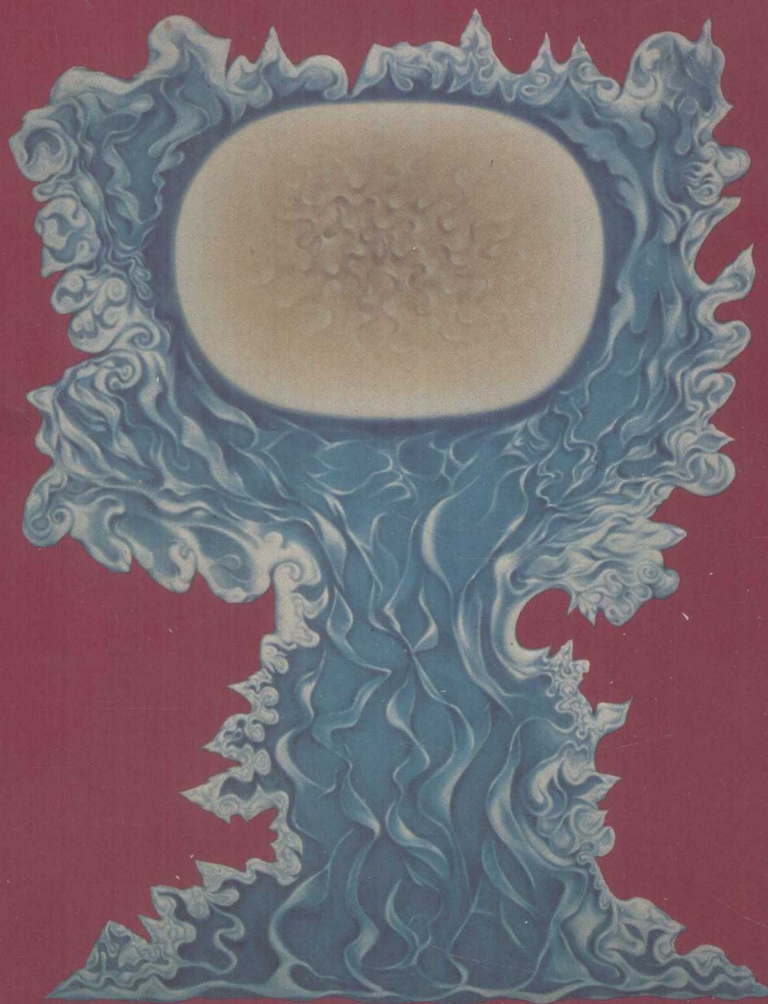


The Reappearance of the Christ and the Masters of Wisdom



BENJAMIN CREME

**The Reappearance of the Christ
and
the Masters of Wisdom**

BENJAMIN CREME

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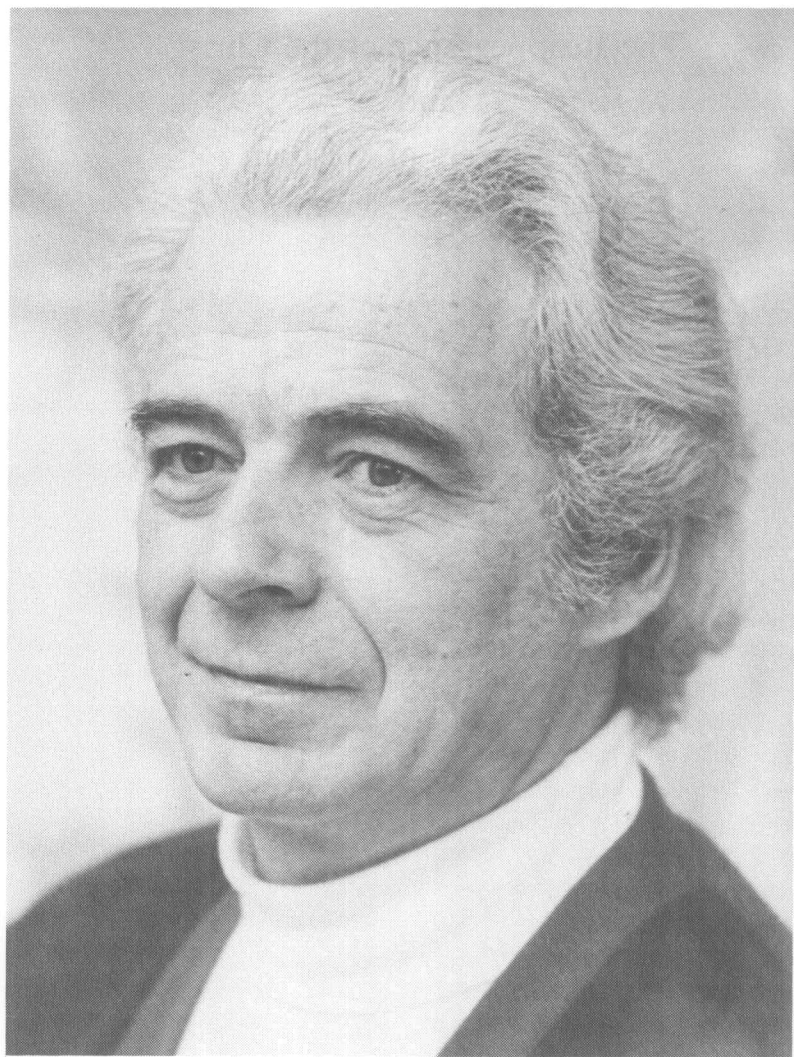
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The painting reproduced on the cover was painted by Benjamin Creme in 1973/4. Entitled "Chalice", it represents the Cosmic Spiritual Heart Centre whose nature is Fire and from which flows that energy we call Love.

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BENJAMIN CRANE



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To my Revered Master
without Whose Overshadowing
Presence this book could not
have been written.

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The author's name is on the cover and the contents were written or spoken by him, but this book is, in the fullest sense, the result of group effort. The long and arduous task of listening to scores of tapes and transcribing the many hundreds of questions and answers from which the final selection was made, the typing and photocopying, was cheerfully and efficiently undertaken by the group with which he works. The author wishes to convey his grateful thanks to the following: Dick Benson; Roy Bowden; Tony Cartwright; Phyllis Creme, his wife; Julian Creme, his son; Michael D'Addio, whose idea it was that a book existed in these tapes; Felicity Eliot; Joan Foubister; Cy Laurie; Pat Maitland, typist; Judith and Robert Noble-Warren; Maarten van Rossum, for his invaluable help in editing the material; Valerie and Jennie Stock and Caroline Tosh.

