

THE GOSPEL OF SOPHIA

A Modern Path of Initiation
VOLUME 2



TYLA GABRIEL, ND

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A PATH OF MODERN INITIATION

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Our Spirit, LLC

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OUR SPIRIT, LLC

P. O. Box 355
Northville, MI 48167

www.ourspirit.com
www.gospelofsophia.com

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Contents

Volume II *A Modern Path of Initiation* *The Inner Teachings*

Editor's Preface ix

SIXTH SEAL: Earthly and Cosmic Nutrition Streams

Outer, Inner and Secret Teachings.....	3
The Apocalypse of Sophia.....	19
The Mysteries of Revelation and Apocalypse.....	29
The Revelation of St. John the Divine.....	49
Ancient Mystery School Initiation.....	59
The Mysteries of Sophia.....	81
Esoteric Anatomy and Physiology.....	89
Endocrine Gland System.....	99
Earthly and Cosmic Nutrition Streams.....	109
The Etherization of the Blood.....	127
The Tongues of Flame.....	145
Sophia and the Etherization of the Blood.....	155
The Eucharist as Spiritual Nutrition.....	169
Vajrayogini's Tantric Wisdom.....	179
The Human Trinity.....	195
Three Fields of Force.....	198

Plasma Generators in the Human Body	203
Brain Waves and the Threefold Human	206
The Three Worlds	211
Preparation for the Secret Teachings.	225
<i>Afterword</i>	235



Know Thyself.

Editor's Preface

The Mastery of Mystery

The Gospel of Sophia is more than a book; it is a starting point in a grand adventure limited only by the reader's degree of willingness to explore. When one opens the volume, he or she sets forth down the path of mastering the greatest mysteries that confront humankind—the nature of spirit itself.

In turning the first page, one essentially sets sail, pushes off from the conventional wooden dock and launches into a deep ocean of fluid thoughts and eternal truths. Is this not the first step toward mastery—the willingness to release oneself from self-constructed limitations, the wooden planks we build to cross this far, and navigate vast, unknown mysteries in search of more expansive truths?

By providing a comprehensive, multifaceted experience, *The Gospel of Sophia* does something new in our age: it synthesizes religion, art, science and philosophy, connecting these disciplines in a harmonious and deeply personal way that joyously awakens the mind with knowledge.

For example, through discussion of the Divine Feminine Trinity, *The Gospel* celebrates an ancient and evolutionary religious foundation of the divine feminine.

With its presentation of inspired poetry, evocative imagery and an innovative writing style, it achieves an artistic pinnacle as a new form of literary expression.

With its curriculum of the ethers in relationship to esoteric human anatomy, drawing on the most advanced studies of energy and biochemistry, it formulates a solid science.

With its announcement of irrefutable truths along the way, it builds with unfaltering certainty the cornerstones of a compelling wisdom-based philosophy.

This type of unique cultural synthesis—religion, art, science and philosophy—is what poets, artists and philosophers have been striving to accomplish for thousands of years, from the ancient Sumerians, to the Egyptians,

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to the genius of the Greek sages and higher minds in all successive ages. In their crumbled pyramids, stone tablets and papyrus scrolls, they left us a heritage of continuance to pursue. They hand their greatest effort to us through the ages with hope that we will build an even greater future of thought.

The Gospel of Sophia embraces these ancient traditions of knowledge and constitutes a Renaissance, similar to the breadth of disciplines expressed in the works of Leonardo da Vinci as a sign of his times. It echoes and

pays tribute to all of the prior cultures that also attempted to harmonize the various influences on human knowledge to explain the mysteries of the interconnected earthly and spiritual realms.

The Glass Bead Game

An even more specific comparison can be made to Herman Hesse's "Glass Bead Game," in which he presents an ideal of intellectual mastery of diverse cultural elements in his fictional vision of a future society. He calls the Glass Bead Game an "eternal idea":

This same eternal idea, which for us has been embodied in the Glass Bead Game, has underlain every movement of Mind toward the ideal goal of a

universities litterarum, every Platonic academy, every league of an intellectual elite, every rapprochement between the exact and the more liberal disciplines, every effort toward reconciliation between science and art or science and religion.

