

# HIDDEN TREASURE

## JESUS'S MESSAGE OF SALVATION

7 THE FOUNDATION



F. ASTER BARNWELL



# Hidden Treasure

## Jesus's Message of Transformation

*F. Aster Barnwell*



Spirit of Synthesis Publications

Toronto

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## ENDORSEMENTS:

### *HIDDEN TREASURE*

(The following endorsements were submitted for *The Meaning of Christ for Our Age* (1984) — the Predecessor edition to *Hidden Treasure* (2011). *The present volume is an expanded and updated version of The Meaning of Christ for Our Age.*

“*Hidden Treasure* .. is one of the landmark works in comparative mysticism in the last 100 years.”

**Jeffrey S. Levin, Ph.D.**

“*Hidden Treasure* helps to fill a gap between the Yogas of the East that emphasize techniques for awakening transformative forces and the Christian way which emphasizes a way of life. The two together are necessary. A way of life without a sense of the deeper alchemy of transformation easily deteriorates into dogma and conformity; there is a goodness and a social concern but it lacks the higher energies and larger consciousness that makes the Kingdom of Heaven directly accessible. . . Conversely, a capacity to reach higher energies without a sense of a way of life and the importance of a profound social awareness makes for individuals who can access powerful levels of energy but cannot become fully relational, cannot participate in mankind’s collective body, the body of Christ. In *Hidden Treasure*, Aster Barnwell offers Christianity a view of itself that it has not had: that Christ’s life is an archetype for a process in all of us.” (1985)

**Richard Moss, MD. .**, Transformational Teacher & Author (*The I That is We* (1981), *How Shall I Live* (1985), *The Black Butterfly* (1986), *The Second Miracle* (1995), *Words That Shine Both Ways* (1997) and *The Mandala of Being: Discovering the Power of Awareness* (2007).

“*Hidden Treasure* is a most welcome and timely addition to the countless books and interpretations that already exist about Christianity. It fills a metaphysical void and answers some very deeply felt but poorly articulated spiritual needs that characterize our age. It is an authentic response of the Spiritual Powers to the cry of the human soul at this time. And it is precisely what it claims to be: the personal interpretation of the life and teachings of Jesus from a—perspective, focused on the growth and expansion of human consciousness, on human self-actualization and spiritual Self- realization”. (1984)

**Peter Roche de Coppens, Ph.D.**, Professor of Sociology and **Anthropology** (Retired), East Stroudsburg. Dr. Roche de **Coppens**, trained under Pitirim Sorokin of Harvard University and Roberto Assagioli of Florence, Italy, is the author of many books written in English, French, and Italian

“Aster Barnwell has offered keys to understanding Christ’s teachings as a psychology of transformation. The possibility has been raised by students and scholars over the years that there may have been secret teachings of Jesus which he didn’t offer to the public, but were they ever described in writing? Aster helps us recognize the ‘secret teachings’ in the texts that we have — the Gospels of the New Testament .... documents of the holy Wisdom tradition and its perennial psychology of divine incarnation and human transformation. (1985)

**Rev. Ralph Roth**, Rector Emeritus, Trinity Episcopal Church, Mt. Pocono, Pennsylvania.

“Mr. Barnwell [has] made an enormous contribution to our understanding of Jesus Christ and the practical application of His teachings. I have had a nearly 40 year involvement with studying, writing and lecturing on the Edgar Cayce material, and in that time have come across few things that compare to what [he has] done. [He has added] to my experience of walking with the Master.” (2008)

**Rev. Lynn Sparrow Christy**, Christian Minister, Author, Workshop Facilitator, Hypnotherapist and Life Coach.

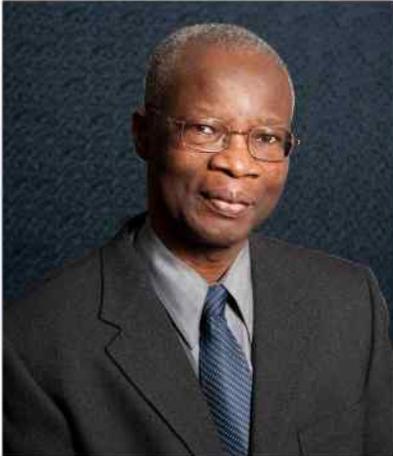
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# HIDDEN TREASURE

## Jesus's Message of Transformation

### F. Aster Barnwell

#### ABOUT THE AUTHOR



Mr. Barnwell holds degrees in economics from the University of Waterloo and McMaster University in Canada and worked as an economist for the Ontario Public Service until his retirement in 2009. His spiritual insights, gained from his personal experiences and studies (Astrology, Mythology, Jungian Psychology, Eastern Philosophy), provide the basis for his books on the transformation of consciousness. He's had a life-long relationship with the Bible, first as a member of an evangelical, Christian church in his late teens and early twenties, and later as a student of comparative religion and a writer. His interest in the transformation of consciousness was ignited at the age of twenty-nine after an experience of "enlightenment," brought on by the spontaneous awakening of an energy known as Kundalini.

At 68 (2015), Mr. Barnwell devotes himself to writing and spending time with his two grandchildren. He's available for interviews, lectures and workshops on the themes of his books.