Note to Reader: The reader should note that all numerical dates are expressed in the following order: day, month, year.

CONTENTS

PREFACE	11
INTRODUCTION	24
THE GREAT INVOCATION	39
AUTHOR'S NOTE—LATEST INFORMATION	42
DEFINITIONS	43
Occult 43; Mental and astral 43; Energy and force 44; Matter and Spirit 44	
THE CHRIST AND HIS REAPPEARANCE	46
Disciple Jesus and the Christ 46; Orthodox and Esoteric view of the Christ 47; How Shall We Recognise Him? 48; Stages of emergence 50; Has He antecedents? 51; Seen before Declaration? 51; The Christ as public figure 52; The Day of Declaration 52; The Masters' bodies 53; Overshadowing of Jesus 54; The Christ's Himalayan retreat 54; Rudolf Steiner's view of the Christ 54; The Christ's body 55; The Mayavirupa —body of manifestation 55; Incarnation of Masters 56; Creation of Mayavirupa 56; Are any Masters in female bodies? 57; How long will He stay? 57; Pentecost—will Christ speak in tongues? 58; "Impression" of ideas 59; The Christ Consciousness 60; Effect of the Christ's previous mission 61; The Sword of Cleavage —Love energy 62; Will He be rejected? 62; Will His Teachings be different now? 64; Acceptance of the Christ 65; The Christ and politics 66; Why not reveal His Centre? 68; Effects of His Return 69	
THE MASTERS AND HIERARCHY	71
Role of Hierarchy 71; Hierarchy on all planets? 71; Hierarchy of Black Lodge? 71; How many Masters in etheric bodies? 72; Organisation of Hierarchy 72; The Masters' sacrifice 73; Shamballa 74; Its loca-	