In *The Glass Bead Game*, a book for which he won the Nobel Prize, Hesse formalizes an ideal of high civilization in his fictional, futuristic city of Castalia. In a monastic setting, painstakingly trained and socially reclusive scholars uphold an age-old tradition of playing what is known as the "Glass Bead Game," the most prestigious demonstration of their ability to draw cultural and symbolic connections among various disciplines—music, art, philosophy, history, science, symbolism and all other forms of study that one might find in a university curriculum. In competing annually in the Glass Bead Game, the town of Castalia coalesces all of the disciplines into one expression of mastery that unifies the wisdom of broader human civilization. Players of the game become initiates in a mystery, versed in complex symbolism they have spent their lives working tirelessly to master.

The Glass Bead Game, then, is about mastery of mystery. Brilliantly, Hesse never describes the complete working intricacies of a game end-to-end, preserving the concept of mystery about the game itself as its own fictional symbol.

As he describes:

The game is an abstract synthesis of all arts and sciences. It proceeds by players making deep connections between seemingly unrelated topics. It is "a kind of synthesis of human learning" in which themes, such as a musical phrase or a philosophical thought, are stated. As the game progresses, associations between the themes become deeper and more varied. The game uses artistic forms, and eventually cultural symbols. Themes are developed almost as a poet would, and building variations as a composer. It was a way of symbolizing music and of building broad insights into the world.

So, too, is *The Gospel of Sophia* about mastery of mystery.

So, too, like the scholarly monks in Castalia, are readers of *The Gospel* called to be initiates in a great wisdom process of seeking the ultimate knowledge that takes a lifetime to master. As Hesse explains:

All the insights, noble thoughts, and works of art that the human race has produced in its creative eras, all that subsequent periods of scholarly study are reduced to concepts and converted into intellectual values the Glass

Bead Game player plays like the organist on an organ. And this organ has attained an almost unimaginable perfection; its manuals and pedals range over the entire intellectual cosmos; its stops are almost beyond number. Theoretically this instrument is capable of reproducing in the game the entire intellectual content of the universe.

Yet, the Gospel differs from the Glass Bead Game in an important way. It is specific.

Whereas the Glass Bead Game expresses an eternal mystery at the foundation of the fictional Castalian culture, *The Gospel of Sophia* offers practical guidance for the here and now: substantive information, leading truths, scientific data, compelling connections and ancient symbols to help humans decipher the incredible spiritual mysteries regarding fulfilling our rightful interactions with the divine hierarchies.

Where *The Glass Bead Game* provides the thought, *The Gospel of Sophia* provides the thought leadership.

The Gospel of Sophia is a guide to understanding the divine truth in the heart of the spiritual aspirant through a living, dynamic uncovering of inner spirit. Sophia is the guide and *The Gospel* is the good news of Her message of the soul's rebirth into the redeemed spiritual self.

All religion with its many forms of spiritual architecture is a noble human attempt to bring the divine into our physical world. Yet, *The Gospel* is most practical: it teaches us how to build our own Temple of Wisdom and find answers within.

As the Music Master, a key character in *The Glass Bead Game* who symbolizes ultimate creative wisdom, advises his student:

"The deity is within you, not in ideas and books. Truth is lived, not taught."

The music of ideas

It takes an interdisciplinary approach to perceive the full panorama of Sophia, a being also known as Wisdom. In Volume 1, Sophia's hidden and subsumed nature is examined throughout history. We are informed that, over time, Her once vital symbols were reduced to words and titles that today must be resurrected and clothed anew with royal garments. Through symbols and parables, Her nature is revived once again as a growing light of divine feminine awareness in the world.

Along the way, the reader experiences the intricate interplay of zodiacal, planetary and earthly rhythms and forces that influence all beings who interact with the Divine Feminine Trinity. We learn that to understand Sophia is to comprehend a “language of the spirit” that reveals Her workings in all aspects of physical and spiritual manifestation.