#### Published Works

- (1) *The Meaning of Christ for Our Age*; Llewellyn Publications, St. Paul, MN, 1984.  
French Edition: *Kundalini et Retour du Christ*, Arista Editions, France, 1987.
- (2) *The Pilgrim's Companion: A Handbook for the Spiritual Path*; Element Books, Rockport, MA; 1992.  
French Edition.: *Le Chemin des Cimes*, Arista Editions, France, 1992
- (3) *Meditations on the Apocalypse: A Psycho-Spiritual Perspective on the Book of Revelation*; Element Books, Rockport, MA; 1992; 2011 Authors Guild Backinprint.com Reprint edition; iUniverse.com.
- (4) *Hidden Treasure: Jesus's Message of Transformation*; iUniverse, Bloomington II, 2011.



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## HIDDEN TREASURE OUTLINE

It is *Hidden Treasure's* thesis that the true, underlying message of the New Testament Gospels is about the transformation of consciousness, with stories of Jesus's birth, miracles, death and resurrection serving only as a scaffold for the psychology of transformation embedded in them.

The psychology is organized according to a template of a seven-level model of human consciousness found in Eastern religious philosophy, typically Hindu and Buddhist. According to Eastern philosophy, the human body is host to a network of subtle energy channels, together with sites of energy interchange which function like energy distribution nodes. There are seven main distribution sites called Chakras, located along the axis of the spine, from the tailbone to the top of the head. The function of this subtle energy system, of which the chakras are a part, is to keep us integrated into a larger, Cosmic reality.

Although we're not ordinarily aware of this system, it is our nexus, or connection between Matter and Spirit, helping us transition in our experience of life between two extremes—a predominantly selfish existence at one end, and one purely selfless and spiritual at the other. In reality, however, human life is expressed as a continuum between the two extremes, though most of us cluster towards the lower end, where our preoccupations with our survival needs dominate our energy and attention, and spur fierce interpersonal competition. Thus, the goal of all spiritual disciplines is to assist us in moving toward the higher end, or up “the ladder of being,” a challenge generally referred to as the transformation of consciousness. And it is this transformation, or “awakening,” that is the ultimate aim of the Christian message, in common with other major world spiritual traditions.

*Hidden Treasure* meticulously demonstrates that the teachings of Jesus in the Gospels, particularly as contained in the Sermon on the Mount, and the parables dealing with the Kingdom of Heaven in the Gospel of Matthew, offer step-by-step instructions on how we can move our consciousness to higher chakras. As we progress in growth of consciousness we experience a deeper sense of personal validation, and with it, a greater sense of joy in life, enabling us to express more empathy and cooperation amongst ourselves. It is this upward progress of consciousness that the Gospels symbolically refer to as attaining the Kingdom of Heaven.

A central premise of this seven-level model of consciousness is that the human body contains a powerful reservoir of psychic energy, called Kundalini, which normally lies dormant at the base of the spine until activated by intense spiritual training or some act of Divine Grace, conferring the experience of Enlightenment. It is *Hidden Treasure's* thesis that the psychology embedded in the Gospels is designed to facilitate this awakening, which is symbolically alluded to as the Second Coming of Christ.

By uncovering this Eastern model of transformation in the formulation of Early Christianity, *Hidden Treasure* has also demonstrated the experiential basis for the Christian religious aspiration for salvation and the Kingdom of Heaven.

## CHAPTER SYNOPSES

### INTRODUCTION

The highlight of the introduction is the author's personal account of spiritual enlightenment at age 29, brought on by the awakening of the energy of Kundalini during a meditation exercise. The unwitting "preparation" for this experience, for which he had no previous knowledge or exposure, was an in-depth psychological and spiritual exploration to regain his emotional bearing following a heart-wrenching marriage break-up. The experience catapulted him into an exploration of Eastern teachings about Kundalini and the transformation of consciousness.

In the process, he discovered new perspectives on the basis of religion, and Christianity in particular. He discovered a transformational template in the Gospels geared toward the awakening of consciousness. This awakening process is facilitated through the practice of objective values—the Golden Rule, and other forms of spiritual exercises prescribed in the Gospels for the refinement of psychic energy (capacities for forming intentions, for reflection and contemplation, etc.). These discoveries allowed the author to establish correspondences between various Christian doctrines relating to the Garden of Eden, salvation, the Kingdom of Heaven, the Second Coming of Christ, etc., and various stages of the process of transforming consciousness.

The rest of this chapter touches on the themes to be explored more deeply in the book.

### **I:     UPDATING OUR UNDERSTANDING OF JESUS'S ROLE IN OUR SALVATION**

In chapter one, the author provides some personal religious background, which include: Early life as part of a religious family in the Caribbean island of St. Vincent in which his father was a minister and leader of a church; teenage years spent in spiritual and religious enquiry, culminating with membership in a US-based evangelical-type church at age 18; leaving family behind to immigrate to Canada at the age of 20; beginning a process of introspection in his twenties while at university, causing him to question his faith and institutional church affiliations.

The chapter outlines the broad adjustments that may be necessary for Christianity to rediscover its roots as a psychology of transformation, rather than seeing itself as a unique revelation of the Divine by a unique Son of God. A key adjustment would be that of gaining an understanding of our human potential as "God-seeds" as affirmed by various mystics—St. Paul, Meister Eckhart, Sri Aurobindo, to name a few. This would clear the way for us to understand the true role of religion in human affairs—as a support system for nurturing this latent divinity to maturity. As we mature in this understanding of our spiritual mission, Jesus's role can be appreciated as an Archetype of the Self, which we have to bring to life and fullness within ourselves.