tion 74; Sanat Kumara, Lord of the World 75; Externalisation of Hierarchy 75; Avatar of Synthesis —His invocation 78; The Master D.K. —His body 78; Are Masters on physical plane? 79; Why undiscovered by journalists? 80	
THE FIVE SPIRITUAL CENTRES	81
The five centres 81; The London Master 81	
EFFECT ON EXISTING INSTITUTIONS	84
Effect on orthodox churches 84; Restructuring of religions 84; Secret Societies —their future role 86; New World Religion —union of East and West 88; A “scientific” religion 88; The Three Spring Festivals 90; The Christ Festival 90; Location of Festivals 91; The Wesak Festival 92; Importance of full moon 93; The Turin Shroud 93; The Papacy 96	
WHAT CAN WE DO NOW?	97
Individual responsibility 97; Presenting the Re-appearance 98	
THE ANTI-CHRIST. THE FORCES OF EVIL	101
The anti-Christ 101; Will evil cease to exist? 102; Is evil part of God? 103; Role of dark forces 103; Satan and Last Judgement 104; Cause and effect, and reincarnation 104	
HOW DO YOU KNOW THIS?	105
Why you? 105; Are you John the Baptist? 106; Source of this information 106; Communication with Master 106; Mediums used by Masters? 107; Role of author’s group 107; Overshadowing by the Christ 108; Other sources of this information 108	
GOD	110
Can you define God? 110; Is God within? 112; Why is there suffering? 112; Identification with God 113; Goal of Our Evolution 114; Agents of God 115; Meaning of “God” 116; Logos of planet and solar system 116; Grace 118; Self forgiveness 119	
THE LAW OF LOVE	122
THE SOUL AND REINCARNATION	124
Soul purpose 124; Service 124; New-Age souls 125;	

Group incarnation 126; **Soul Experience**—Reincarnation 126; Is man unique in universe? 128; Does his chemistry vary? 128; **Meditation**—Forms of meditation 129; Is guidance necessary? 130; Group meditation 130; Transmitting energies 132; Purpose of meditation 134; **Prayer**—to whom? 134; Meditation and initiation 136; **Initiation**—The five steps 137; **Telepathy**—Initiation and telepathy 140; Development of telepathy 141; Telepathy—conscious or trance? 142; **Psychic Powers**—Attitude of orthodox religions 142; Initiates' powers 143; The aura 144; Etheric vision 145; **Healing in the future**—The Christ as healer 145; New forms of healing 146; **Fear of death**—Future attitudes to death 149; Process of dying 149; **Suffering**—Alleviation of suffering 150; **Education in future** 151; **Effect on the lower kingdoms**—Man's relation to planet 152; Effect on the lower kingdoms 153; Animal evolution 154

FREE WILL

157

The Christ and free will 157; The Plan and free will 158

POLITICAL EFFECTS

163

The Three Disasters—Prophecies of catastrophe 163; "Catastrophe complex" 166; **Violence today** 166; **The Reappearance and Government**—Use of existing structures 167; World government 169; The Christ's role 169; World language 170; United Nations 170; Need for sacrifice 170; Democracy and Hierarchy 171; **Work in the Future** 173; Work and unemployment 173; **China and the Plan** 175; **Russia, China and The Prophecies**—Prophecies of Nostradamus 176; Russia and China conflict? 176; Thought-forms of destruction 178; **Karl Marx** 180; **The Women's Movement** 181; **Effect on Family Life** 183; Nuclear family and communal living 183; Breakdown of family life? 184; Change in love relationship? 185; **President Sadat** 187; **President**