For example, the Harmony of the Spheres is both a mathematical and musical way to describe Sophia as the past, present and future. Ascension means raising the vibrations of consciousness into higher octaves that resonate with the sun, planets and zodiac. This music is the harmony, wisdom and dance of the hierarchy and Sophia the key to understanding the language of the spirit.

The concept is similar to *The Glass Bead Game*:

It is a virtual music of ideas highlighting cross-disciplinary truths. Music is the marriage of passion with tight structure in the field of sound, poetry the marriage of passion with tight structure in the field of words. The Glass Bead Game is the marriage of passion with tight structure in the field of ideas—specifically including verbal, pictorial, and musical ideas.

We recognize this multi-disciplinary nature in modern mind mapping, the Internet, search engines, databases, and other attempts at coherent correspondences that directly affect the world:

The entire range of ideas can thus legitimately be brought into play; and this means not only that ideas from different disciplines can be juxtaposed, but also that ideas expressed in “languages” as diverse as music, painting, sculpture, dance, mathematics, and philosophy can be juxtaposed, without necessarily first being “translated” into a common language—although the creation of such a common language—mathematical, logical, or other—may itself play an important role in the design of a Glass Bead Game.

In the same way, *The Gospel of Sophia* uses multiple facets of human knowledge to deliver the reader a holistic portal into Sophia’s nature.

For example, the development of thought, *philoSophia*, describes both Her inner nature and outer workings.

Poetry attempts to call forth Her resonance by articulating feelings that otherwise could not be expressed.

Images of truth clothe Her with garments of light to define Her many beautiful forms.

The new musical instrument that describes Sophia in part is the winged heart, which knows the eternal.

The work of wisdom in our personal lives is another instrument that evokes the beauty of karma, destiny, mercy, grace and love put to daily practice.

The Gospel of Sophia, then, is truly an encyclopedia of wisdom that lays out the path, or map, back to the spiritual world. It presents a coherent and living cosmology of correspondences—one that is historically substantiated and personally verifiable through self-evident truth.

Like the Glass Bead Game, *The Gospel* uses a unified data model with the following correspondent components:

1. Connection—Connects ideas (link, list, categorize)
2. Analogy—Relates ideas by likeness
3. Contemplation—Thinks deeply about ideas and their relationships
4. Formalism—Requires rules of play and constraints; a formal, quasi-mathematical game language
5. Iconicity—Compresses ideas in glyphs, symbols, art
6. Syncretism—Achieves depth, permanence
7. High Ritual—Associates with an invented formal language

Each of these seven ideas are expressed through: cosmology, philosophy, meditative descriptions, daily meditations on Sophia, the new Labors of Sophia, historical perspective and a new spiritual language. Volume 3 goes into even more detail, as the aspirant learns about the Mysteries of One through Twelve and the pillars of virtue that uphold a personal Temple of Wisdom.

The Gospel can be thought of as the “Book of Nature” that defines and catalogues new icons, images, parables, symbols and correspondences of the hierarchical beings who interpenetrate our world. The being of Wisdom penetrates all of nature and super-nature with the keynotes that cultivate life, death, and rebirth. Only a life of meditation about Wisdom can result in the equanimity, knowledge and humility that comes from experiencing Sophia intimately.

For our human benefit, our intellect is Sophia's child. The Mother of All is very concerned with the evolution of our thoughts. PhiloSophy is the love of Sophia. We learn that thoughts are real beings that evolve alongside us. Ideas are living archetypes, hierarchical beings led by Sophia.

As the Gospel states, "*Thought is the only spiritual influence in the world.*"

A beautiful synthesis

The goal of *The Gospel* is to present a comprehensive language of the spirit, a beautiful synthesis of all progressive spiritual thinking on the Earth, no matter the religion, science, mythology or source. Hesse, no doubt, would have appreciated this objective, as the Glass Bead Game shares a similar one:

The purpose of the game itself is contemplative: the glimpsing of some unity of form or structure beneath the bewildering profusion of appearances. And it is precisely this contemplative nature of the game which allows it, at its best, to be a vehicle for mastery—and an access point for mystery.