Chapter one concludes by highlighting the adjustments Christians would individually need to make if their Christian practice were to serve as a vehicle for facilitating their spiritual awakening—in particular, the need for each person to assume greater personal responsibility for their own transformation by rediscovering contemplative practices, and becoming receptive to the Spirit of Truth, defined as the spirit of curiosity, openness and eclecticism.

## II: WHY TRANSFORMATION OF CONSCIOUSNESS IS THE ONLY TRUE SALVATION

Chapter two presents the role of Jesus in the Gospels as that of a scaffold for the psychology of transformation that is being presented rather than a real person active in his own life story. Hence, his presence in the Gospels is to serve as a symbol for the Universal Life Principle—a process which transcends biological life and expresses itself in terms of sacrifice—voluntarily consecrating one's energy to something greater. Since Life, as a principle, is difficult for our human minds to grasp, it was presented in the Gospels in terms of acts of love and service by Jesus, based on the premise of the unity and brotherhood of mankind. Because of this practical emphasis, Jesus is generally viewed as the embodiment of the Love Principle, a misunderstanding which has resulted in an overemphasis by many Christians on sentimental devotion to the person of the Gospel Jesus to the detriment of action to put his teachings into practice. In portraying the Life Principle, Jesus demonstrated Love as action, the impersonal aspect of Love, which attests to the unity of all of Life in which each individual is only a unit, a cell.

When understood in the context of the Life Principle, salvation is to be appreciated as process—a progressive unfoldment into a greater expression of Life. The various observances prescribed in the New Testament for salvation represent stand-ins for psychological processes of getting a fix on one's inner divine potential, and then taking finite steps, in time and space, to commit oneself to incorporating this higher aspect of reality into one's life.

## III: AN ESOTERIC APPROACH TO THE GOSPELS

The idea that the New Testament contains esoteric, or hidden knowledge, is supported by the demonstrated practice of the Gospel writers having Jesus speaking to the crowds in parables and plainly to his disciples. This aspect of multiple levels of meanings to scriptural discourses is a design feature of most religions to ensure that novice adherents are not exposed to certain information before they are ready for it. Usually, it is the level of consciousness of a religious devotee that determines when they are able to access deeper levels of knowledge. The institutional side of Christianity is based mostly on a literal or exoteric understanding of scripture.

Esoteric knowledge, on the other hand, is not book knowledge, but understanding that we acquire with our total being. Such knowledge comes from having direct insight into the psychological principles behind the Gospel texts.

The esoteric approach is encapsulated in the interpretation of the passage from Matthew concerning the principles of successful spiritual seeking, namely:

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.” (Matthew 7:7-8 ESV)

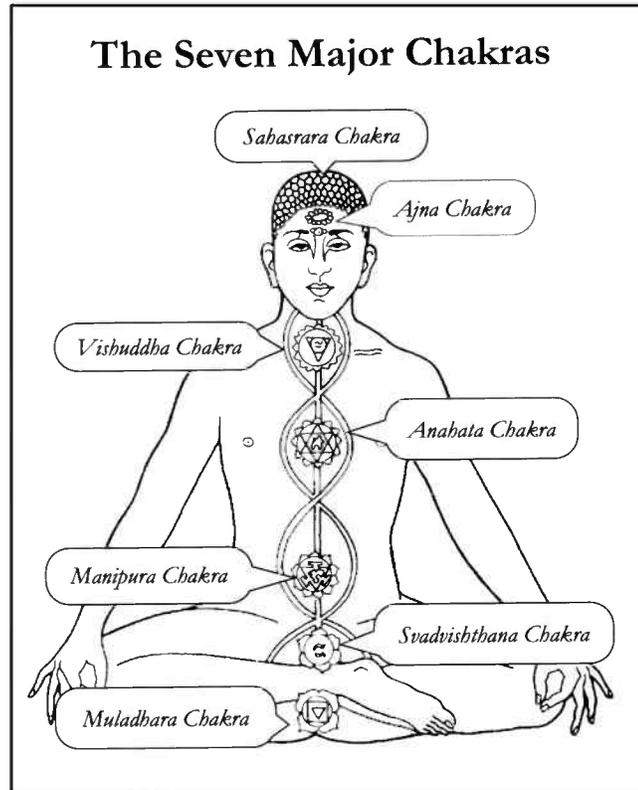
Esoterically interpreted, this verse suggests that asking, seeking, and knocking represent three different aspects or states of being which we must assume in order to successfully engage the process that will lead to a transformation of consciousness. In a practical sense, **asking** is related to our acquisition of objective values, **seeking** to our level of sincerity, and **knocking** to our degree of perseverance, or will.

The multiplicity of denominations in Christianity can be attributed to the various interpretations possible from a literal or exoteric approach to the Christian message.

#### IV: THE TRANSFORMATIONAL PSYCHOLOGY EMBEDDED IN THE NEW TESTAMENT

Chapter four discusses the seven-fold model of consciousness in detail and discusses the characteristics of the seven major chakras from different perspectives; as “qualities of engagement in life”, their relationships with the locations of endocrine glands in the body, and their utilization for enhancing meditation and therapeutic practices.

The chapter also discusses two different schools of approach to awakening the dormant power of Kundalini, a process-driven versus a technique-driven approach. With a process-driven approach one focuses on a life orientation geared towards embodying spiritual principles, with the expectation that Kundalini will awaken as a matter of course. With a techniques-driven approach, one relies heavily on the personal guidance of a teacher who has undergone the experience and has the ability to activate it in others.