Carter 187; Young People Today 188; World Resources 189; Origin of resources 189; Famine through non-distribution 190; Over-population—its causes 190; Food—need in future? 191; The Re-appearance and materialism 192; Vegetarianism 192; Energy sources today 194; Nuclear Energy—Now and in the Future 194; Neutralisation of nuclear weapons 194; Prevention of atomic war? 195; Nuclear energy in New Age—alternative energies 196; New forms of transport 198	
SOME INDIVIDUALS	199
Alice A. Bailey 199; Edgar Cayce 200; Findhorn 201; Krishnamurti 203; Sai Baba 203	
U.F.O.'S	205
Will the Christ come in a U.F.O.? 205; The Masters and U.F.O.'S 205; The Space People 207; Their role 207; Are they evil? 208; Earth's effect on other planets 209; Space exploration 210; Governments' attitudes to U.F.O.'s 210; The deva (angel) evolution 212; Man's relation to Devas 212; Man's relation to planet 212; The Comet Kahoutek 215; Man's progress to other planets? 215	
ANCIENT CIVILISATIONS	217
Evidence of man's progress 217; A Golden Age—Atlantis 217; Destruction of Atlantis 220; Egypt and Atlantis 221; Religion—black and white magic 223; Alignment of man's will and God's Will 223	
SELECTED MESSAGES FROM MAITREYA, THE CHRIST	225
HOW THE PLAN IS WORKING OUT	249
Appendix to Second Edition	
TETRAHEDRON	254
SUGGESTED FURTHER READING	255

PREFACE

MANY PEOPLE HAVE asked me to relate something of the steps which have led me into the work I am now doing. It will not be a complete account: there are unwritten laws of reticence on some aspects of the Master-Disciple relationship, and I am pledged to silence on certain work for and with the Space Brothers; but for whatever interest it may have, and in the hope that it may make more real and believable the fact of the Masters and the fact of the Christ's return at Their head, I set down the following:

As a child of four or five, one of my favourite pastimes was to sit at the window and watch the wind; not the effect of the wind on the trees or leaves, but the wind itself. I would watch the movements of the air and try to guess whether it was a north, south, east or west wind blowing. When I went to school, I learned that the air was invisible, the wind likewise, and forgot, I do not remember whether gradually or suddenly, my ability to see what of course was some level of the etheric planes of matter.

Above the dense physical—solid, liquid, and gaseous—are four planes of still finer matter which constitute the etheric envelope of this planet, and of which the dense physical planes are a precipitation. It was not until some twenty years later, through the building and use of Wilhelm Reich's orgone accumulator, that I again became aware of this ocean of energy of which we ourselves are a part, and proved to myself conclusively the existence of the etheric planes.

At the age of fourteen, I read what was for me an extraordinary book: *With Mystics and Magicians in Tibet*, by Alexandra David Neel. This Polish woman of indefatigable courage, determination and resource managed, disguised as a Lama, to penetrate the forbidding barriers around that mysterious country, gained permission to stay, and placed herself under

the tutorship of a true Lama. She describes various esoteric practices, some of which she learned, including the creation by thought of a "familiar"; in her case of a jovial fat monk who soon got out of her control and had to be de-materialised. These practices obviously involved considerable concentration and mind control, but I found a little success with some of them, including Tumo, a system for creating internal heat in cold weather.

In the late 1940s, through a study of Wilhelm Reich's work, and the use of the orgone accumulator, I became consciously aware of, and extremely sensitive to, energy currents; so much so that eventually I could tell when an atomic bomb had been exploded in the Pacific or wherever. Across these thousands of miles, I registered the shift in the etheric currents caused by the explosions. Inevitably, a day or two later, would come the report that America, Russia, or Britain had tested a "device" of such and such a size.