The Gospel of Sophia is about spiritual self-mastery through a life of contemplation about Sophia, Wisdom. Through Her, the Divine Feminine Trinity is able to unify the world in the past, present and future. This presents an opportunity for the reader to experience Sophia fully and proceed, with each volume, further down the path of mastering the mystery.

Once sailing on this great sea of knowledge, the question then becomes: How has the world grown so small, for my spirit and mind are now more expansive?

For this, *The Gospel of Sophia* answers:

"The heavenly world rejoices at the awakening of a soul that receives the light of spirit into the clear silence of the heart."

So is the living Gospel lived.

Karen Dell Kinnison
Editor, *The Gospel of Sophia*

SIXTH SEAL

Earthly and Cosmic Nutrition Streams

*This rainbow of etheric light dancing from the pineal gland to the pituitary gland is
of utmost importance in understanding how matter turns into spirit.*

*This etherization of the blood is the foundation for spiritual development,
the key to understanding how Sophia works directly with the aspirant to spiritually advance.*

Outer, Inner and Secret Teachings

“Here is the Book of thy Descent,

Here begins the Book of the Holy Blood,

Here begins the terrors,

Here begins the miracles.”

Chretien de Troyes, *The Story of the Grail*

Take care before proceeding to fully enter this book. It is not for the unprepared. Rather, it is a portal that offers swift entrance into the highest mystery wisdom known to humanity. You must be ready for the journey. You are now at a threshold. Step carefully, but at the same time rest assured that if you are spiritually prepared to encounter the knowledge contained in this book, you will be guided expertly along the path, truth by truth.

There has been, and always will be, a clear and critical path of initiation the spiritual student must take from aspirant to initiate to—finally, the penultimate goal—adept or master. *The Gospel of Sophia* is such a path. Your pre-requisite first step should be to read the first volume of *The Gospel of Sophia: The Biographies of the Divine Feminine Trinity* which

contains the first five seals of initiation. Only then will you be spiritually prepared to open this book, the *Sixth Seal*, which comprises *A Modern Path of Initiation*. For those who are prepared to continue their esoteric studies into the secret teachings, the *Seventh Seal* is offered in *The Gospel of Sophia's* third volume, *Sophia Christos Initiation*.

This passage from one degree to the next is very important in the tradition of the mystery schools, which separated levels of initiation

into the Outer (also known as the Lesser) and Inner (or Greater) Mysteries. Generally, anyone who sought spiritual knowledge could read and study the Outer Mysteries, either by themselves or under the tutelage of a spiritual master. However, to surpass the lower levels and transcend to the Inner Mysteries, the aspirant would have to first demonstrate a mastery of the content, lessons, and experiences of the Outer.

Why? Because there is danger in transition. Move too

quickly or arrive unprepared at the door of the greatest mysteries, and you place yourself at risk of spiritual peril. This is why great care has always been taken not to disclose materials to the unqualified.

Thus, a caution. We now live in a digital world where any and all materials are available to anyone, anywhere—including the Inner Mysteries, whether the aspirant is ready or not. Once this book is published electronically, anyone in the world can have it printed and delivered to his or her doorstep. However, just because a book comes into the possession of the one who seeks to acquire it, doesn't mean he is ready or has earned the right to step across the threshold to the esoteric materials and open new worlds of realization. There is still danger in peeking under the lid of Pandora's Box unprepared. That is why the groundwork has been laid for this journey in the Outer Teachings of *The Biographies of the Divine Feminine Trinity*.

Eternal Truth

Throughout time, wisdom
mysteries have been guarded
so that the uninitiated did not
arrive too soon or unprepared at
the most profound, monumental
knowledge available to
humanity.