#### V: KUNDALINI AND THE PSYCHOLOGY OF SELF-TRANSFORMATION

Chapter five sketches a comprehensive spiritual and psychological framework for the transformation of consciousness and suggests how Kundalini figures—both positively and negatively—in this dynamic. The main symbols of the Garden of Eden story in Genesis are reinterpreted in the context of the Kundalini phenomenon, which, broadly interpreted, deals with our pursuit of a sense of “Self” in which, ultimately, nothing is excluded. In other words, the drama of Eden is seen as an interplay of forces aligned with the lower and Higher selves respectively.

The forces of the lower self originate from our historical identity, with all its habits, likes and dislikes, prejudices and preferences, and generally narrow outlook on life, while those of the Higher Self consist of intuitions of a more expansive existence in which our Oneness is the dominant reality.

The challenge of harnessing the bio-psychic process of Kundalini in the aid of the transformation of consciousness is compared to the safe utilization of nuclear energy in electricity generation. However, the point is emphasized that though harnessing the energies represented by Kundalini is a major transformational milestone, this is not the main aim of the transformational quest, as the energies themselves must be contained and focused. This is achieved through the adoption of spiritual practices that help us to transform our values and build character. Hence, many New Age techniques directed at evoking these energies can put their practitioners at risk if the means of containing them are not made part of the

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Table 2

**CHAKRAS: AN OVERVIEW OF THEIR ATTRIBUTES**

LEVEL	CHAKRA	GOAL OF STRIVING	PRINCIPLE EXPRESSED
I	Muladhara	Physical Needs and Appetites	Physical Survival
II	Svadvishthana	Emotional Gratification	Polarization
III	Manipura	Social Position and Status	Vanity
IV	Anahata	To be Accepted and to Belong	Empathy
V	Vishuddha	Exploring Nature's Secrets	Finding Purpose of Life
VI	Ajna	Human Advancement	Impersonal Love
VII	Sahasrara	To Express Divine Will	Striving Itself

practice.

Such containment efforts to safely handle Kundalini, the spiritual world's equivalent of nuclear energy, would ensure that as our personal consciousness (i.e., our capacities for thinking, feeling, and willing) is freed from the domination of the ego, we are able to reconfigure a new personality structure in which the ego now functions as a junior partner to the Higher Self.

**VI: LAYING THE FOUNDATION FOR THE TRANSFORMATION OF CONSCIOUSNESS**

Chapter six draws a practical sketch of differences between spiritual growth, commonly understood as the acquisition of virtues and the elimination of vices, and the transformation of consciousness, defined as a progressive change in our sense of self that leads to a greater understanding of life, and a deeper sense of connection with everyone and everything. With a transformed consciousness we transition from meeting life from a place of "me-centeredness" to one of "we-centeredness". Plus, our definition of "we" grows in line with the extent of our transformed consciousness, which now allows us to experience life from a perspective of connection and shared interests, rather than from a place of separation and conflict.

The rest of chapter 6 shows how the Sermon on the Mount, as recorded in the fifth, sixth, and seventh chapters of Matthew, is organized to offer a curriculum of instructions that fulfill the role of a

transformational psychology. These instructions comprise **three separate layers**, with each layer providing the protocol necessary for enhancing the functioning of our essential human faculties of thinking, feeling, and willing. The first layer (Matt. 5:3-20) of instructions consists of the Beatitudes, which are shown to be strategies we can use to reorient our minds with the use of objective values. The second layer (Matt. 5:21-48) consists of instructions directed at recalibrating our emotions through a change in our belief systems. The third layer (Matt: 6 & 7) deals with strengthening the will and consists of principles we need to incorporate into our being if we are to open up to a fuller expression of life.

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Table 3:  
THE CONTENT AND STRUCTURE OF MATTHEW IN  
RELATION TO TRANSFORMATION OF CONSCIOUSNESS

Layers of Instructions	Target	Spiritual Practice	Transformational Objective
<b>First Layer</b> The Beatitudes (Matthew 5:3–20)	Sharpening the Intellect	Reexamining our assumptions about the nature of reality and the purpose of life	Overhauling our value system from subjective to objective values
<b>Second Layer</b> Matthew 5:21–48	Refining the Emotions	Routing out blockages in the psyche by focusing on the spirit of the law rather than on the letter of the law	Reprogramming our emotions by arresting the misdirection of life energy at the various energy centers or chakras
<b>Third Layer</b> Matthew 6 and 7	Developing Will	Practicing spiritual exercises that affirm our common humanity	Facilitating the flow of life energy into higher levels of expression

