Antiquity* (Regan Publishing, 1925), p.62.

⁴⁸ *Ibid*, p.61.

⁴⁹ Joseph Smith, King Follett discourse, as printed by Bruce R. McConkie, *Mormon Doctrine* (Bookcraft, 1979, second edition), p.321.

⁵⁰ *The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints*, 130:22. Often abbreviated as D&C, this is a claimed scripture revealed to Joseph Smith.

⁵¹ Joseph Smith, King Follett discourse, as printed by Bruce R. McConkie, *Mormon Doctrine* (Bookcraft, 1979, second edition), p.321.

⁵² John Davis, *Revelation for Our Time: A New Paradigm for the Next Millennium* (Spiritual Unity of Nations Publishing, 1998), p.85.

⁵³ Philip Comella, *The Collapse of Materialism: Visions of Science, Dreams of God* (Rainbow Ridge Books, 2014), p.xvi.

⁵⁴ Isaiah 40:25 – *New International Version*, 1984 edition.

⁵⁵ See, Psalm 19.

⁵⁶ See, Genesis 1.

⁵⁷ Colossians 1:16.

⁵⁸ Zoev Jho, *E.T. 101: The Cosmic Instruction Manual for Planetary Evolution* (HarperSanFrancisco, 1995), pp.44-45.

⁵⁹ John E. Mack, *Passport to the Cosmos: Human Transformation and Alien Encounters* (Crown Publishing, 1999), p.154.

⁶⁰ *Ibid*, p.276.

⁶¹ *Ibid*, p.272.

⁶² Jeremy Rifkin, *Algeny* (The Viking Press, 1983), p.244.