

Subject: Martin Luther King. Part 2.

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This talks about the Course In Miracles.

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SB: All right, lor-. Thank you for that. Readers have sent in questions, and I feel obligated to ask you some of them. One of them requires me to read a couple of paragraphs, and I ask you to excuse me for that. Montague Keen published a message recently saying that much of what has been said about Israel and the Israelites actually pertains to the Irish. And Mark says there are still one or two of you who have not yet grasped the importance of Ireland. He goes on to say that the ten commandments of the ancient Irish truths are almost identical to those given to Moses. The preservers and disseminators of pre-diluvian knowledge were the Druids. The Druids were Aryans. This means a spiritual caste, not a race. Their languages were Aramaic and Hebrew. They are not Semitic and were not invented by Jews. The 22 letters of the ancient Irish alphabet were the sacred alphabet of the ancient Irish. Now they expect you to believe it is Hebrew. Everything was stolen from Ireland, the Irish people. Judeo-Christianity is but a result of deliberate plagiarism.

I've been asked to ask your comment on that, please.

J: Well, it is a night of controversy, is it not?

SB: Yes, indeed.

J: I will be pleased to answer this. And it is important that people know. First of all, when I come to speak to you, I am interested in what you think and what you feel - you, the collective. And so I am pleased when I hear or receive questions from readers or writers. But let us not mistake what we are doing here as a review of history. What we are doing together is building the future. What we are doing is entering into partnership. We are laying the foundation and building actually the structure, that golden spiral through which each of you are ascending.

When we have spoken of universal law and universal law that pertains above and below, that is basically what your ten commandments and the ten commandments that were developed pertain to. And there are variations in every culture, for there are rules and laws that pertain to sloth, to stealing, to thievery, to murder, to mayhem, to lust, to greed. There are many truths that have been in the Irish history, in the ancient ways of Ireland. I would have no reason to deny that or to challenge that. But to suggest that the history or the development of the Judaic tradition has been based on theft - I think this is a little overboard, do you not?

SB: Well, it certainly did sound radical to me, that's for sure.

J: It is the need. Again, we are going back to the need.

And whether it is of an individual or a group, it is this deep desire to be acknowledged as important, to be acknowledged as unique, to be acknowledged as divine. That is not a problem. The divinity of the ancient Irish, of the Druids, of the Egyptians, of the Hathors - beings - is always beyond question. But it is not a contest. The law is - is -. And it has been understood and translated in many universes. So it was not a race, and

it was not a theft. It was a gift.

SB: All right, Lord. Thank you. I'd like to read you another passage that is controversial and ask your comment on it.

The truth about Chr--stianity is it is based upon fabrications about Je--s's birth, crucifixion and resurrection. And his teachings were deliberately distorted through dilution and omission. J--us was conceived and born just like every other baby, and he was never put on a cross. He was flogged by the Sanhedrin, who ruled c--urch and state, and was banished. They wanted him out of that land, not [to] make him a martyr whose de--th would increase the numbers of his followers. But with his pregnant wife, Mary Ma--dalene, --sus went back to the east where he had gone as a youth and spent may years studying with the master teachers.

Could you -- would you care to comment on that, please?

J: I guess I could say that it is wishful thinking and that it is certainly distorted thinking, or distorted c--anneling or understanding. Yes, I am born. And we have discussed how that has taken place by the ignition of light, of h--ly sp--rit, of the energy of creation within what you think of as a virgin womb. Did I assume a human form? Yes, I most certainly did. And I have had human experiences. But also what I have shared with thee is that I have also been filled with the light of the Ho--y Spi--it and overlit at a very early age, so that sense of knowing, that privilege of connection, not being in the, what I would call the illusion that had penetrated so much of the human rac--, was not part of my reality.

I've been flogged many times, more than I would choose to remember. For justice was not always within the courts, and there were many who thought one way to tame me was to throw stones or flog or jeer. Or yes, even sometimes, to call my teachings or what I believed to be a hoax. There were many who wished I would go into exile. And there were certainly moments when that was, as a human alternative, very attractive. But that was not the path or the agreement.

So no, I did not travel with my beloved wife to the east. Had I studied with ma--ters? Yes. And I was privileged to do so. And in some small way that seed and that exchange of energy contributed to all who were part of those conversations.

You may have wondered when last we spoke why I was so hesitant to say names or places, or who did what, but it was - one of the reasons was that I do not wish people to say, well, he was a student of, or a follower of, and then try and dilute what I have to teach and what I have to say. There are many, many ma--ters that have wisdom and love to share. There are certainly enough to go around. But there is no need to make fantasy out of what occurred in my lifetime.

Did I die? Was I crucified? Yes. And it was far from what many people have thought of as h--ly or s--cred. It was painful, humanly painful, and at moments spi--ritually painful. But each of you have also known moments of extreme pain, either in your heart or your body, your mental or emotional fields. I am not unique in that way, do not need to lessen it. So no, let us be done with this mythology of the great escape once and for all.

SB: All right, lo--rd. Thank you. There are a cluster of questions about what happened following your crucifixion.

By that I mean who went to France.

Could you give us more details of the life of your daughter Sarah in France?

Did Joseph - well, I've already said who went to France.

So could you give us a little bit more detail about what happened to Mary and Sarah and the others who went with her to France?

J: Yes. My wife and Sarah, James, my brother Joseph, and a retinue of disciples who would attend to the family went to France. Andrew as well. The life was -

SB: There in France

J: - very simple, and very quiet. The Magda-ena in many ways retreated. But Sarah did not, for she moved amongst the people, and she embraced them. And they embraced her as well. And she is the one who carried the lineage.

SB: Is there anything we should know about the lineage, Lor-? Is that a subject that would be profitably explored?

J: No. Because there is too much time and too much interest, although it is a fascinating subject, is it not?

SB: Yes.

J: But many wish to know who was where when, and so I would ask each of you, where were you? Do you remember being with me as we walked those shores, as we trod those dusty, dusty roads? Those paths, those goat paths, really. And then too many are willing to say, well, I was there, I was there at the flogging or the crucifixion, or I was this apostle or that apostle. And in most causes you are absolutely correct, you were. But that is not the issue.

The issue is as those beings you have chosen to come back right now during the fulfillment of the promise. In some ways, the plan was evol-ed, born, long before I ever walked the Earth. That is most certain and clear. But some think of it as the birth of the promise. You can think of it that way or not. I certainly came to simply remind people about their potential for love. But now, you who are living in a very different world that is absolutely no different, you are the fulfillment of the promise. And yes, I tell you, aside from myself, that all of you have returned, and as you ascend into the fifth or the seventh, that I will walk with you again. Many of us will. But most of you are already there.

Now, I do not mean to imply that this is simply a rerun. It is not, because there has been such evolution. And there have been some steps forward and some steps backward. But you have persisted, each of you, in your own way, whether you were centurion or governor, judge, apostle, handmaiden. You have said, - I will go again, and I will keep going until this promise is fulfilled. - That is why you are here.

SB: Thank you, L-rd. Another reader has asked, if you were the source of the Course in Miracles - I think they want to hear it from your own lips - is there anything you'd like to say about that project and your connection with it? I'm sure our listeners would be interested in anything you want to share about the Course in Miracles.

J: I was a full participant, let me put it that way. Yes, I am a source for that.

Part 2.

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