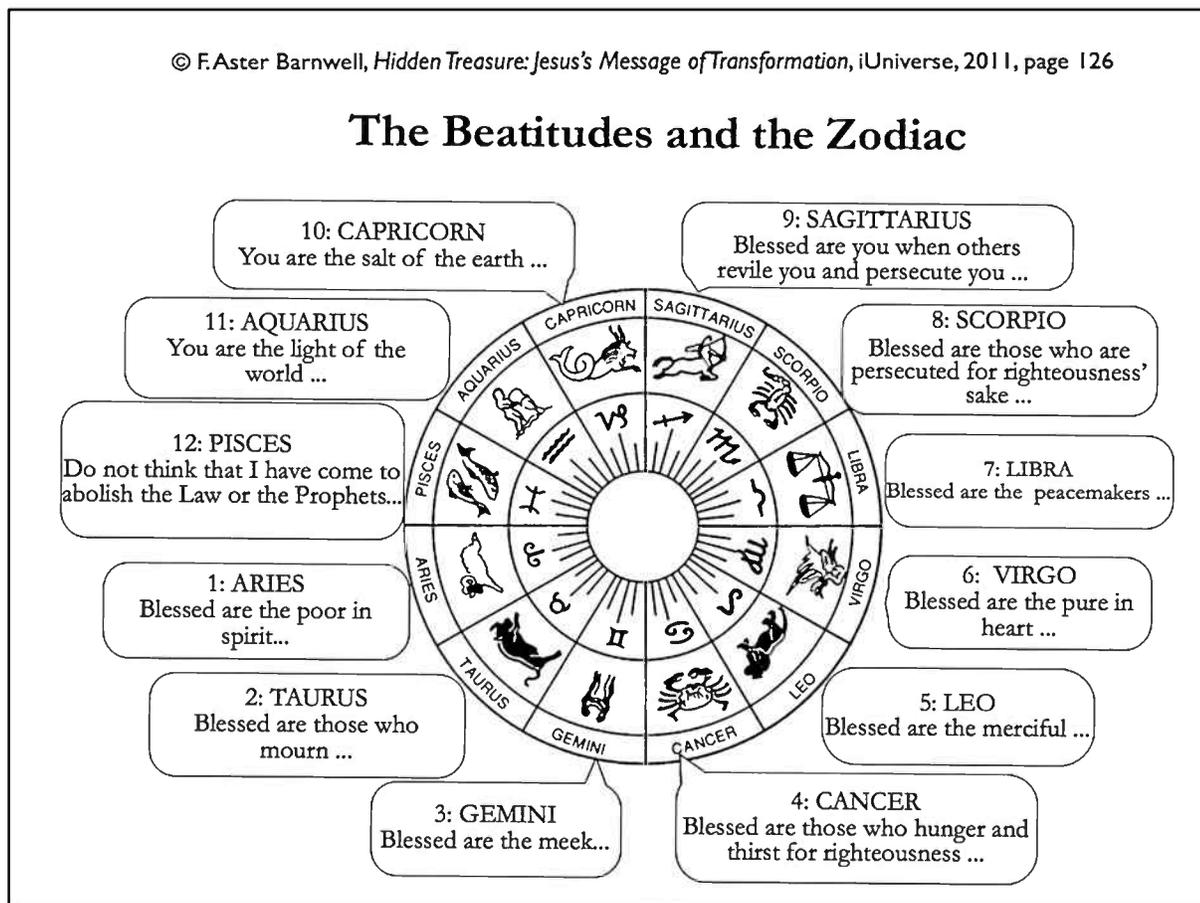
## VII: VIEWING THE BEATITUDES AS A SYSTEM OF OBJECTIVE VALUES

Chapter seven explores the idea of what constitute **objective values** and their role in transforming our consciousness. Objective values are the beliefs and attitudes that emerge in us when we learn to view life objectively, rather than subjectively. As such, they increase our capacity for ethical behavior, thereby helping us build up our character in the process. In contrast, subjective values are relative to personal likes and dislikes, as well as to particular times and cultures.

Each Beatitude is examined in-depth to show the underlying principle, or objective value, it represents. Although each of the Beatitudes appears, on the surface, to be a promise of a reward if we should uphold a particular virtue, as for example, “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven,” under closer examination, a Beatitude is really a description of a state of being that will naturally occur in us if we uphold a particular attitude or spiritual approach to life.

The Beatitudes are shown to be affiliated with the different astrological signs, with each of the different spiritual values, or attitudes, the Beatitudes encourage us to uphold, representing a method we can employ to express the energy of an astrological sign in a more controlled, and refined manner.

## The Beatitudes and the Zodiac



### VIII: SPIRITUAL PRACTICES FOR RELEASING BLOCKED ENERGY AT THE CHAKRAS

Chapter eight deals with Jesus's teachings elaborating on the Law of Moses (Matthew 5:21–48). These teachings can be appreciated as instructions we can implement to release internal blockages to the free flow of Consciousness at the various chakras. These blockages are created when we interpret the life impulse selfishly without consideration for others.

This chapter also makes the distinction between "Consciousness," the Universal Life force, and "consciousness," with a lower case "c", our personal capacity for conducting it through our thoughts, feelings and actions. The more capable we are of acting out of a space of openness, expansiveness, love, and connectedness, the larger our personal consciousness. On the other hand, the more separative and narrowly focused we become, the greater the blockage to the flow of Consciousness, and therefore Life, as a principle.

Jesus's teachings on how we can modify the attitudes which are ultimately behind acts of murder, adultery, divorce, the making of oaths, reciprocal violence (i.e., an eye for an eye), and being bound by the social status quo (e.g., loving one's friends and hating one's enemies) can be seen as strategies we can use to remove blocks to the flow of Consciousness or Universal Life energy at the seven major chakras. His teachings are an update to the "Commandments" in the Law of Moses since their focus is to bring about a change in our inner nature rather than exacting compliance to an outer law. Once our nature is changed, outer observances can then become a spontaneous outflowing from within, such that observances of the spirit and letter of the law then become unified.

## **IX: STOKING THE FIRES OF TRANSFORMATION THROUGH SPIRITUAL EXERCISES**

Chapter nine continues with its exposition of the Sermon on the Mount by showing how various prescriptions Jesus offers for conducting a spiritual practice are also exercises for facilitating the flow of Consciousness, or Life energy, through the various chakras. Whereas chapter eight dealt with clearing emotional blockages by correcting for poor attitudes, the current chapter shows positive actions that can be taken to create a greater flow of Consciousness through each chakra.