The Outer Teachings

The author has tried to mitigate the risk and fully prepare the reader through the Outer Teachings of Volume 1 of *The Gospel of Sophia*. In order to prevent the casual observer from reading materials that he or she may not be ready to spiritually receive, a literary technique was used in Volume 1 to test the unprepared. A collage of poetry, history, poesy, call-outs, fairy tales, story-telling and factual information was used to entice the spiritual seeker who thrives on finding the hidden in plain sight, but to perplex the informal reader who is unprepared to embrace a non-linear writing style.

This is an important distinction as one of the signs that you are ready to take the next step on the path of initiation is to determine how fluid, how adaptable your spirit is to navigate the multi-dimensional teachings in Volume 1. In other words, at what level did you experience *The Gospel of Sophia*? Answer that question, and you will know whether or not you are ready to embark on the journey herein.

For example, if a casual reader picks up Volume 1, there is nothing in the book that isn't suitable for public viewing. It offers living imaginations of the revelation of Sophia, or a celebration of Sophia's resurrection and re-ascension to Her throne as Queen of Heaven.

For the aspirant who reads *The Biographies of the Divine Feminine Trinity* for superficial enjoyment or curiosity's sake, she would discover that wisdom mysteries throughout time and history all lead to the Divine Feminine Trinity. From the revelation of Pelee through the composite historical picture of Sophia, the reader is constantly encouraged to view the manifold panorama of the Divine Feminine Trinity and then accept or reject the content of these views. Psychological, philosophical, and theosophical vantage points are presented to offer self-evident proofs common to human experience, which anyone can check against nature's laws.

Yet, for the spiritual aspirant that enters fully into the content by studying one poem, one paragraph, one page at a time, a multi-dimensional view of the Divine Feminine Trinity would have emerged. In fact, the being of Anthro Sophia may have even stepped with high grace into your reading room and given you a glance at Her pala. This type of reader would have understood full well that "the limits of the seer are the limits of what is seen." She would have pushed beyond her comfortable spiritual boundaries in order to explore the many exciting facets of the Goddess.

Let us briefly walk the path of *The Biographies of the Divine Feminine Trinity* together.

The Temple of Wisdom was introduced as a spiritual edifice described by many mythologies, religions, and beliefs. It describes a process of training to achieve higher levels of knowledge and understanding. This is the same type of spiritual progress that can transport one from the Outer Mysteries to the Inner ones. The Temple is upheld by pillars of virtue, each representing the morality training necessary to become conscious of the divine beings active in the human constitution.

Indeed, the Temple of Wisdom is carefully constructed. The aspirant reading *The Biographies of the Divine Feminine Trinity* begins to understand that throughout the process of achieving wisdom, divine beings of the hierarchy of spiritual beings have provided all that he or she needs to live. Their gift to humanity is life itself.

The reader also would have gained a broader, more accurate understanding of the passage of time. This would have helped him better envision the multi-dimensional interweaving that comprises what humanity calls the present moment. Without being limited to restrictions of time, the spiritual hierarchy possesses a grander and wiser view of the aspirant and humanity as a whole.

The Twelve Labors or Facets of Sophia then broadened the view of the Divine Feminine Trinity so that the reader could perceive Her as having been active from creation, to present time and beyond. The aspirant would have encountered a threshold at this point. With Sophia's guidance, the aspirant would have safely crossed a chasm here that threatens like a wolf to devour forever Her spirit child.

In the Outer Mysteries, we learned how we are threefold beings of thinking, feeling, and willing. This threefold nature must have its root and origin in the divine, since we are the "image of the divine." Learning about the different biographies of the Mother, the Daughter, and the Holy Sophia revealed parts of our own being and uncovered a similar trinity in our own soul and spirit. Sophia's biography is our spiritual biography. That was the message of Volume 1, the Outer Mysteries of Sophia: to discover Sophia through Her three biographies and relate them to our own soul journey towards the spirit.

As one read each new labor, Sophia evolved before the mind's eye. At the same time, the reader was able to gauge his own development.

