

# *Interview with Jesus & Mary*

## *Identity and Memories*

*This document is a transcript of an interview  
between AJ Miller & Mary Luck  
(who claim to be Jesus & Mary Magdalene)  
& Geoff Whitehead, who discuss  
Jesus & Mary's identities, memories,  
values and beliefs*

On 12<sup>th</sup> October 2011

this online edition published by

**Divine Truth, Australia**

<http://www.divinetruth.com/>



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## *1. Introduction to Jesus and Mary*

**Interviewer:** Okay. First of all, the reason for this interview in a nutshell is that AJ, you believe that you were Jesus, and Mary, you believe that you were Mary Magdalene. And you both admitted to a lot of people that when hearing this they would probably think you're just clearly deluded. (Laughter) So can you please explain how you arrived at this understanding?

**AJ:** Well, Geoff, firstly we don't believe we were Mary Magdalene or Jesus, but we believe we are. And I suppose that is the first set of circumstances we need to explain, and that is, we believe that people have one life, not many lives.

So when you're born first on Earth usually your parents name you, and in my case in the first century my parents named me Yeshua, and then you grow and certain things happen to you in your life. So in my life I grew and certain things happened in my Earth-based life and then I died, as many do. I didn't die the same way as a lot of many people die, but I died. And then I passed into the spirit world and I was still the same person. And then I progressed through the spirit world, still as the same person, but just developing and growing just like any person does.

Before we passed from the Earth in the first century, Mary and myself started recognising that we were one soul and not two separate individual souls. So Mary was born in the first century in the same manner, she had a life in the first century, and she died. Then she arrived in the spirit world and she continued to progress just the same. And we progressed together, recognising that we were part of the same soul, which we call soulmates, but the reality is we're one soul in two bodies. And then we recognised after that development continued that we had an opportunity to return to the planet if we were willing to take on a different set of bodies. And so when we returned it was just the same process, the same person Jesus and Mary splitting into the two separate bodies, and then developing on Earth again. But we're still the same person; it's all one life as a memory of that entire life.

**Interviewer:** And you've always had this memory in this life, even as a very young child?

**AJ:** No, because you've got to understand how memories are created for every single person who has ever lived. We are selective about our memories based on our emotional condition associated with the memories. So usually what you find happening on the Earth today is that when memories are associated with trauma, then generally they're quite heavily suppressed. And sometimes when memories are associated with beautiful things that you've lost, you often suppress the memories of those things as well. And then in addition our day-to-day life sometimes isn't very eventful, so I doubt many of us could actually recall in detail what actually happened to us yesterday unless there were some significant events that we could recall. And so with regard to memory what happens is there has to be some emotional allowance of the memory occurring.

### *1.1. Retrieving the memories of their identities*

**Interviewer:** And how old were you when this first occurred?

**AJ:** Well for me I had some memories occur when I was around two years of age in this life, but I didn't have an emotional allowance of what it meant. So I had memories of somebody driving nails through my feet, but I didn't have any emotional way of joining that together and realising what it was, given the brain of a two year old is not probably capable of working out those particular things. And so that was the beginning of some of my memories. For Mary I think hers were more around when she was 14 or 15.

**Mary:** Yeah, 14 or 15 I think. I had a specific event where I remembered being murdered and I remembered also being on the run for my life. And it was quite a big emotional memory experience and I also didn't have any context to put that in.

**Interviewer:** Did this come out in your conscious mind or in a dream?

**Mary:** No, I was at a workshop, sort of like a personal development workshop. And really spontaneously a piece of music was played and I began to feel incredibly sad for no apparent reason. I began to sob and suddenly the details of these traumatic events were upon me. And I spoke about them with the group I was with and they said, "Well it's a past life memory, and it's okay, you just need to get on with things." And I didn't actually have a belief in reincarnation at the time. And so I didn't put much stock in that. And I just tried to get on with my day. We moved onto doing other activities. But for me the grief kept just coming and coming and coming and coming for a good six hours. And beyond that, I just kind of filed it in the "I don't understand" category of my life.

**Interviewer:** Until when?

**Mary:** Until I met AJ, probably.

**Interviewer:** Okay.

**Mary:** Although not immediately after I met AJ, because when I met AJ I was fairly sceptical, I think that's probably the correct term. I was very; I resonated incredibly with what he was speaking about. In fact it was bizarre because I felt almost as if I understood what he was talking about before he explained it. And we had many conversations in the beginning of our relationship where we'd be discussing an issue and I'd sort of be saying, "Oh, yeah, isn't all this obvious? Doesn't everyone see this?" And he would point out and there was a lot of evidence to the fact that, no, not everyone does believe this or see this. So when I met AJ I was really attracted to what he was talking about, but I wished he'd stop telling people he was Jesus because I felt that really damaged the impact, the believability, if you like, and how open people were to responding to it.

**AJ:** You really had the approach, didn't you, that if you could convince me that I wasn't Jesus then everything would be fine then?

**Mary:** Yeah, it was a fairly arrogant approach, actually. I didn't really put a lot of stock in how much you'd actually gone through to get to a point to be able to say it to people.

**Interviewer:** So AJ, how did your mother react when you came out so to speak?

**AJ:** So now we're jumping ahead nearly from 2 years of age to nearly 40 years of age. So there's a fair bit of life in that little gap where a lot of different things occurred, where there were memories again that I couldn't accept and I couldn't explain. And so what I did was very similar to what Mary did when she was 15, and that is just slot it in the background and just say that I don't know anything about that. I didn't believe in reincarnation the way it was portrayed by people on the planet today. I felt quite strongly that the teaching of reincarnation had a lot of unloving basis to it, and therefore could not be truth. And so I just slotted, like Mary did, a lot of the events in the background and just sort of left it for another day to resolve, basically.

It wasn't until I was around nearly 40 that I started having a lot stronger memories and recollections of events throughout my life in the first century and in the spirit world and in this life. And I started to actually take them a bit more seriously and start documenting them. And not only documenting them, but processing through them emotionally, accepting them emotionally. That process began in earnest around 2003/2004, and after about five months of it I was fairly convinced that I knew who I was. In fact, it wasn't the memories that convinced me, it wasn't like there was a necessity for conviction even, it was just, this was who I am, sort of feeling.

As an example, and this would probably be a poor example, but let's say that you had some kind of inheritance that you weren't aware of and then someone came along and told you that actually the parents you have now are actually your foster parents and your real parents were such and such. And those two parents would like to meet you and get to know you and so forth. You'd probably go through a fair bit of turmoil in that sort of transition, where you start doubting your own experience to a degree, and you start working your way through, "Who is my mum and dad?" and, "What's the reality?" and all of those sorts

of things. But after a period of time of working away through that emotionally you'd come to the terms of the fact that, yes, you had these real parents and there was proof and evidence to support that but you were adopted out.

**Interviewer:** So what's made you certain beyond a doubt that these memories are correct? Because there's a lot of stuff in the media about repressed memories not being correct memories and that our minds have the ability to fabricate things from different experiences.

**AJ:** Totally, I agree with that.

**Interviewer:** And that our memories can't really be relied upon. What has given you the certainty?

**AJ:** The real memories are not the memories of events, but rather the memory of who I am. It's a bit like somebody coming along and telling you, Geoff, that you're somebody else. No matter how much they try to brainwash you into believing you're somebody else, at some point in time in the future you'd probably come to terms with what life you've actually had and who you actually are as a result of that particular life you've led. And that's really what's happened for myself. There's nothing unique about the process, it's just that I've just remembered a lot of my life now that I didn't remember before because of different emotional reasons that I had to suppress it. And when I was no longer willing to suppress those particular memories, they just arose quite naturally. And as a result of that now I remember almost all of my life for the last 2000 years. And there's still gaps in it that are due to further suppression that I have of some particular memories that I'm aware of, but I can tell you, it'd take quite a few weeks to give you a bit of summary of my life over that period of time obviously. But I could give you a pretty concise summary of all the things that occurred over my life over that period.

**Interviewer:** Yeah, and it conflicts in some ways with the Biblical account, doesn't it?

**AJ:** Of course! I even have memories of watching the Biblical account being modified to suit the people who modified it, to suit power and manipulation of people and so forth. So not only do I have the memories of my life but also the memories of watching people modify the account of my life to suit their own ends.

## *2. Memories of the spirit world*

**Interviewer:** So you've got memories of the spirit world as well?

**AJ:** Yeah, and what we did in the spirit world and so forth. How I arrived, what I did after I arrived and what I did whilst Mary was still on Earth, because I passed before Mary did. And what we did until our child passed. And then what we did after that as well.

**Interviewer:** So when you were in the first century you had a daughter. Is that correct?

**AJ:** Yeah she wasn't born when I died. Mary was pregnant.

**Interviewer:** You said you were six months pregnant.

**AJ:** Yeah and Mary gave birth to her after I passed.

**Interviewer:** And you have a memory from the spirit world of watching all this take place?

**AJ:** Yeah. Mary was in Egypt at the time and gave birth to Sarah in Egypt.

### *2.1. Where people pass to in the spirit world depends upon their condition of love*

**Interviewer:** Well, this puts you in a fairly unique position because I haven't met anybody else who has a memory of the spirit world. What's it like?