In the early 1950s, I happened on a book by Rolf Alexander: *The Power of the Mind*. The magazine article which drew my attention to it had, of course, concentrated on the most sensational aspect of the book—"cloud-busting", the breaking up of clouds by the power of thought alone. Rolf Alexander, a Canadian, was called to Tibet and trained by a Tibetan Master of Yoga, and his book outlines a practice to bring the instinctive, subconscious mind under the control of the directive conscious mind. The latter is only too often fragmented and partly submerged in the subconscious computer activity of the former, and a great deal of its available energy is lost. The method used is self-hypnosis. The freeing of the conscious, directing principle from its involvement in the activity of the subconscious mind (which should proceed automatically) releases large stores of mental energy and leads directly to the focus and concentration which precede meditation. And so I began to meditate.

I also began to read. I read, among many others, the Theosophical works of H. P. Blavatsky and Leadbeater; Gurdjieff, Ouspensky and Nicoll; Paul Brunton; Patanjali; the Alice Bailey and Agni Yoga Teachings; Swamis Vivekananda,

Sivananda, Yogananda; Sri Ramana Maharshi, whose Path of Self-knowledge I sought to follow. Through His meditation on "Who am I?" (and, I know now, through the Grace of my Master), I found myself precipitated into a sense of identity with the whole phenomenal world: the earth, the sky, the houses and people; the trees and birds and clouds, I saw to be myself. I disappeared as a separate being, yet retained full consciousness, a consciousness expanded to include everything. I saw that this was the true Reality, that one's normal waking consciousness simply covers this, keeps it hidden, through wrong identification with oneself as this body. I also saw this phenomenal world as a kind of ritual, a ritualised shadow-play, acting out a dream or desire of That which alone existed, alone was Real, which was also myself.

Around 1953, I read Desmond Leslie's and George Adamski's *Flying Saucers have Landed* and Adamski's *Inside the Space Ships*, which made a deep impression, and had for me, the ring of truth. Until then, I had looked on reports of flying saucers as probably referring to secret new types of aeroplanes being built by America and Russia. My reactions to these books I think can be summarised as: The Space People are obviously here. It would be marvellous to meet them, but if they want me I am sure they will know where to find me. Until that time it does not concern me.

In mid-1957, I began to work with a society involved with the U.F.O. phenomenon, which claimed contact with the Space Brothers. With this group I did my first public speaking, but more importantly, discovered my ability to transmit the cosmic spiritual energies from the Space People, which was a major work of the group. I also found I could heal.

Towards the end of 1958 I withdrew from this society and entered into the closest contact with, and work for, the Space Brothers. The nature of this work I am afraid I may not reveal, but many misconceptions about them and their activities which I had held were rectified at this time. I worked very briefly with George Adamski during a visit he paid to this country, and can vouch for the authenticity of his contacts from my own experience.

How did I come into this work? In late 1958, I was told by a fellow disciple who had the "connection", that I was receiving "messages". This surprised me and I had no sense that it was true. I was told that the messages "bounced off" me, but if I did such and such, in time I would receive correctly.

I must have done the right thing, because one night, early in January 1959, so clearly there was no mistaking, I heard inwardly the instruction: Go to so and so (a place in London) on such and such a date and time, some three weeks ahead. On the night, there were people waiting there to meet me.

That was the start of a flow of messages which came in gathering momentum. Some, apparently, I missed (I was told later when I missed one) and I became so afraid of missing them that I gave them to myself. I sent myself on several rendezvous, where nothing happened and no one came, but gradually I settled down; I did not miss them and I stopped making them up.

I was told to get a tape-recorder and received many long dictations of various kinds. Some contained advice, guidance, or spiritual instruction. I was not told the identity of the Master (or Masters) Who spoke thus, telepathically, to me, and I think I was too shy to ask, although I was told I could ask questions. It was not until years later that I learned His name and also that I would have been told had I asked long ago.