As the view of Sophia broadened, the aspirant's own limits became more apparent. If the aspirant developed an ability to perceive Sophia from twelve different vantage points, then a synthesis occurred as the Most Holy Trinosophia.

From the beginning of our lives to the end, this Being is united with our own spiritual evolution. She holds the secrets of time, space, and consciousness, or the greater mysteries. As our past, present, and future, She surrounds and upholds us.

Before Sophia can become the Queen of Heaven again, She must be resurrected and found in all of the places She has been hidden to protect Her beauty from unworthy eyes.

For many readers, it was disturbing to see the male priesthood slowly subsume the Great Goddess, making Her exclusive for the chosen few through the mystery religions, rites, and schools. Wisdom is loved in all mystery traditions.

Yet, as the shape-shifting Divine Feminine, She cannot be held, possessed, or fully understood.

Profound.

Endless.

Her mysteries have yet to be fully revealed.

Over time, the darkened veils that shrouded the Goddess and kept Her in underground mystery rites for thousands of years began, like clouds, to lift. Once again, Her brilliance began to shine.

The aspirant also read of Sophia's celestial and earthly forms and began to feel Her active in her own heart, head, and deeds. As the veils lifted further, the reader began to see that she is Sophia's eyes, ears, and able hands that do Her work in the human dimension of time and space.

Familiar and unfamiliar aspects of Sophia were presented in Her many forms, with higher facets that required the reader to stretch the imagination as far as mortal limits will allow. Supernatural laws that defy ordinary, sense-bound human logic were presented. An outline of the future development of supersensible organs of spiritual perception was given. We learned that one can develop inner Imaginations, Inspirations, and Intuitions to prepare for greater mysteries ahead that have yet to be revealed.

In the outer teachings, the reader is free to resonate with any of the myriad images of Sophia and hold them at will, for as long as he or she

likes. One is free to move forward, or not, beyond the Outer Mysteries. It is a matter of choice. The visualizations and morality training concerning wisdom in the outer teachings of *The Gospel of Sophia* require no commitment, vow, or promise of secrecy. Just a desire to learn about the Goddess—to *Know Her*.

The Inner Teachings

Unlike the outer teachings, the Inner Mysteries require something more—an oath of secrecy.

In fact, you will be asked to take this oath before completing this chapter.

Just as the Outer Mysteries incorporate visualizations, the Inner Mysteries involve speaking or singing phrases, mantras, or prayers of truth, wisdom and beauty to ground the divine qualities that are being visualized into the heart. Speaking aloud usually does this automatically. Through vocalization, the moral qualities become grounded and enhanced in the soul.

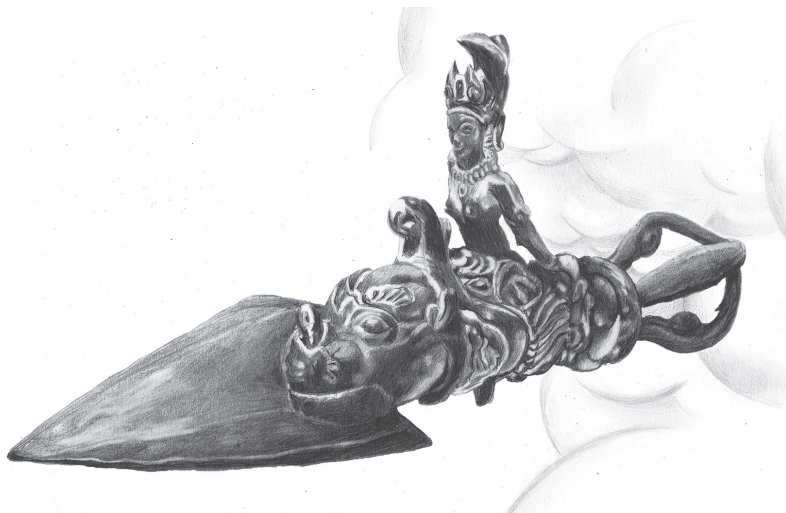
Using beautiful sacred scripture, poetry, or descriptions of the divine tends to evoke higher feelings.