**AJ:** Well it depends where you are in the spirit world as to what it is like. A lot of people from Earth arrive in the spirit world in quite a dark condition. And when I say dark condition, what I'm doing is I'm referring to their condition of love. So in other words, in the spirit world, it's your condition of love that determines where you arrive and how you generally progress thereafter. And so if a person has a poor condition of love while on Earth, where they've used their will on Earth to attack others, to harm others and to cause harm to the environment and so forth, then what happens is that when they pass they're in a fairly poor condition of love and their environment in the spirit world matches their condition. And so for the majority of people who pass, they pass into what's called the first sphere, or the first dimension, of the spirit world. And the first dimension ranges from very terrible conditions, which match Dante's description of hell for example, and even worse than that - complete darkness, desolation, no love - right the way through to what's called the top of the first sphere, which is a location called Summerland, which is where many children arrive, and that could be likened to a place that's the most beautiful place you can imagine here on Earth. So that's the first dimension. The different levels of the first dimension range between those particular conditions. And the average person on Earth passes into one location in the first dimension in the spirit world.

**Interviewer:** And that's dependent upon what, their development?

**AJ:** Primarily their development in love; so how much they understand love and practice it in their day-to-day life. It's got nothing to do with religious background, racial background, gender background. Nothing to do with what kind of life you lead in terms of what society believed about you or felt about you. It's got everything to do with what in reality is love from God's perspective. It's God that set up the universal system and so therefore it's God's Laws that are enacted, not man's. And so quite often people feel that they're in a good condition of love, but for many, when they pass into the spirit world, they soon come to terms with the fact that they're not in as good condition of love as what they believed. There are very few people who pass into the 2nd sphere in the spirit world or the 2nd dimension. And historically, there's only been a few people that have ever passed into the 3rd dimension of the spirit world.

**Interviewer:** Can you give some examples?

**AJ:** Gandhi passed into the 3rd sphere of the spirit world, directly into the 3rd dimension. Historically some of the people are mostly unknowns. People that the average person wouldn't know because they've lived very mundane lives on Earth and lived what would be classified as normal lives on Earth. Often it's the people who've lived famous lives on Earth who pass into the 1st sphere in quite a poor condition because they had a lot of addictions in play, many of them and also had a lot of intentions that weren't based on love.

## ***2.2. Soul progression on Earth and in the spirit world***

**Interviewer:** So, as you see it, for people who pass into the hells, as you call it, that's not a position of permanency, of forever torment? But that's a transitional period and every soul has the chance to progress. Is that correct?

**AJ:** That's correct, yeah. So every soul, every person, no matter where they are, whether they're here on Earth or in the spirit world, has the chance to progress out of their condition. And the amount of desire they have to do that, what I would classify as the exercise of their free will, how much they want to do it, will determine how fast they move from one dimension to the next.

Unfortunately on Earth here, there are a lot of social impediments to progressing beyond a certain condition because the more your condition of love is out of harmony with the world's condition; the more you're attacked generally. And this is why the majority of people on Earth finish up staying in a certain condition until they pass, because there is this general weight of the world that prevents the person from growing in further conditions of love, which, because of their own fear of being attacked, causes them to stagnate if you like. And so I'd say there's billions of people on Earth with good intentions, but unfortunately our unhealed emotions cause us to be very afraid of different things; in particular, afraid of violence and attack. And since we're afraid of the violence and attack, we then have a tendency to stagnate in our development to a certain point of love. Once we go beyond that point, there's a higher

likelihood of us being attacked or being treated violently. And as a result of that, we have a tendency to stay at a certain point where we've grown to a certain point of love but don't have the courage to make the next step into a greater condition of love. And that's what is the biggest impediment here on Earth: the general projection of the environment towards an individual who attempts to grow beyond the condition of love that the average person experiences.

### *3. Introduction to soulmates*

**Interviewer:** You talk about the soul as coming into the Earth's environment as a sort of duality, a female and male.

**AJ:** Not always female and male.

**Interviewer:** But feminine and masculine?

**AJ:** Not always, no. The soul itself, the complete soul when it's amalgamated, has a combination of feminine and masculine qualities. But when it splits the soul has 3 potential ways of splitting. One way of splitting is for one half to be male and the other half to be female; in other words, one half to be dominantly masculine in qualities and therefore attract a masculine body, and the other half to be dominantly feminine in qualities and therefore attract a feminine body.

The other alternative is that the soul has more femininity in it as a total personality. When it splits, one half splits with a dominance of femininity, so that goes into a female body and the other half splits with a dominance of feminine qualities, into a female body.

The third alternative is that the soul is dominantly masculine, even though it does have some feminine qualities. And if that happens, then generally one half will split into a dominantly masculine half, and therefore attract a male body and the other half is dominantly masculine so it'll also attract a masculine body. So they are the 3 potential ways of the soul splitting.

**Interviewer:** So Mary's your soulmate. So is her soul development exactly the same as yours?

**Mary:** No. Every soul splits at the time of incarnation. We ourselves reached a certain development in love that meant that we could reincarnate, for want of a better term, and we split again.

**AJ:** Can I just explain that when we reached that unified condition, we did have exactly the same development in love because that's the only way that you can unify, by having the same development in love?

**Mary:** But then for any half of a soul, for yourself, equally myself at this time, and AJ at this time, we're all impacted upon by the environment in which we grow up. Our connection to God is also limited by those things, or encouraged, depending upon the upbringing that we had.

I would classify soul development in terms of love, and for myself in terms of connection with God, because I have a strong passion for God. Each soul has its own personality. So our soul's personality has a strong desire for God, which is part of the reason why historically we're noted for that, or at least AJ is. So at incarnation or reincarnation, the personality remains intact in the soul. However the life experience then begins to affect the soul condition. So for myself and AJ, we've grown up in completely different families, and had different experiences, had different levels of openness to God and emotion, according to the family life that we're in this time. And so at this stage AJ's soul development in love is greater than my own. That's not necessarily always going to be the case, but it is at this time.

**AJ:** And it's not because of anything that I have intrinsically that's different than Mary, it's only because we've had different opportunities. I began the process of clearing away the errors of my soul quite a number of years before Mary began the process. So I sort of had a head start in terms of the process of clearing away the errors in my soul in this life, which really for me began probably close to 15 years ago now, in terms of the processes I was involved in. Whereas for Mary, it really probably began 4 years ago.

**Mary:** Probably 3, really.

**AJ:** So if Mary had begun 15 years ago and I'd begun 4 years ago, then our situation would be reversed, where Mary would be in a better condition of love than I would be because she would have probably dealt with more emotional reasons why she wasn't loving than I would have at this point. So it just has depended upon our circumstances and the different things that happened in our life that got us to the point where we are now. It has got nothing to do with me intrinsically being better or worse than Mary or vice versa. It's just got to do with life's opportunities and then what decisions were made with those particular opportunities.

#### ***4. Jesus and Mary's past occupations***

**Interviewer:** Okay. Just back stepping a little bit. In this life, you've run a successful computer company for about 20 years?

**AJ:** Yep. I also window cleaned and did other things.

**Interviewer:** And Mary you were an occupational therapist?

**Mary:** Yep.

**Interviewer:** Okay.

#### ***5. Spirit communication and spirit influence***

**Interviewer:** Now you talk about the Padgett Messages a lot. They've had a big influence on you. Now correct me if I'm wrong, they claim to be automatic writing, messages passed from yourself in the spirit world. Is that correct?

**AJ:** That's correct.

**Interviewer:** In about 1920.

**AJ:** Yeah, between 1914 and 1920.

**Mary:** And not just from you.

**AJ:** And not just from me.

**Mary:** From many others.

**AJ:** From a lot of our friends as well in the spirit world.

**Interviewer:** So, can you explain what automatic writing is and this channelling business that a lot of people don't quite understand or have anything or any knowledge of?

**AJ:** Sure.

**Mary:** So channelling is really just as you and I are having a conversation. It's the ability to have a similar conversation with someone who's lost their physical body and is now in a spirit form. And so that can occur with anyone in the spirit world. We began to talk about the different levels that exist in the spirit world earlier. So anywhere from just 1st sphere, or realm, which is a lower condition of love than say the 7th or 8th sphere, which is the transition where we become at-one with God, if you like, all the way into the Celestial heavens, which are all the spheres beyond there. So the process of channelling is having a communication with spirits in one of those realms.

**Interviewer:** And do you still currently do that?

**Mary:** Yes.

**Interviewer:** And how often do you do this?

**AJ:** All day, most days.

**Interviewer:** All day, every day.

**AJ:** Yeah. Well you know, while we're sitting here, there are spirits involved in our conversation. There are spirits influencing even your questions and they even influenced you writing down the questions that you had. And there's a lot of spirits next to each person, guiding each person. But there are also other spirits who want to influence people negatively. In the 1st century, I recognised and saw that quite early in my life and I wasn't impeded, as most people were, to being blocked to those particular interactions with the spirit world. And my friend John The Baptist, he also had a strong feeling for spirits and he could see spirits as well. And so that meant that we could, myself and John (and we're only 6 months apart in terms of age), often talk to spirits when mum and our parents weren't around. And so we often learnt a lot through that process and for me that's when it began. For Mary it began in the 1st century as well, where she recognised communication with spirits.