One night, early in 1959, during such a transmission, I was told to turn off the tape-recorder. There followed a discourse on His Reappearance by Maitreya, the Christ, Head of our planetary Hierarchy. He said also that I would have a part in the Plan. At that time I believed that the World Teacher would come from one of the higher planets, probably from Venus, and this information from Maitreya caused a complete upset to my thinking. In a transmission soon after this event, my Master, referring to this new-found knowledge, added: **"The time is coming when you will be expected to act upon it."** And in another: **"Affirm His coming!"**

I cannot claim that I took these exhortations to heart and that that is why I am engaged in this work of preparation for the Christ. On instruction, I put these tapes away for seventeen

years and I am afraid I needed a rather strong push from the Master to launch me into this work.

Towards the end of 1972, when I was rather in the doldrums and least expecting it, that Wise and Wily, One Whom I have the privilege to call Master, pounced. He took me in hand, and subjected me to the most intensive period of de-glamorisation, disillusioning, training and preparation. For months we worked together, twenty hours a day, deepening and strengthening the telepathic link until it was two-way with equal ease, requiring the minimum of His attention and energy. He forged in this period an instrument through whom He could work, and which would be responsive to His slightest impression (of course, with my complete co-operation and without the slightest infringement of my free will). Everything I see and hear, He sees and hears. When He wishes, a look from me can be a look from Him; my touch, His. So, with the minimum expenditure of energy He has a window on the world, an outpost of His consciousness; He can heal and teach. He Himself remains, in a fully physical body, thousands of miles away. I am not suggesting that I am His only "window on the world". I do not know how rare this is, but I am sure that it is not unique. It constitutes a definite stage in the Master-Disciple relationship. He has asked me not to reveal His identity for the time being—not even to the members of the group with which I work, and through which He works. I know of two reasons (there may be others) for His request, and respect them, but I may say that He is one of the Senior Members of the Hierarchy, a Master of the Wisdom, Whose name is well known to esotericists in the West. His inspiration has heightened tremendously the conceptual power and intensity of my paintings.

Two small episodes, among many—which illustrate the loving concern of the Great Ones, and Their lively sense of humour, as well as the ability to use Their powers at long distance:

The first occurred early in 1973, during the period of most intense preparation and training. For some time I had been smoking small cigarlettes, and the Master frequently urged me to stop smoking these "filthy weeds" as He called them. His

technique of discouraging me was to assign some meditation or exercise every time I made to light one.

One day, preparing to keep an appointment somewhere, I laid this small box of cigars on the corner of my bed while I changed clothes. When I was ready to leave, it had, literally, disappeared. I asked the Master, of course, if He had done something to it. He claimed complete ignorance of, or interest in, the "filthy weeds". I was certain of where I had left them, but nevertheless made a thorough search, without result. "Are you sure you didn't hide them?" I repeated. He swore His innocence: He had better things to do with His time and energy. At last I said: "All right, I'll just get some more on the way out." Immediately, they lay on the bed-corner where I had left them.

The second episode concerns a bird and occurred about two and a half years ago. Each year, we are visited by large numbers of swifts who dive and wheel outside our windows all day long and nest under the eaves.

Early one hot summer morning, one of these marvellous birds flew through an open bedroom window, straight through the closed venetian blind. It dropped with a thud on to a large tin of floor varnish which stood under the window, bending the handle and top of the tin with the impact. It lay there panting, its eyes staring and its enormous wings lying awry, one on, and one over the side of, the tin. The Master asked me to look closely and carefully over the bird and I felt His energy pouring through my eyes. At once, it relaxed and closed its eyes.

The Master assured me that there were no bones broken, but that it was severely bruised and shocked. He told me to open the window at the bottom and to go down and have breakfast. Half an hour later, I returned to find the bird gone, healed and restored to the morning air.

These two little episodes may surprise those students who remember the Master Djwhal Khul's statement that the Masters are not interested in, and do not concern Themselves with, the personality lives of disciples. While I am sure that, in general, this is true, I am equally certain that there are exceptions to this rule. It depends entirely on the type of relationship