- Visualizations of Sophia can become higher thinking or Imaginations.
- Higher feelings created by invoking Sophia with wisdom verses can create Inspirations.

These two stages are called sutrayana and mantrayana in Buddhism, morality development through study of the sutras (wisdom verses) and chanting mantrams (prayers) to purify the soul.

There is a third stage of spiritual development in Buddhism called vajrayana, wherein the initiate uses “spiritual tools” to eliminate negative habits and dispel detrimental forces or beings. These tools vary to give the practitioner power over his personal vices and the forces of the material world that distract him from the spiritual path.

- A three-pointed knife called a **purbha** is a Vajra tool that helps create sacred space to perform spiritual rituals or practices.



Purbha

A Tibetan purbha is a Vajra tool that denotes the creation of spiritual space. It also is an accurate picture of the spiritual functions of the human midbrain.

- Another set of Vajra tools is the **bell**, **drum**, and **dorje**.
 - The bell calls the angelic spirits.
 - The drum scares away detrimental spirits.
 - The dorje (the lightning bolt) is rolled back and forth between two fingers to build energy that can be cast forth from the body to slay evil spirits.

Spiritual significance:

- The bell represents the soul, which can be empty, yet still ring.
- The drum represents the two sides of the brain that must be balanced like the two sides of the drum.
- The dorje is the diamond-hard bolt of consciousness that can travel outside of the body.

Several modern Vajra or spiritual tools are described in the *Sixth Seal* that can help one locate, visualize, and understand the spiritual tools that are actually within his own body. Ancient insights into the esoteric anatomy of the human body are revealed in simple terms that give the initiate choices in manifesting the energies needed to feed the spiritual world.

Mystery teachings of the kundalini energies of the human body are translated into modern versions that can be understood in simple terms. These are described from psychological, philosophical, and physiological perspectives. The threefold nature of the brain and its corresponding

brain waves are linked to soul capacities. Earthly and cosmic nutrition streams are described, their mechanisms illuminated in a comprehensive picture, bringing to birth new spiritual revelations and icons.

The profound and powerful nature of the materials presented in the *Sixth Seal* are

associated with the inner teachings of the Inner Mysteries. These initial teachings are necessary to understand the self-initiation process of the secret teachings described in the *Seventh Seal*.

Some of these secrets are known to different ancient lineages, having been kept hidden even into modern times. Many of the secrets of the classical mystery schools of Greece and Egypt, in fact, are still secret. The oath of secrecy unto death was—and still is—taken very seriously, depicted today only through symbols, shapes, and works of art.

Although the *Sixth Seal* is not a teaching that requires an oath of secrecy, the initiate is asked to treat these materials with reverence and prudence. A good mind could discover much of the content of this seal and create something similar without initiation into any mystery school, old or new. But even though there are no “secrets revealed,” much wisdom can be gleaned from numerous initiations that the author has undergone in this lifetime. Nowhere else can one find a synthesis of so many systems from the Holy Eucharist to bio-mineralization in the pineal gland.

Numerous spiritual tools are described in the *Sixth Seal* that have never before been available in print. The past thirty years of brain research have

Eternal Truth

**Advancement in morality must
precede conscious advancement
into the spiritual world.**

revealed mysterious functions of the brain that are tantamount to the elixir of life existing within our own midbrain. Also revealed in this seal is how the etherization of the blood is a process of transformation and transubstantiation of the mineral element of sense perception that the gods need for nourishment.

For the very first time in print, the path to this process is described. Therefore, protect it from those who would little understand or misuse this information.

Because of the powerfully transformative nature of this material, a commitment to visualize, invoke, and embody the higher qualities of Sophia is a prerequisite of the Inner Mysteries. Concentration. Contemplation. Meditation. One must use these to develop the soul equilibrium needed to thoroughly visualize a divine entity. This type of visualization is full of movement and meaning. As a living Imagination, it dances beyond the boundaries of sense-bound thinking.