**Mary:** But I was certainly under the influence of a lot of spirits without recognition for a long time as well. And that is the reality for just about all of us on the planet at the moment.

**Interviewer:** Positive or negative?

**Mary:** Both. At all times... well, the majority of times.

**Interviewer:** Now since the New Age movement began, there have been a lot of people claiming to have channelled a lot of historical figures, and you say that a lot of these people have been deceived because we really don't know who's behind the curtain, do we?

**AJ:** Yeah, unless you can physically see them and also feel the love in the person you're speaking to.

**Interviewer:** So how do you discern who you're communicating with?

**AJ:** Well, a lot of the people we communicate with are people we knew on Earth in the 1st century. So they're people who've been with us most of our lives for 2000 years. So for that reason we know them very well and we know whom we're talking to. For others, it's a matter of testing the spirits that come to speak. So the way that you do that is by asking them things about their life and asking them to describe their life on Earth, and talk to them about their individual circumstances. And in many cases you can verify the person's life, when they were on Earth at least and verify when they died after the event of talking to them. So you can easily see whether they were persons lying about those events or not.

**Mary:** I would say there's more to it for me. For myself it requires a level of emotional openness to what it is I'm feeling and a dedication to my own growth in love. The more that I feel I can be discerning about my own emotional condition and what is truly loving, and feel with honesty the emotions that are within me, the more I feel I can do that with you and also with the spirits involved. So, I'm not sure, that's probably a fairly foreign concept to most people but I feel that if I'm in connection with what it is I'm really feeling, not afraid to feel what that is, then when I'm sitting with you, I'll also be open to what you feel. Because most of the time the thing that blocks me being open to what you feel is something that's going to be triggered in me when I feel what you feel.

Equally, I have the same experience with spirits. And so if a spirit comes to me full of rage and anger and I can feel that and then they try and tell me they're from a sphere that's quite developed in love, I immediately know that there's an untruth being spoken.

**AJ:** Also, if I can just address the other part of the question that you asked. And that is, why is it that they're always famous people that people are channelling. And that is a very, very interesting question. And the main answer to that is that the person on Earth wants it to be a famous person that they're channelling. And so therefore they are open to suggestion by anybody. So it's a bit like if you couldn't see me and I came along to you and said I'm a famous person that I thought would appeal to you, and you wanted to believe that, you would just probably accept it, and then we'd have a talk on the basis of me being that famous person. Over a period of time, if you were open to my feelings and you started questioning me in more detail, you'd soon find out probably whether I'm speaking the truth or not over a period of time. The problem is that most mediums on the planet are not open to doing that because they want every single person who comes to them to be a famous person in history. And there are billions of people who have never been famous on Earth but who are surrounding the Earth constantly, and who want to have their moment of fame. And so it's quite easy for them to just falsify their identity and the connection.

**Mary:** People in spirit really haven't changed much from when they were on Earth.

**AJ:** Yeah. If they could falsify something and get away with it, they will.

## *6. Earth changes*

**Interviewer:** Now, you've this knowledge that you've said that there's going to be Earth changes in 2012, did you have this knowledge or did you get this knowledge from Celestial beings who have given you this knowledge? About 20 years ago I read a number of different channelled books that purported to have been Andronicus and all sorts of things, and they also claimed of calamities that were going to happen in the late 80's and the late 90's. And the Jehovah's Witnesses have had people say that it was going to happen in 1914. First of all, can you tell us what you believe is going to happen next year, in 2012?

**AJ:** Well the interesting thing is that we don't have any, what I would call firm time frame for events that will occur. We just have our feelings to go by and my feelings are often different to Mary's feelings on that particular matter.

**Mary:** Yeah, we need to state that clearly.

**AJ:** And so my feelings are that sometime over the coming few years, there are going to be fairly significant Earth-based events that are caused by a combination of events. The two events primarily that are causing it is the amount of resistance and fear on the planet that's causing mankind to take certain actions that they're taking to destroy the planet, and then the corresponding force of God's Love permeating through the universe in ever increasing dosages, if you like. And the combination of these two factors cause events to occur, in fact they cause the evolution of mankind into a more positive condition. And they do affect physically every single thing in the universe. So every single thing in the universe has a raised potential of evolution as God's Love permeates each of those creations.

**Interviewer:** But from what I heard you describe, I think when you were giving a seminar in Greece, you mentioned 3 super volcanoes, a shift of tectonic plates and a reversal of the polarity and large water. And that sounded fairly dramatic.

**AJ:** Well, remember if you listen to that entire discussion that I had in Greece, right at the start of the discussion I put in a fairly major disclaimer, which was, I actually felt that's what would happen, that's the feeling I had at this particular point in time. And while I still have those same feelings that those particular events will occur, that doesn't mean that there isn't a potential for them to change.

**Interviewer:** But at the time you said about March or April next year.

**AJ:** That's what I said at the time. I said, "At the time this is what I feel."

**Interviewer:** But you're not so sure about that now, is that what you're saying?

**AJ:** No. What I'm saying is that people ask me what I feel and all I can ever do is tell them what I feel at that time.

**Interviewer:** So this is an intuition more than a message?

**AJ:** Yes, and I've stated quite categorically that until I'm at-one with God, I cannot state for certain any particular event will occur in the future. It's only when you're at-one with God that you can do so with any degree of accuracy.

## *7. At-onement with God*

**Interviewer:** Now you said that it took you until about the age of 30 to be at-one with God in your first incarnation.

**AJ:** Yes.

**Interviewer:** And you say that you're a work in progress at the moment.

**AJ:** Yes.

**Interviewer:** When do you believe that time is going to come?

**AJ:** Well in the 1st century what happened was that, I was about 18 years of age when I started to contemplate that I was possibly the Messiah that was foretold in the parts of The Bible that I'd read at the time. It wasn't called The Bible then obviously, it was the "Books of the prophets", which we used to read as Jews. And after reading my way through those and having a deep interest in those for many years of my life in the 1st century, by the time I was 18 I started to contemplate that perhaps I might be that particular Messiah that was spoken of. And by the time I was 21 I was quite certain that I was that person that I realised that I had to do quite a lot of development in love to become that person. I was 31 years of age when I became at-one with God in the 1st century, and so it took me 13 years to become at-one with God in the 1st century after having a concept of what that meant inside of myself.

**Interviewer:** And you claim that you're the first human being to have ever done that?

**AJ:** Yes. First person in this planet to have ever done that, yes. I do feel that there are persons on other planets who have done that and there was always a first. It's a bit like there's a first person to discover flight, and there's a first person to discover all sorts of scientific endeavours, if you like.

**Interviewer:** And so you can see yourself working towards this same state in this life?

**AJ:** Yes. So it was only about 8 years ago that I recognised and had the memories of who I was returned to me. And also then recognised within myself the desire to become at-one with God again in that same kind of condition. And so for the last 8 years I've been working towards that goal. And if it takes me another 8 years, I wouldn't be disappointed. Do you know what I mean?

### *7.1. Performing healings and miracles*

**Interviewer:** And when you were in this state in the 1st century, you had a reputation of being a healer and a miracle worker. Is this true?

**AJ:** Well parts of it were true. There were certain things that it was claimed that I did that I didn't actually do. And but there were certain things that I certainly did do. But that only occurred after I became at-one with God, and it was dependent upon God. It wasn't something that I could do at my own, well with my own choice, if you like, but I could do it because my choices were in harmony with God's. When you become at-one with God, your choices are in harmony with God's. So it meant that my choice was the same as God's choice and under those circumstances I could heal if the person who was being healed also had a

desire to be healed. So if they didn't have a desire to be healed, and it had to be a true desire that they felt in their heart, not just an intellectual desire, then I couldn't heal them anyway.

**Mary:** It's possible for me, for you to heal me right now. There just has to be a certain set of conditions and that is that you're in harmony with God's Desire for that healing to happen and that I am in a place of openness and faith for that to happen. Now, because at the time AJ was completely in harmony with God's Desires, when he healed someone, he could always heal them.

**AJ:** But I didn't heal everyone I met because it depended upon their condition, their desire.

**Interviewer:** So even crippled, blind, those stories in the Bible?

**AJ:** All those stories involving cripples and blind people and other physical ailments including loss of limbs and all of those stories are all true. But all the stories involving what I would call “supernatural feats” were not true. So for example, the claim that I turned water into wine is not true.

**Interviewer:** Walking on the water, you didn't go skiing that day?

**AJ:** No. I didn't walk on water. Although I do believe it's possible.

**Interviewer:** Did you find fish on the other side of the boat in more quantities?

**AJ:** Yes, but that's quite simple because all you have to do is have the physic ability to have a spirit tell you this is where the fish are.

**Interviewer:** You didn't calm the waters or did you calm the disciples?

**AJ:** Well both probably. The reality is you can calm your environment through your emotions. So the reality is that one reason why the Earth is experiencing a lot of quite difficult environmental events is because of the fear of the people on the Earth. And if you reduce the fear of people on the Earth then the environment responds differently to the souls of the people on the Earth. So the reality is if you calm the individual at a soul level then the environment around them also calms, and that's something that God created as part of the truth of the environment we live in. That can be demonstrated scientifically and that's one of the things I'd certainly hope to demonstrate in the future, scientifically.

