

*The Aquarian Gospel of Jesus the Christ*

First published in 1908 by Levi H. Dowling, this “transcription” of the life of Jesus offers a compelling view into its esoteric side. The book begins with an introduction by Eva S. Dowling, Ph.D. who defines for the reader such abstruse concepts as karma and the evolution of the human soul, zodiacal Ages, and the Akashic records. Students of theosophy and related traditions may perceive Dowling’s veiled references to even more enigmatic concepts of the egoic lotus and consciousness upon the planes of soul and spirit.

The transcription itself covers the life of Jesus in greater detail than I have yet encountered in my studies. The early lives and education of Mary and Joseph are given, as well as those of John the Baptist and Jesus, which contain many remarkable statements. They are all introduced as Essenes who believed that, “The higher self is human spirit clothed with soul” while the “lower [carnal] self, the body of desires, is a reflection of the higher self.”

According to Dowling, Jesus studied (and subsequently taught) with various masters in diverse cities in India: with Lamaas in Jagannath where he learned the Vedas; in Benares under Udraka; in the Himalayas with the Buddhist Barata Arabo and the Indian Vidyapati; and in Lhasa with Meng-tse. Jesus also studied and taught in Persia, Assyria, and Babylon. Jesus is described as having studied in Greece under the master Apollo who “opened up for Jesus all the doors of Grecian lore” and he also became “a private pupil of the hierophant and is taught the mysteries of Egypt” wherein he passed the seven initiations of Heliopolis. True to the traditional gospels, Jesus challenged those in positions of wealth and power everywhere he went. Conspiracies and false charges followed him through all of these countries, where he preached a revolutionary worldview of human equality based on unity and love.

Throughout the transcription, intriguing and useful details provide relevant context that often seems to be missing from the gospels of Matthew, Luke, and Mark, of which three can be easily conveyed here: the withering of the fig tree, the exorcism of demons into swine, and the parable of putting new wine into old skins. The withering of the fig tree, an almost incomprehensibly cruel act as related in the gospels, is first offered here within a parable of man's illusive tree of life, with its many leaves and heavy laden with fruit. The words of men are the leaves and their deeds the fruit, so when he withers a fig tree that bears inedible fruit, the lesson becomes more clear. The exorcism of the demons into the seemingly innocent swine is here clarified as well with the preface that, "...all the hills were filled with unclean animals that...carried forth and spread the plague among the people of the land." It was these plague-ridden quadrupeds into which the demons were cast. The parable of the wineskins is likewise made comprehensible by the inclusion of an introductory query to Jesus by Nicodemus asking if the current religious institutions could be made to "benefit your [Jesus'] divine philosophy?" To which he is answered that, "This spirit-truth I bring to this generation is new, and if we put it in the ancient skins of Jewish forms, lo, it will all be lost."

1. Dowling, Levi H. *The Aquarian Gospel of Jesus the Christ*. DeVorss and Company, Marina Del Rey, California, 1908. <https://www.amazon.com/dp/0875161685>.