Conceptually, this upward movement of Life energy facilitated by the spiritual exercises is tied in to the ascent of Kundalini in the Eastern tradition. However, the instructions found in the sixth and seventh chapters of Matthew are offered as a spiritual practice for their own sake without any disclosure of the design behind them.

Three of the seven exercises are assumed to be already a part of our religious practice, namely, giving alms (giving to charity), prayer (conscious attunement), and fasting (exercising abstinence to strengthen our will).

The three temptations which Jesus underwent (Matthew 4: 3-11) relate to the first three chakras and symbolize the challenges we each have to overcome to raise our consciousness from first, second, and third chakra preoccupations. Once Jesus rebuffed the devil, “angels came and ministered to him” (Matthew 4:11 ESV). The underlying message here is that once our consciousness advances beyond the third chakra, we’re in the sphere of the Higher Self where we are spiritually fed, through the internal mechanism of a higher consciousness.

A second set, consisting of four exercises, is offered to help us transform our consciousness in order to reach the fourth, fifth, sixth, and seventh chakras respectively. These four exercises deal with the cultivation of trust, the cultivation of humility, the cultivation of creativity, and the practice of discernment.

## **X: PARABLES OF THE KINGDOM I: INITIAL FRUITS OF TRANSFORMATION**

Chapter ten embarks on the task of unraveling the lessons contained in the parables of the Kingdom of Heaven in Matthew 13 by first offering an interpretation of what it is that the Kingdom represents. Here, we find six parables, each one using a different dynamic, to portray the Kingdom.

Each of these parables begins with the words, “The Kingdom of Heaven is like ...” indicating the need to get a sense of the Kingdom at an emotional level, rather than an intellectual one. Jesus’s use of this approach to acquaint us with the Kingdom enables us to sense the dynamism involved, so that we are not lulled into thinking about the Kingdom in familiar, static terms. The various parables are thus descriptions of the workings of the various principles which, when we employ them, function as keys to access the energies of the various chakras.

<b>The Stages of Transformation as Represented in the Parables of The Kingdom in Matthew Chapter 13</b>			
<b>Reference</b>	<b>Subject of Parable</b>	<b>Chakra</b>	<b>Transformational Principle</b>
13: 3-9, and 13:18-25	The sower	I. Muladhara	Opportunities to expand consciousness are available to all.
13: 24-30 and 13: 34-47	The weeds (“tares” in KJV) sown among the wheat	II. Svadvishthana	The necessity for vigilance and patience to allow higher consciousness to take root in us
13: 31-32	The mustard seed	III. Manipura	Developing will by overcoming our self-imposed limitations
13:33	Leaven in dough	IV Anhata	Being relentless at Integrating spirituality into everyday living
13:44	Finding a hidden treasure	V Vishuddha	Making all necessary sacrifices to attain our spiritual goal.
13: 45	Seeking a pearl of “Great Price” (KJV)	VI. Ajna	Complete Surrender to the Divine through service
13: 37-50	The dragnet of fish	VII. Sahasrara	“Final” Judgment or Reckoning

The first parable, of the sower, is used as the tone-setting parable to interpret the overall set of parables. In this parable, a sower scatters seeds indiscriminately, which then meet with varying degrees of success. The “seeds” or “words of the Kingdom” can be understood as an experience of the Numinous. The Numinous is defined as a sense of the Sacred, which can ignite a sense of wonderment, or moment of spiritual insight, ushering in a breakthrough in our understanding of the true nature of Reality. In effect, the Numinous is a representative “piece” of the Kingdom itself since it represents the power of Consciousness to expand itself. The growth of our consciousness, or the extent to which we realize the Kingdom of Heaven, is shown to be responsive to the investment we make (in terms of attention and actions) in ensuring that the Numinous becomes a permanent part of our life.

## **XI: PARABLES OF THE KINGDOM II: ADVANCED STAGES OF TRANSFORMATION**

Chapter eleven continues the exposition of the Parables of the Kingdom in terms of the expansion of consciousness through the higher four chakras—the Anahata, the Vishuddha, the Ajna, and the Sahasrara. These four parables deal with four dynamic symbols: the action of leaven in dough; a man finding a treasure hidden in a field; a merchant in search of pearls of great value; and a net with a full catch of fish.

The principles governing the expansion of consciousness at these four higher chakras relate to, (1) the process of psychological integration, (2) the principle of undertaking the disciplines necessary to raise the quality of our lives to the extent where the spiritual gifts we discover can function as freely in us as would a natural faculty, (3) the principle of universalizing our search for spiritual knowledge in the service of self-understanding, and (4) the principle of spiritual liberation as it relates to the experiences of the soul across various lifetimes.

## **XII: KUNDALINI SYMBOLISM IN THE MIRACLES OF JESUS—As Recorded in John**

## and Matthew

Chapter twelve shows that the miracles of Jesus as recorded in John and Matthew contain characteristics that correlate them with features of the seven major chakras. Considered esoterically, the miracles are not

actual events, but symbolic representations of the flow of Life in its unbridled expression. In this context, Jesus is a representation of the activated Kundalini, thus becoming the emissary of healing in its physical, emotional, and spiritual aspects. This view of the miracles is consistent with the underlying theme of transformation in the New Testament.