So there are some truths that are presented in the scriptures about what I did and then there are some falsifications that try to make me more powerful than I was, in order to compare me with other people where they had likewise lied about what they did in order to make it more palatable for different people to become Christian. But also many people couldn't understand the degree of love that I displayed, and so they began treating me as if I was some Divine individual, or God, rather than just a person who was at-one with God, or who had learnt from God. And so that was part of the problem. It was the misconception of people as well of what it meant to be at-one with God.

## *8. The issue of Jesus' and Mary's identity*

**Interviewer:** So, in the future?

**Mary:** I just wanted to say that this is really integral to why we're here, and why we're here in the way that we are; why there's not just one of us, why there's in fact 14 of us, all coming from a condition of quite perceptible error in our lives prior to now and even now. It's quite easy to see that we're not perfect individuals perfected in love. But the purpose of doing so and doing so now apparently to increasingly more publicly, is to demonstrate that it's not because Jesus is God that he was so amazing. It's that this potential exists within every soul that God has created.

A lot of people ask us about our identities and a lot of people are fascinated or dubious or attacking even about this process of memory. And while I feel it's valid to ask all of those questions, I also feel that there

are other questions that I hope become more prevalent in people that follow on from there about why is this so and why would you do this, because that's really the basis of why we are here. I understand that it's shocking and people need or want to ask about these things, but I look forward to the day when people ask more about God and about love, because that's certainly what we're passionate about.

**AJ:** Yeah, the reality for both of us is we feel that the Jesus and Mary Magdalene thing is not that important to anybody else but ourselves.

**Interviewer:** So your messages are the more important thing?

**AJ:** Of course. It's like your identity is really important to yourself, like you are who you are.

**Interviewer:** I guess that it's important for this interview in that there is much scepticism obviously about what you claim, and you expect that.

**AJ:** Of course.

**Mary:** Yes.

**Interviewer:** And so I'm trying to address that scepticism.

**AJ:** Yeah. Can I point out though that you, when I met you, you came up to me and said that you were Geoff and I didn't have scepticism about your claim?

**Interviewer:** No.

**AJ:** So the main purpose of the scepticism is because of my claim that I'm Jesus. If I were saying that I was just Alan John Miller, and I'm claiming I'm Alan John Miller, everyone's fine with that. But as soon as I claim that I'm Jesus, that's when everybody becomes sceptical.

**Interviewer:** Well I guess to some degree, a lot of people regard the historical Jesus as being probably the most influential character of the last 2000 years. And when someone comes along and says, "Hey, I'm him," I guess we have the right to say, "Well, I need a little bit of proof here".

**Mary:** I wouldn't say that, I don't know about the right. I feel it's natural to desire to discern whether it's truth or not.

**AJ:** And we're perfectly happy to answer any questions associated with it, but if a person demands of us the right, then I feel that they're a bit out of line, really.

**Interviewer:** No, that's fine.

**AJ:** The reality is that it will soon become apparent whether what we're claiming to be is true or not. So if somebody comes and visits us in 10 years time and we haven't progressed beyond what we are today and we haven't done anything more than what we've have done today, then I'm sure people would be very sceptical.

The other problem that people have I feel when it comes to the claim of being Jesus is that they remember the Jesus who is 31 years old onwards. In other words, they know nothing of me before that time. The only other record of me in The Bible is when I was 12 years old and even that was incorrect. So there's my birth and a few months after my birth that are recorded. Then there's a gap of 12 years, then I'm 12, and there's one event that was recorded. And then there's a gap of 18 years. And then there's another series of events recorded. And people don't contemplate very much what happened in those gapped years; what the events of Jesus' life were in the times in between.

What I'm demonstrating to people now, what I'm doing now, is what happened in between. This is the process of becoming at-one with God. This is what it involved for me in the 1st century and this is what it's going to involve for anybody who wishes to become at-one with God. I can remember the gaps in between if anybody's interested to hear, but what do you have to verify it with? Nothing. And so at the end of the day you can ask me questions about my life, in particular the questions about my life in all of those gapped years, but what proof do you have that even what I'm saying about that is even true? There's none, really. And until such a time as the so-called physical evidence or the miraculous evidence appears, which only appeared in the 1st century after I became at-one with God there's probably going to be lots of disbelief about my claim. And I can't see how that cannot be the case.

**Mary:** If I could add to that. I don't want to take over your interview Geoff. I feel that for myself personally and I think for AJ also, we really have absolutely no expectation that people believe us on these claims.

**Interviewer:** No, you don't seem to care.

**Mary:** Not at all and in fact I would say the majority of people in our life really haven't resolved the issue for themselves.

**AJ:** Definitely haven't.

**Mary:** The way the media portrayed it was I think somebody counted the times they showed AJ writing on the board "I'm Jesus, deal with it", was shown quite out of context. Out of context it does seem like the main thrust of what we're saying is, "I'm Jesus and I'm here and you've got to deal with it," which is actually not the truth.

**AJ:** It was a culmination of 3 years of presentations, 52 presentations a year. So after nearly 200 presentations, people were still coming up and asking me the identical questions they were asking me 3 years earlier about the Jesus issue. And I'm just saying, "Well look, I'm saying I'm Jesus. You're going to have to deal with that sooner or later. Let's get on to some other subject that matters", you know.

## ***9. Emotional processing is required to connect to God***

**Interviewer:** All right, well let's get onto another subject that matters. You talk a lot about emotional clearing, as this part of the divine path; you have to deal with your emotions. Is that true? You spend a lot of time getting people to get in touch with their emotions and you say, "This is how they will heal, come to good health, and this is also how they will learn what it is to be loving in the Divine sense".

**Mary:** I'll go first and I'm sure you'll add.

**Interviewer:** Is it something that you did in the 1st century?

**Mary:** There's not a lot of record.

**Interviewer:** There's not a lot of record of you doing that. Is this a new angle?

**Mary:** New and improved.

**AJ:** I'd dispute you about the 1st century for a start, but we can talk about that after Mary's answered.

**Mary:** I feel the process of becoming at-one with God is the same now as it was then. And I know that there's a lot of language I suppose surrounding us about emotional processing, clearing emotions, the different emotions, fear, anger, grief. And while I feel that's a really valuable aspect of what we're teaching, for me it's about a connection to our soul and a recognition that unless I connect with my soul, I can't connect with the creator of my soul, that my soul is inherently emotional and it's an emotional construct that God created.

Unfortunately on the planet there are a lot of emotions within every soul that are out of harmony with love. But in my day-to-day life, I don't really have a focus on emotional processing; I have a focus on creating a connection with my Father, God. And in that process, I become emotional and I ask God to remove from me the emotions that are in error and in disharmony with love. Now in the 1st century that happened but perhaps the language in which it's described, and even in the Padgett Messages, is a little different to the language that we use now. But it is essentially the same process. If you think about emotions like greed and pride and jealousy, they're all things mentioned commonly in the Bible, I think, although I'm not as familiar with The Bible as much as perhaps you both are. The true way to eradicate those things from our soul is an emotional way. So it can be done from an intellectual sense, but the injury still exists within our soul. So that process, which I was a part of in the 1st century of eradicating those things from my soul, was very emotional but I didn't call it emotional processing at the time.

**AJ:** It was more of a natural feeling at the time.

**Mary:** It's a natural feeling and honestly; the more that I connect to this longing for God, the process becomes emotional. And I'm sure many Christians and other people...

**AJ:** Of all sorts of religions.

**Mary:** Who desire a connection to God of all religious and non-religious; classical, traditional religious groupings would say it's a very emotional experience when one desires to connect with God. And I think that the reason we talk about emotions so commonly, and we use perhaps different language, is we're trying to present it in a way that people can use and understand. For myself I feel that in terms of the way that I've been teaching about that is changing as I change and understand and remember my relationship with God in a lot more clarity. So in the past I was quite focused on emotions because I was shut down to this longing to God but now I feel that pulls me through emotions and into a lot of joy quite rapidly.

**AJ:** Yeah. I'd go a bit further than Mary on the issue. I feel that one of the major impediments that mankind has today is the amount of effort we've spent shutting down the true condition of our heart. So in other words, most people in their day-to-day life falsify their true feelings and their true thoughts quite frequently.

And we need somehow help people to stop doing that so that they become more truthful and more open and more honest about what they're really feeling and what they're really thinking. And to do that we need to help them understand what's a true emotion and what's a fabricated emotion. And what I mean by that is that emotions like anger, for example, are fabrications of the denial of a deeper emotion. It is well known now in physiological circles that if a person's angry, they're usually quite afraid of something. And in their denial of their fear they use anger as a method of controlling their fear-based response.

So there does need to be to a degree an understanding about emotions before a person can really understand what it means to be childlike in the manner in which they express their truth. In other words, the way they speak the truth and feel it. And I feel one of the primary impediments on the planet is that people don't know how to do that because we've been so far removed from it. And in removing ourselves from that, we've removed ourselves from the way in which we connect with God. And so for that reason, quite a few years of my time has been spent up to this point trying to help people work through the fact that when they're angry, for example, they're actually denying something. And when they're afraid, they're shutting down other emotions that they actually have. When they're afraid, they're shutting down desires that they actually feel. In other words, they're not doing the things they really want to do because they're afraid. And they need to deal with their fears and start working through their fears.

**Mary:** If they want to live in their desires.

**AJ:** If they want to live in a passionate life. And once they can at least start to understand that, then they can understand how God is involved in the process. They can begin to understand how to connect to God and ask for God's help to deal with these particular emotions.

Now in the 1st century, I used to talk about that quite frequently. I talked about the emotions of individuals. And the way I confronted them mostly was by suggesting to them different actions that would confront those emotions. So if a man was rich and he was very afraid to give up his riches, I would suggest to him that he sells everything he has and gives it to the poor. But if a man was poor, then I would make a different suggestion to confront different emotions. If a person had a family then I'd make a whole different set of conditions to deal with their emotions. And everything I suggested to them was about trying to confront their emotional condition. When you look at the Padgett Messages, I often refer in the my own writings to Padgett to passion, desire, longing and those kind of emotions, the importance of having a development of passion and soul-based longing inside of yourself to follow a certain course of action, and in this case towards God. And so, we were often focusing on trying to help the person become more passionate, more loving, more longing in their soul, more desirous. And this is what we're trying to do now. And the things that shut down desire and passion are primarily fear and grief. And our fear of our grief often is what prevents us from living a passionate life in the future. We've had negative things happen in the past and that causes us then to be shut down to becoming open and passionate, desirous in our future. And so those emotions do need to be addressed if a person is ever going to become close to God.

## *10. Determining the existence and true nature of God*

**Interviewer:** Okay now a lot of New Age people, who are often recovering Christians and recovering Catholics, have moved into an understanding of God that's a bit larger than the biblical one. They see God as natural law and God as the universe, and maybe that there is something within them that they might refer to as Divine spark, which is going to mature towards this universal power somehow. But you refer to God as a Being, which is very different. You refer to God as the Creator and that He is a Being that we can actually have a relationship with. And I think a lot of people have removed that possibility after seeing many people throughout thousands of years ask this Being for things that weren't forthcoming. They also look around them and they see much beauty in the world and they say, "Yep, there's God". But they also look around and they see much cruelty and a lot of suffering, a 4 year old with cancer for example, animals getting eaten alive by parasites. And they think, "Well, is this a God place or not?" And so a lot of people say, "Well, I'm having difficulty believing in God as a Being who created this when it's not a pretty picture down here."

**AJ:** The question you've asked is what I would believe to be the fundamental question that every person in the universe needs to ask. The reason why I believe it's the fundamental question is that if God is not a personal Being that we can connect to, then it's pointless talking about having a relationship with God. What's left is a relationship with people, or with other creation, if you could call it that, or other things that have evolved. Obviously if there's no creator, then there has got to be a process of creation or evolution that's occurred. So to me it is a fundamental question.

Another reason why it's a fundamental question is because one of the things I discovered in the 1st century is that most people had a very, very limited viewpoint of God, if a viewpoint at all. And this is why I feel the majority of people are what you would classify as being agnostic. In other words, they are very unsettled and uncertain about the existence of God in either direction. And so they finish up giving up on the issue of whether God exists and focusing on more and more on their personal lives and getting happiness in their personal life rather than connecting with God.

**Interviewer:** Is this a fault of the design?

**AJ:** No, I don't believe so.

**Interviewer:** Like an atheist might say that, "If we are supposed to be following the Divine Path, why isn't that path laid out?"

**AJ:** Well it is.

**Interviewer:** Well, a little bit more clearly.

**AJ:** It is.

**Mary:** Yeah, I feel it is.

**Interviewer:** You feel it is, but they don’t.

### ***10.1. Reasons for false perceptions of God on Earth***

**AJ:** If I can answer it logically, the issue we face is this. We are perceiving God based on error. We are coming from our error-based condition and trying to examine God. That's what mankind is currently doing. And because of that what we're doing is we're analysing our environment and we're going, "If this is what all God created, then we can then suppose that this God isn't a very nice God," or, "God is not interested in us all," or, "God doesn't exist at all". However, that pre-supposes that what we have currently to examine is actually not being modified by humans themselves and their own condition. And I put to you that actually, through the process of physics, it's now been proven that the observer definitely modifies the results with regard to anything. And this is the problem we face on Earth. If we continue to examine God from the point of view of where we are, we are going to continually have a problem with our logic because our logic is going to be dependant upon examining God from this perspective, which is only one perspective. It's like looking at the sun from the Earth and saying that the sun's that big, when we could go to the sun and we'd find that it's actually huge, far bigger than millions of Earths put together.

**Interviewer:** Well I guess that compounds the problem, because we're looking at documentaries where for 40 million years all there were trilobites and we think, "Well, what was God doing then? How was he entertained by getting these trilobites animated?"

**AJ:** Exactly. And then there's this supposition to that, "Oh, if God does exist, then why has God allowed these millions of years to pass for different things to be developed, for things to follow a seemingly evolutionary pattern that scientists to a degree agree upon?" And so we finish up with this concept that we're going to judge God through one of a few different means. Firstly, we judge God by what's happening on Earth. Secondly, we judge God by religions definition of God. And thirdly, we judge God by our own scientific achievements, in other words, our own scientific understanding in the day.

Now coming from those three perspectives is flawed in logic in every single case. If we look at coming to the perspective of God through science, if there is a God who created our body, we can't even understand our body at this point or how it works; we have no understanding really about our body and how it works physiologically. We don't understand genetics still. We don't understand so many things about the brain. In fact, the brain is like a great big unknown when it comes to medical science. And yet, what we're saying is this body and this brain is capable of judging the God that created it. Now that to me makes no logical sense.

If we come at God from the position of current religion, in every single case, religion has been created by the emotions of mankind generally to dominate other men and women. So it comes from a flawed concept and then it creates or constructs a God that is violent, angry, abusive, often genocidal, and it constructs a God and then imposes that God upon itself, the religion that constructed it. And coming from that perspective is flawed because even the most loving person in that religion is better than the God they are worshiping in most cases. And so when we examine God from this perspective of science, or examine from the perspective of religion, and from the perspective of location, in every single case what we're doing is we are coming from a limited perspective trying to examine God; that if He exists, He created all of these things and would therefore have a far better perspective of what is actually going on.

And then we start to judge it through human suffering. And so what we do is we look at the suffering on the planet. Humans are by nature quite arrogant, because what we do is we own every achievement that seems to be positive, but everything that seems to be negative, we blame on somebody else. So what we do is we look at the Earth and we go, "Oh, these negative things that happen on Earth, this parasite ate

this dog and these kind of things are all happening, so that proves to me that God created a terrible system or there is no God." When in reality, it doesn't place into the pot one major condition, and that is, mankind heavily modifies its own environment and then measures God by that environment that it's modified. And that in itself is a flawed position.

So what I realised in the 1st century was that the way mankind was examining, or attempting to examine God was very flawed almost in every case. And so what I did is I took a different perspective. The perspective I took then was this. I said that if there was a God, because all we're trying to do is prove whether there is a personal God or not, that's the basic underlying thing, we need to have a way of proving it. So what I suggested to myself was, "If there is a God who is a personal God, it would make logical sense that that personal God would give Her creation, Her children, a way to connect to Her to prove to see whether there was this God or not and what God's nature was." And it would make sense that God also showed us the road map by showing a relationship between a parent and a child, it would make sense to me that relationship.

## *10.2. God is always showing His children how to become more loving*

**Interviewer:** In that relationship, can God intervene in our circumstances? We see a lot of people praying for intervention, but we don't see a lot of evidence of intervention.

**AJ:** Well, we can get to that question separately, because it is a separate question. The question of intervention is all about who defines what is loving intervention. Now again mankind think in their arrogance that they should be able to define what is loving intervention but if you look at most of mankind's actions, what we often do is we create a whole series of negative events and then we expect somebody else to come along and fix them for us. And when that somebody else does come along and fixes them for us, we then go ahead and create a whole new series of unloving events generally, and then we want somebody else to come along and fix those for us as well. And so this is the problem again of examining it from the point of view of intervention. Why would God intervene with something that mankind actually created for themselves? It would make more sense for a loving person to say, "No, you created this event; you need to learn how to resolve it. You need to learn how to become more loving to resolve the issue."

**Mary:** And that is a loving provision I feel, that any parent would have for their child. A loving parent would desire for their child to learn how to take responsibility for themselves, for their own soul, so that they may navigate through life in a loving way that serves them and others well. And I feel that God is the ultimate parent. God is showing us and attempting to lovingly teach us at every moment how we can grow and take responsibility and in that process grow towards him.

**AJ:** Can give an illustration perhaps?

**Mary:** Sure.

**AJ:** Most parents give children gifts. Now, let's say we give it a gift of a little matchbox car or something like that. Now if that child grabbed the matchbox car, went out and put it on the ground, got out a baseball bat and bashed it into pieces, and then came back to the parent crying and saying, "I want another matchbox car", the parent would probably very seriously consider whether it should give it a second matchbox car under those circumstances. Because the parent will be going, "Well hang on, you just went out and smashed up the matchbox car that I just gave you as a gift. How about you first sort out why you did that before I give you another one?" At least most parents would probably want to do that.