This chapter contains two chakra diagrams showing the correlation of the miracles and chakras in the Gospels of John and Matthew.

Though the match-up of miracles and chakras is not an exact one, as there are many more miracles mentioned than can be aligned with the chakras, it is apparent that the authors of Matthew and John made every effort to give due representation to Kundalini by portraying the high-profile miracles in a sequence so that their particulars match-up with the characteristics of the seven major chakras.

In the Gospel of John, there are only seven miracles chosen for high profile, while in

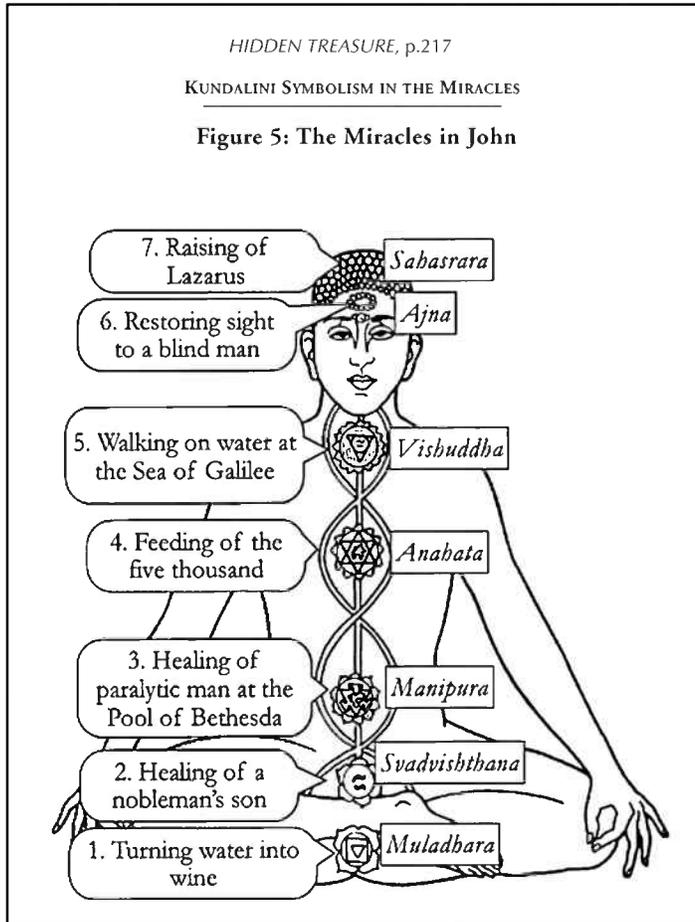
Matthew, the relationship with the chakras holds for the first eleven. The difference is due to the fact that Matthew adds two additional minor chakras (as shown in certain ancient texts) and represents the fifth and sixth chakras twice to represent the ascending and descending current of Kundalini.

### XIII: THE DESTINY OF THE SAVED

The final chapter tackles the question of how the process of transformation resolves itself, and shows how Christian ideas about human destiny can be integrated into a transformation-of-consciousness perspective. For example, Christian doctrines relating to the attainment of the Kingdom of Heaven by the “saved,” the Second Coming of Christ, the resurrection of the dead, can all be reconciled under the umbrella of the transformation of consciousness perspective.

A key aspect of this reconciliation can be found in the equivalence between different Christian and Eastern concepts dealing with our destiny. For example, we find that the Eastern concept of reincarnation—in which the death of the individual is only one chapter in a series of birth experiences of a human soul—carries the same underlying message as the Christian notion of predestination, as discussed by Paul in his Romans epistle (Romans 8:28–30). In brief:

- Reincarnation says that an individual's present life situation is determined by the



past-life experiences of the soul;

- Predestination says that some individuals are destined for salvation by virtue of being foreknown by God.

Two other important Christian doctrines, namely the resurrection of the body and the Second Coming of Christ, are also shown to have an Eastern analogue.

St. Paul is the widely acknowledged architect of the Christian view of human destiny. He describes death as a period of sleep, in which the “dead in Christ” await the “resurrection of the body” when “we shall be changed” and “this mortal body must put on immortality” (1 Cor. 15: 51–55).

We find an equivalent view to St. Paul’s in the ideas of the Indian mystic-philosopher and scholar, Sri Aurobindo (whose works are quoted throughout *Hidden Treasure*). According to Sri Aurobindo, the holy men who compiled the Indian Vedas some six thousand years ago, left accounts of their discoveries that Matter is a form of veiled Life, which would eventually unveil itself to offer humanity a new body that would be more receptive to the Spirit. It was Aurobindo’s philosophy that humanity is on a path of evolution that would eventually resolve itself with a new body to go with a new, expanded consciousness.

*Hidden Treasure* concludes by emphasizing that only by transforming our consciousness, will we be able to share in the realization that Paul so eloquently describes as “beholding the glory of the Lord” and “being transformed into the same image from one degree of glory to another.” (2 Corinthians 3:18).

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## AFTERWORD

The Afterword provides an important attempt at integrating the analyses provided by *Hidden Treasure* with works such as *The Jesus Mysteries* (Timothy Freke and Peter Gandy, 1999) and *The Pagan Christ* (Tom Harpur, 2004), which have offered strong documentation for the view that the Jesus of the Gospels is not a historical person. The strength of the evidence for the transformational psychology of the Gospels, based on the chakra model outlined in *Hidden Treasure*, gives further credence to the non-historical view.