And we, humankind, have become like that child. We've become like a child who has received a whole series of gifts, and then in the process of receiving those series of gifts, have bashed them into smithereens, and then gone back to our parent pleading for it to get more. The reality is that the parent's got to say, "No, hang on, let's work through the issue first of why you decided to smash everything up first and then we'll look at giving you some more."

**Mary:** It's certainly not the case that you're never having any matchbox cars in punishment. It's the principle that in order to appreciate and really enjoy the matchbox car, you have to love it.

**AJ:** And we need to learn how to love, you see. So what we need to do is we need to start coming to terms with the fact that we are often being unloving and then blaming other people for our actions. And in particular, we're adept at blaming God. And so what we finish up doing is we go, "God's this," or, "God's that," or, "God's done this," or, "God's done that," when the reality is that humankind has made a lot of unloving choices. And as a result of making a lot of unloving choices has finished up becoming these people who then want somebody else to sort all of their unloving choices out. And God is always waiting for us to sort ourselves out and gives us lots and lots of help in doing so, as long as we are willing to go through that process of sorting things out.

So what we need to do is separate the question as to God's existence from what's actually happening on the Earth. Because what's happening on the Earth is the direct result of mankind's desire to act out of harmony with love, with each other and with the environment. So let's separate the two. So let's now look at whether God exists or not.

Now there is a simple test. The simple test is this. If I have a longing to receive God's Love and my longing to receive God's Love is pure, in other words, it's not tainted by addiction or demand or anger or rage or fear or neediness, but it's actually a pure desire, and if I have this pure desire for God's Love, then what will happen is I will receive it. And in the moment of receiving it, I will be able to prove God's existence or not as an individual Being or not. If I then allow to go through my mind, "God is not an individual being but a nebulous force," and then see whether I still feel the same emotion or not from God, then I'll know whether God's a nebulous force or an individual being or not. It'll be just a simple matter of connecting to God in each case.

## *11. Views on marriage*

**Interviewer:** So you're not married?

**Mary:** No. Not yet. We might get married.

**Interviewer:** You might. Do you believe in marriage?

**AJ:** It depends on how you view it because we were married once before.

**Mary:** Exactly. We're not and we both have the viewpoint that marriage is a condition in your heart.

**AJ:** And I've said to Mary that I don't know whether we will get married until we start confronting all of these religious viewpoints of marriage.

**Interviewer:** What about gay marriage, do you believe in gay marriage?

**AJ:** Certainly.

**Mary:** Yeah. Well it's the same concept, you know. I feel that it's a condition in the person's heart. Are you married?

**Interviewer:** Yeah.

**Mary:** And does your wife share your passion about God or matters relating to God?

**Interviewer:** Oh no, not really, no. But we think fairly similarly.

**Mary:** But it's just a particular kind of interest of yours.

**Interviewer:** Well, I had more of an environment where I grew up in a church background. So, sort of like the difference between you and AJ. where AJ's got that biblical knowledge,

**Mary:** He's got the biblical knowledge.

**Interviewer:** Because of his background.

**Mary:** But we share the passion, obviously.

**Interviewer:** But you still have the same passion?

**Mary:** For God.

**AJ:** Well I suppose there's another thing, and that is in the spirit world, you were never really involved very much in the biblical side of things, whereas I was often, like Luke, more fascinated in how it came about, with the modifications and so I've often taken more of an interest in it.

## *12. God created a perfect universe with laws*

**Interviewer:** So do you think that some people get a head start on their understanding? Like, you had a realisation when you were say 18, you said in the 1st century. You knew you were different. What gave you the head start? What gave you that difference? Like, when I was 14 for some reason, I decided to recite Desiderata. Now I have no idea why a 14 year old would be interested in Desiderata, which is a philosophical words of wisdom, that was actually written in the 1920's, not 1690's as written on the paper. Now I was different. What makes people different?

**AJ:** Well, God's given us all a unique personality. That is all a part of the way that God wants the universe to operate; for each of us to fully engage our uniqueness. And in fully engaging our uniqueness, each of us will have a part to play in the universe that is unique. So the way God designed the universe was in such a way that each of us would be fully involved by actually embracing our unique individual passion and then following that passion with a passion.

**Interviewer:** So, has this design worked?

**AJ:** Yeah. Certainly.

**Interviewer:** So there is no design fault?

**AJ:** No. And it's interesting. The more developed in love you become, the more you realise there is no design fault. It's only when we are operating out of harmony with the Laws of Love and the principles of truth that we are butting our heads against the brick wall of God's Laws. And in butting our heads against the brick wall of God's Laws, we get bleeding sores on ourselves, which is the result of our own stubbornness.

**Interviewer:** But surely an almighty foreseeing omnipotent being would have known that's going to happen?

**AJ:** Of course, that's why She created such a universe that we would have feedback through the process of suffering.

**Interviewer:** So I think a lot of people, they hear religious people talk about what God intended and they think, “Well, wait a minute, that very phrase implies a mistake was made.”

**AJ:** That's exactly right.

**Interviewer:** It does.

**AJ:** And the reality is, I don't believe for anything that is currently happening that God did not foresee it. Because all of God's Laws are not only beautiful in their operation, but are completely without fault if you examine them carefully. And in the beauty of the law, there is always a correction. And we are as humanity; we are going through this process of correction.

Now anybody who goes through a process of correction is going to have emotional challenges, because they are going to want to hold onto their error inside of themselves. And so the universe at large wants them to have the corrected viewpoint. And so what's going to happen is there's going to be discrepancy between their emotional condition, or their error, and the correct viewpoint that's universal. And what we're doing as a human race is we're often butting our heads against the correct viewpoint, because we want to retain our error. We want to retain the false position or the position that's unloving and hope that God somehow comes to our unloving position. And of course that's never going to happen. And so, with God, we're butting ourselves up against a brick wall basically.

Now when I say a brick wall, I'm saying that all of God's Laws are immovable because they're all perfect, and they don't need to be moved. And so what we need to do is come to see how we're out of harmony with those laws. Once we get into harmony with those laws, what we find is it sort of supercharges our life because now we're bringing things into harmony with God's Laws. All of God's Laws are now working with us in our accomplishments, rather than working to correct us from our wayward path.

And in the 1st century, I gave many illustrations of this. Even the whole illustration of the prodigal son is all about the prodigal son coming up against the loving laws of God and then realising down the track that he had transgressed against those laws. And he then changed himself to a point where he now didn't want to do that anymore, he wanted to act more lovingly. And this is the problem the whole of the humanity faces really; are we going to continually butt ourselves up against the brick wall of these laws and then say, "God's at fault because I'm in pain because I've just butted these laws," or are we going to say, "Wow, I've got pain and a loving God's not going to create pain for me unless I'm in error somewhere, and I'm creating it by butting my head against the wall"? It's a bit like us going up to a wall, butting our head against the wall and then complaining that the builder put the wall there. And that's what we do all the time with God. We go up to the wall, butt our heads against the wall, when it's bleeding, we say, "Oh, I'm suffering and I'm in pain, why did you put the wall there?" And we don't trust that actually God is a loving God and put every wall that is constructed in the universe is constructed for a loving reason. We don't trust that.

**Mary:** It's like you referred earlier to arrogance. It's the major issue of humanity at this time I feel that it is saying, "I know what is loving and therefore the wall is in error." It takes a lot of humility, I feel, to acknowledge that there is a loving God who knows more about love than I do and so if I'm against a wall, perhaps the humble thing is to look at myself and not at the wall. And I feel that with more humility, people would find the path to God much more intuitive and natural. But it's this strong self-reliance that is so instilled in so many of us, that means that we don't even want to see that there's a wall.

### ***12.1. Becoming childlike in discovering truth about God***

**AJ:** By the time we get to be an adult, unfortunately what's happened to the majority of us is we've lost a lot of the traits of a child. A lot of the traits of a child are to trust something until it's proven untrustworthy. As an adult, we don't trust anything until it's proven and trustworthy. So, we take almost an entirely the opposite tact as an adult than we would as a child.

**Mary:** Even as an adult, we see trust as a sign of weakness, don't we?

**AJ:** Exactly.

**Mary:** Rather than saying, "No, I can discern things. I can trust, then I can decide not to trust." We feel that somehow...

**AJ:** There's so much fear in it.

**Mary:** Yeah, and often that is because emotionally we've been invested in trusting something rather than trusting something from a space of not-investment, if you like.

**AJ:** So what we're often doing is, as an adult, we've reversed a lot of these childlike traits that would assist us in coming to terms very rapidly as to whether there is a God, whether that God is a personal Being or not, whether the God is just an energy source, and all of those questions would be very rapidly answered with some very simple tests. But unfortunately as adults, what we try to do is complicate our testing process because we think we're more intelligent than that and we believe it should be harder than it actually is. Whereas if we just thought as a child thinks, and any child that's quite young would automatically assume mummy and daddy love them. So, why would not I automatically assume that God loves me, rather than coming from a perspective that God doesn't love me and then taking that as the primary assumption?