The Afterword also points out the unique service *Hidden Treasure* can offer to Christians who may have felt their faith challenged or threatened by the strengths of the arguments against the historicity of the Gospels' Jesus. By understanding that it is the transformational psychology of the Gospels that is paramount, and that salvation is really the product of the transformation of consciousness, Christians would see that the historicity of Jesus of the Gospels does not affect the efficacy of the psychology contained in the New Testament. Indeed they would see that the role of the Gospels' Jesus was simply one of bringing the psychology to life, to be a scaffold to make it accessible to as broad an audience as possible.

## APPENDICES

The five appendices provide readers with material they can use in study groups or for individual meditation and contemplation. These are integral to the book and serve to place some of the insights presented in a usable format.

**Appendix I:** *A Meditation on the Unforgivable Sin*, can be read as a stand-alone essay, and is a good place to start the more intensive spiritual work the reader is invited to undertake in Appendices II, III and IV.

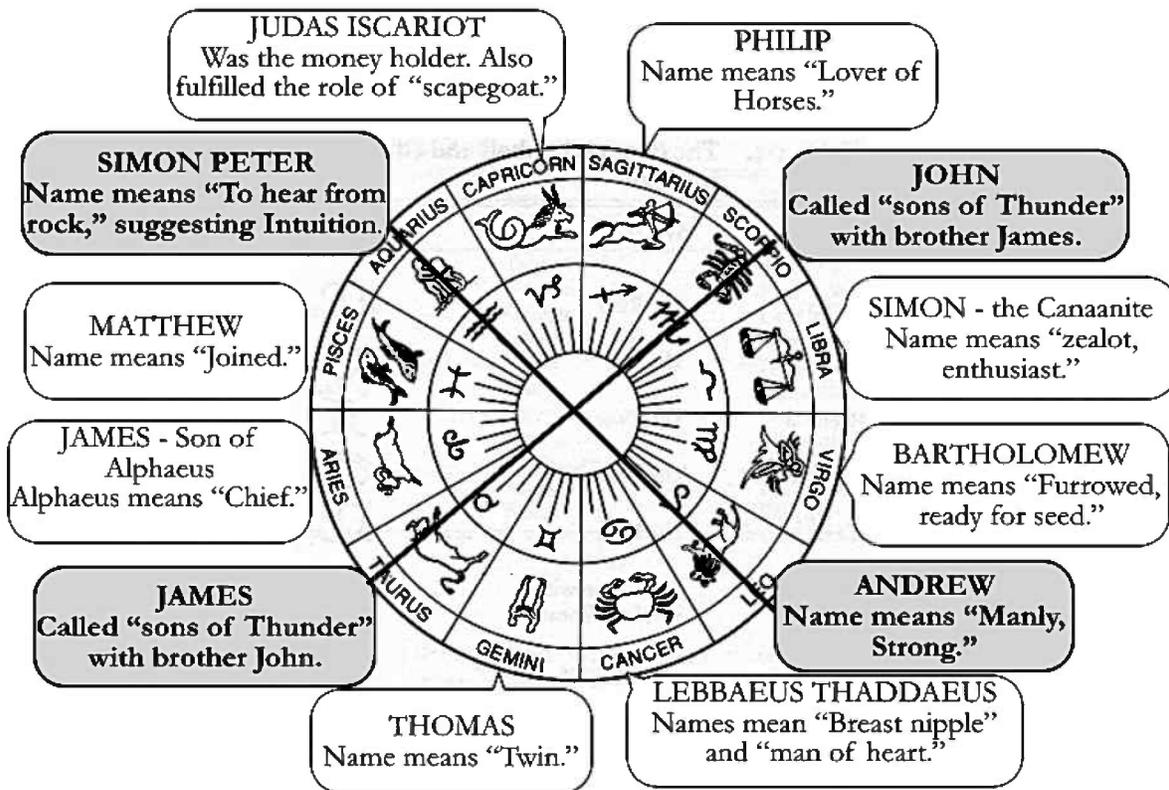
**Appendix II:** *A Meditation Workshop on the Beatitudes*, presents insights of the Beatitudes in a manner that can be useful in workshop settings.

**Appendix III:** *Working with the Parables of the Kingdom as Spiritual Exercises*, shows how the seven Parables of the Kingdom in Matthew 13 can be used as spiritual exercises to help one become more receptive to the higher energies of Consciousness.

**Appendix IV:** *The Lord's Prayer and the Chakras*, shares practical insights for utilizing the Lord's Prayer to facilitate spiritual attunement.

**Appendix V:** *Astrological Symbolism in the Relationship between Jesus and His Twelve Disciples*, elaborates on the zodiacal linkage in the relationship between Jesus and his twelve named disciples in the Gospels.

## The 12 Disciples and the Zodiac



The disciples Peter, Andrew, James and John represented the four Fixed signs of the Zodiac, to form the Fixed Cross. In the Gospels, Peter, James and John accompanied Jesus on key occasions. Andrew was usually left out as his place (Leo, the Lion) was assumed by Jesus since there can only be four to complete the pattern for the Fixed signs. Thus, only Peter, James and John were with Jesus at the Transfiguration (Matthew 17:1, Mark 9:2), at Gethsemane (Mark 14:33), and the healing of Jairus's daughter (Mark 5:37). There was one occasion when Andrew took up his rightful place with Peter, James and John, and this was on the Mount of Olives to receive a prophecy from Jesus about the close of the age.

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