So what I'm trying to get at is that we are often assuming things about God that prevent us from determining the truth about God. And then we're using those assumptions as facts because we no longer have a connection with God; that's impossible to have while we're making those assumptions. And this is where we're doing all things back to front. If we allow ourselves the possibility that God is a Being who is our Creator who, like our mother or our father, could connect to us in love, then it becomes a simple question: "Well, if I'm not receiving that love or I don't feel loved by that God, then perhaps there's something going on inside of me that's preventing that love from flowing, rather than something inside of God".

For most of us, what we do is we blame God for not loving us, when the reality is actually more along the lines that we need to look at ourselves as to why we're not feeling loved. Because the logical thing is that if there is a God that is our Creator, then that God would surely love us. If the God was loving enough to create a beautiful body for us, a body that's focused on our receiving pleasure. You look at even the processes of eating, drinking, sexual behaviour, all of these different things, the body itself that God has created is all focused on trying to assist us to enjoy our life more passionately and have more joy and enjoyment of our life. And then to assume that God mustn't be interested in our joy is like almost two totally opposite assumptions. And this is where I feel mankind makes the basic primary mistake.

In the 1st century, the reason why, I feel, that I was the first person to enter that condition is because instead of trying to get all this intellectual philosophy about God, I just started with a child's perspective of its parent and just assumed that if I wasn't in this state where I felt loved, then it had to do with something that I believed rather than something that God was. And I found through that process of just that simple one assumption, that not only did I have proven to me through that process God's existence, but I had proven to me what God's Laws were. And I finished up receiving knowledge from that God of all these different things that the average person around me didn't receive, because they didn't have the same basic childlike assumption right at the beginning, which was that there is a God that loves me and is willing to tell me everything I want to know.

### ***13. Ethical and moral values***

#### ***13.1. Physical and emotional violence is unloving***

**Interviewer:** So as your character achieved at-onement, you discovered that killing was wrong, would you say?

**AJ:** Oh, way before then.

**Interviewer:** Way before. You don't believe in killing?

**AJ:** No, I discovered when I was 18 or 19 that killing, way before then.

**Interviewer:** What about animals?

**AJ:** Animals the same. When I was 13 years of age, my father in the 1st century took me to the temple and there was blood from the animal squealing and carrying on with the slaughter from so-called sacrifices to God. There was blood running down the sides of the streets from these animals that stunk to high heaven and also I could just feel the fear of the animals, and immediately I became a vegetarian in the 1st century from that one thing because it just felt so unloving. I was totally disgusted with the whole operation of the temple at the time.

**Interviewer:** So total non-violence to people and animals.

**AJ:** Yes.

**Mary:** And that includes emotional violence.

**Interviewer:** Emotional violence?

**Mary:** Do you understand what I mean by that?

**AJ:** So in other words, there's no need for me to be angry with you. If I'm angry with you, there's something I need to address within me, no matter what you're doing.

### ***13.2. Living in harmony with love with the material world***

**Interviewer:** And non-materialist?

**AJ:** No, we live in a material world, so I wouldn't call us non-materialist. I would say more along the lines of we're more concerned about living in harmony with love with the material world. So in other words, we recognise the need of a material world for a material person to live in, we also recognise there is a spiritual world and soul-based worlds as well. And for us we live in all of them concurrently, we talk to all of them concurrently and so forth. But living in the material world is a necessity for material people. But it needs to be done in a loving and harmonious manner. It can't be done in a way that destroys the environment and is non-sustainable.

**Interviewer:** You do obviously not desire wealth.

**AJ:** No.

**Interviewer:** That's not one of your desires. A lot of people say, "Oh this guy's trying to manipulate people so he can get donations from all over the world and he can feather his nest". But it doesn't look apparent that you've done that.

**AJ:** No. I'm perfectly happy to receive even millions of dollars worth of donations, but I'll probably spend them on furthering this information.

**Mary:** That's, I would say 80% of what we receive, would you say?

**AJ:** More than that probably.

**Mary:** More than that goes into creating free DVDs, travelling us to seminars. And we clothe ourselves and feed ourselves vegan food in the process.

**AJ:** Yeah, but we don't live extravagantly.

**Interviewer:** You made a comment that you were tearing down your fences too, which I found interesting because in John Lennon's "Imagine", I think he summed up 3 things that would help with world peace. And one was no borders, which is something that I think a lot of people would agree.

**AJ:** Yeah, I believe strongly in no borders from a country perspective or an individual perspective. So, you know, one of the reasons why we're taking down the fences is we don't see any need to protect our location. But also we see fences as a way of control and we don't believe control is a very good way of developing love.

## *14. Views on religions*

**Interviewer:** And you're also critical of religion because it does the same thing really; it has borders in your opinion, it is set up for control reasons.

**AJ:** Yes, I'm perfectly happy to see thousands of religions, as long as those religions practice natural love with each other. In other words they don't fight and bicker and blame each other. Well many historically have murdered each other just because they had different belief systems. Now that's obviously out of harmony with love. So I'm perfectly happy for a religion to have its own desires and way of life, as long as those desires and way of life are actually in harmony with truth.

**Interviewer:** So you're probably a little bit disappointed with the religion that was created in your name.

**AJ:** I don't know if you could say that I'm disappointed because I never created the religion for a start. So there are people who came long time after my life on Earth who decided to create the religion. They had their own agendas at work. I wasn't surprised, because with anything that's happened on the Earth it's usually gotten highly distorted through the amalgamation of religion and politics on the planet.

**Interviewer:** So where has it got it right? Where has Christianity got it right?

**AJ:** When it talks about the grace of God and when it talks about being loving to all persons on the planet, it's definitely got it right. When it talks about separation and condemning certain people of certain race or certain sexuality or certain gender and all of those, then it's definitely got it wrong.

**Mary:** And I feel it's got it wrong around the area of sacrifice meaning love and love meaning sacrifice, which is a pretty core tenant as far as I understand from the outside.

**Interviewer:** Well it's the first quote that you get from the proselytising Christian is that, "Jesus died for your sins."

**AJ/Mary:** Yes. And that's not the truth.

**Interviewer:** That's not the truth.

**AJ:** No. And it can never be the truth because it's not fair and everything God does is fair. So it's not fair for a person who's been without sin, or purportedly without sin, to pay the penalties for all the sinners. It's like if you had 3 children of your own and 2 of the children were unruly radicals who basically were quite violent and the 3rd child was peaceful and loving and kind and considerate and compassionate, you wouldn't grab that compassionate, considerate 3rd child and punish it for the deeds of the other two. And yet Christians are saying that's exactly what God's doing and it doesn't make any logical sense. Because it actually puts the average person on Earth in a better condition of love than God is, if you believe what the Christians are saying.

### *14.1. Emotional errors support the creation of false beliefs*

**Interviewer:** And so then it's these doctrines and these creeds that people have sworn allegiance to that are holding them in that place.

**AJ:** Yes, but it's very important to understand that any doctrine or creed has only been created to support a certain emotional position. So for example, you would not be able to accept a belief inside of you unless there was some predisposition emotionally for you to accept such a belief. Now, if I can illustrate that. If

you believe that somehow a person who loves you also punishes you, then you will be open to a belief that God can love you and punish you at the same time. But if you didn't believe that a person who attempts to punish you loves you, then you wouldn't be able to accept that there would be a God who punishes you and loves you at the same time. It's just our emotional openness to certain belief systems that create and perpetrate those belief systems that are out of harmony with love.

And this is why it is important to talk about emotions, because what we need to do is instead of going, "I want God to be a wrathful God," we need to say, "What is God really, is God a wrathful God?" Because logically it would make sense to me that if God were a wrathful God, we'd all be dead. Because sooner or later all of us probably annoyed God at some point, and we'd all be dead. And if God was a wrathful God, it doesn't make much sense to me. But we need to say that rather than going, "I want God to be a wrathful God because I want God to punish all those people that I'm not allowed to punish." And we need to stop imposing our own unhealed condition upon God and also imposing our unhealed condition upon other people on the planet. We need to start owning that, "Wow, yeah, I've got a really unloving emotion inside of me, which is I want other people to be punished for what they've done towards me," and I need to heal that within me and stop that. I need to stop the concept driving.

## *15. How to heal error-based emotions*

**Interviewer:** So what is the best way for people to heal that emotion? Once they discover that they have this emotion, whether it was instilled by their parents or whether it was from a trauma as a child, how do they go about getting rid of that emotion?

**AJ:** Well the simplest way is to firstly talk to God about the truth of it.

**Interviewer:** What if they don't even know the truth of it? What if they were so young they're not able to process the truth of it?

**AJ:** No, no. I'm not talking about the truth of the emotion in the way that you're thinking. I'm saying the truth of acknowledging what they really felt right now.

**Interviewer:** Okay.

**AJ:** So for example, if I really feel angry with Geoff right now, instead of me trying to make out that I'm not angry with Geoff, I need to own, "I am angry with Geoff." That's going to help me get one step further into getting closer to the emotion. And then I could ask myself, "Well, why am I angry with Geoff? I've only just met the man. What's going on? What inside of me or what inside of him rubs me up the wrong way to cause me to feel this anger? And I'm angry anyway, that's not his problem, it's my problem".

So I need to look at what's going on inside of me that would cause me to feel that. So I need to have some degree of self-analysis, some degree of honest appraisal of my own condition before I'll be willing to honestly examine anything further. Once I can do that, I can start actually longing to God to show me what the error is. And whenever I've done that in my own life, and Mary's had the same experience all through her 2000 years of life too, of just longing to God to show us, within a few moments generally we're shown what the problem is. And usually it's a problem that comes from our own unhealed emotional state somewhere in our past or a belief system that's in us that's out of harmony with love.

### *15.1. AJ's & Mary's current relationship*

**Interviewer:** So you don't have this perfect harmonious relationship where you're forgiving all the time and so you have quarrels and you have arguments?

**AJ:** Once we became at-one with God after the 1st century then we never had any arguments anymore. So if you look at our life of 2000 years, probably 1900 years of it's been argument free. But in the 1st century, before, we certainly had disagreements and we had disagreements up to my time of passing. I didn't have

any anger in them, but Mary sometimes did at the time, because again I had a head start on Mary in the 1st century in terms of working my way through my own things. I met Mary when I was in my thirties in the 1st century, and I'd been working on my own condition since I was 18 in the 1st century, or even earlier than that actually. So I had the chance to sort out a lot of myself and Mary hadn't. And in this life it's very similar. So I feel more forgiving perhaps than Mary does at this point in time, but we're basically both works in progress. So there are times when we disagree with each other.

## *16. Coming to terms with their memories and identities*

**Interviewer:** So you actually said in one thing that I was watching that Mary's death and her situation on the Earth was far more severe than your death.

**AJ:** Yes. I only took about 6 hours to die whereas Mary took many days to die and was tortured in that time.

**Mary:** 3 or 4, I think.

**Interviewer:** 3 or 4.

**Mary:** Yep.

**Interviewer:** And you have a memory of that now?

**Mary:** Yep. Yeah. I do.

**Interviewer:** That must be fairly painful memory.

**Mary:** It is. And it's probably something that started when I was 15 and I found too perplexing and I filed it. Now I'm more open to that emotional experience. It's been terrifying, traumatic, shocking and shameful, all kinds of emotions that come with it. As with all our allowance of emotion, however, because I'm still afraid of that process, I often allow it for a few days and then I shut down in my fear because, as you would possibly understand, it's quite psychologically confusing as well. And certainly this issue of resolving identity is something that AJ has been through a long process of years to come to a point where he can just speak openly, clearly, freely about any aspect of it. And for myself, I often...

**Interviewer:** Have some difficulty.

**Mary:** Difficulty expressing and feels very personal a lot of the emotions that I'm experiencing and there's still this psychological struggle that I'm going through. And it's not just an issue around the memories. I guess that's what I wanted to say earlier when you were speaking to AJ about how he knows. For myself, I feel I've reached a place of knowing but I still rebel against that at times. And it's not just that I know because I remember everything, because at this stage I don't remember everything. I remember fair portions of a lot of things, but because I'm still in this process of opening myself emotionally, I don't remember everything.

**Interviewer:** But you have no doubt whatsoever about.

**Mary:** About who I am?

**Interviewer:** Where that memory comes from.

**Mary:** No. No. And especially when I'm allowing the memory, if you like. And that's what I wanted to say earlier is that.

**AJ:** You'd prefer to have some doubt, wouldn't you?

- Mary:** Yes. And we're speaking earlier about emotional investment in beliefs and I've searched myself high and wide and low to find my...
- AJ:** An alternative.
- Mary:** What would be an emotional investment in this belief, because honestly and I can't find one. But I feel that certainty in life in any knowledge comes when we're willing to expose and allow our, whatever emotion is associated with, whatever we're being presented with. I've never really verbalised that before. So when these emotions first started happening for me I didn't take that as proof that this was true. And it certainly wasn't a sudden download: "Yes I know this to be true." It's been a long process for me and at times a struggle to allow what is so overwhelmingly real for me and then to come out the end of it and realise what that means. And also I've felt I need to go through a process of discerning what is actually happening. Like, is this a spirit communication that's happening for me or is there some other childhood event that I'm somehow now attaching to this emotional experience. And I resolved some time ago that it wasn't, and if I fully allowed the emotional experience, with an openness to what the truth may be, not an attachment to what it is, then I would come to truth. And it would be a process and not a single event that would bring me to a firm conclusion. And that's certainly what has happened and is happening.
- AJ:** And that's also what happened for me to. Like obviously, because I began the process much earlier than Mary has, I've had a lot more time in that process. And so therefore, I have a larger degree of certainty. I have a certainty now.
- Mary:** You're certain and you're articulate.
- AJ:** Yeah. Whereas if you asked me sort of 5 or 6 years ago when I was in the beginning of that process, then there were times when I went, cycled in the same manner that Mary has done in the past.
- Mary:** And there's been many times when I've just gone, "No, this can't be the truth and it seems so bizarre."
- AJ:** And fear is usually those times. Like in my case when I was afraid of what other people would think of me, I was afraid of what they'd say, I was afraid of being attacked, and I was afraid of being treated badly by my family and so forth. So I preferred to not say anything about who I am and I went through a period of time and decided I just want to live alone in the woods somewhere and just leave the whole issue alone.
- Mary:** And that has really been my desire. Like, "Babe, I'm okay, I love this path, it's wonderful, can we talk to everyone about this, about God and how to connect to God and yourself, but could we just not talk about who we are?" And a little while ago, I realised that there's an issue of truth involved. How am I being honest with you if I sit and tell you all those things and guard this belief that I have inside of me from you? Immediately I'm setting up a sense of dishonesty about who I am, and so this is really what has made me take the step to be more public about my experience because certainly I've had a lot of fear about that as well. And a fear that maybe I can't trust myself and AJ certainly not reassuring me; he's like, "No you've got to trust yourself."
- AJ:** Yeah, I don't feed. See a lot of people believe that I somehow feed Mary all of these things and then Mary has to believe that to be with me. It's actually quite the opposite. Mary's had to go through her own experience, and every time she tries to involve me in it, I say, "Babe, it's your experience, you've got to work your way through who you are. I don't have to work my way through who you are. I already think I know who you are; I already feel who you are. You've got to work through that." And so for that reason, it's quite a personal experience, and the more you embrace that personal experience, the closer you get to the truth, whatever the truth is, even if it's not. And if we weren't Mary and Jesus, then that truth would become exposed through this process.
- Mary:** And I believe that very strongly. I recently said to someone, I'm really living in integrity in what I believe and I'm very conscious of what is love and where I'm in error around love. I'm speaking as honestly and openly as my soul allows right now. If at some time, and I can't imagine, but if at some time in the future

it became exposed to me through my own experience that I'm not Mary Magdalene, I would spend double the amount of time that I've spent speaking to people about that fact to correct that error. Because I have no desire to be someone that I'm not and I've no desire to mislead people about that. So I take it very seriously and I feel it's an issue of love, just as my being open with you about what I feel is an issue of love. So if I then felt something else and I'd mislead you or I communicated with you in a way that wasn't true, I'd really want you to learn about that. Yeah. I don't know if I'm articulating that well.

**Interviewer:** No, that's good.

## *17. Closing Words*

**Interviewer:** All right, well thank you very much. We could probably go on forever. We'll have to stop at some stage. Well thank you very much. Just for the benefit of the tape there, you two don't know me from a bar of soap.

**AJ/Mary:** No.

**Interviewer:** This is not something that you set up.

**Mary:** No.

**Interviewer:** I've come out of my own interest and fascination with you and you've welcomed me into your compound, which doesn't look much like a compound, and you've fed me lunch and I'm very much appreciative. So thanks very much.

**Mary:** Thank you, Geoff. It's lovely to meet you and I'm glad that we took the opportunity to get to know you as well.

**AJ:** Yeah, we like catching up with all new faces, hey, and we don't feel much fear about doing so generally. So, yeah we enjoy the process.

**Interviewer:** I could have been an axe wielding murderer, you never know.

**Mary:** I trusted also my feelings from your emails.

**AJ:** Yeah. We feel like we can fairly easily feel people's real condition, and so therefore we feel there's not much to fear.

**Interviewer:** I'm not really that scary.

**AJ:** No. And even when we've had others come to do interviews, we can still feel their condition and what they're intent is. And the way we see the interview process is that we're happy to give an interview. And what the person does with that interview is totally up to them. We don't have any control of it. As you see now we record it as well, and that's only for our own record's sake. Because what we've found in the past is we've made an agreement with many interviewers and then they've reneged on that agreement to provide us with the actual raw footage of the interview.

**Mary:** It's also about having a historical record of who we are and where we're at right now. Like, we're starting to be prompted and realised that perhaps that's worth us keeping a record of as well. And so, yeah.

**AJ:** It was good to meet you my friend.

**Interviewer:** Yep. You too.

**AJ:** You're welcome to come out any time you want.

**Interviewer:** Thank you very much. I might just take you up on that offer.