Once this visualization of the divine is attained, sometimes after years of practice and decades of moral efforts, the divine quality can take root in the ground of meditation that enhances the ability to “see” qualities or archetypes that seem invisible.

Though we cannot stop the curious reader from glancing over the contents of any volume of *The Gospel of Sophia*, we must warn the reader that you will not go unchanged if you read it.

The Secret Teachings

The secret teachings of the *Seventh Seal* is a personal uncovering of the soul that awakens consciousness to the secret that we are the same as the divine, in whatever form we imagine Her. It is a completion stage of self-initiation that requires alignment with Sophia as the collective consciousness of humanity. As our guide through this process, Sophia is there with us on both sides of the threshold. On this Earthly side, She helps prepare us to take the step across. On the spiritual side, She receives us as a mother would welcome a long-lost child, with love and comfort. These teachings complete *The Gospel of Sophia* trilogy and its third volume, *Sophia Christos Initiation*.

Even the casual reader of *The Biographies of the Divine Feminine Trinity* finds her worldview expanding and taking deeper root in her soul. *Studying* and *contemplating* Volume 1 will actually bring the reader to the threshold of the spiritual world, where she finds her self poised to knock on the door of the divine. This can be both exciting and chilling, for one wonders: who will answer?

Self-knowledge. It is not always pleasant and can take on many uncomfortable forms during this transition. That's why a stable spiritual practice is a prerequisite for integrating the content of the *Sixth* and *Seventh Seals*.

Now is the time to decide. If reading this opening chapter doesn't resonate with you, especially if you find it frivolous and superstitious, then **HALT AND GO NO FURTHER.**

If you are comfortable thus far, proceed.

The Inner Mysteries require renunciation from the lower desires that bind us to personal pleasure and immediate gratification of the lower energy chakras of the body, also called the Seven Deadly Sins. Some degree of virtuous embodiment must take place in the soul before attempting to cross the threshold into the spiritual world; otherwise, unresolved desires can take on hideous forms. The initiate must firmly believe she is made in the image of the divine: beautiful and loved by the spiritual world. Otherwise, her moral capacity becomes her limitation and downfall.

So, here is the test.

The Inner Mysteries require a solemn vow.

It is a vow to yourself that only you and Sophia will know.

This vow is taken to protect you along the path to the spirit.

It is different for each person, but the preliminaries are generally similar.

Study Volume 1 and reflect if there is a place in the descriptions of Sophia that you cannot understand or does not resonate with your soul. This indication is most important, for it reveals whether a blind spot exists in both your world-view and self-view.

In general, if you cannot understand an aspect of the divine, then how can you find that aspect in yourself? This is a potential shortcoming that will surface again as you climb the Holy Mountain to the Throne of the Mother.

Sophia is the universe. We are a microcosm of the universe. Therefore, we are Sophia and She is us. The limitations we find in Sophia are typically the ones we find in our selves.

The aspirant entering the Inner Mysteries must vow to be true to herself.

She must ask if she can find Sophia the Creatrix in herself.

Can she find in herself Sophia as Mother of All, Wisdom, Nature, and the Beloved? Can the aspirant know in herself that she is earthly and celestial beauty?

Can she evolve into the Most Holy Trinosophia?

These are the vows of self-knowledge that should arise in her soul if she is to have the courage and endurance to face the trials and challenges ahead. These vows might be long and complicated for one, yet simple and short for another. They are, as Sophia knows, deeply individual.

The question is, are you ready to *Know Her* and, by doing so, know yourself?

“Know thyself and you will know the gods and the world” read the inscription above the doorway to the mystery schools.

Knowledge of the self can reveal good or evil, depending on the perception of the seer. As we cross the threshold between the physical and spiritual, our shortcomings of thought, feeling, and will become evident. This can manifest as doubt, hatred, and fear. These lower desires take on extreme forms as they appear to consciousness. Often, they scare, humiliate, and shame. Many people are not prepared to meet these “doubles,” nor do they want such apparitions chasing them.

Each night that we sleep, we face these forces of self-knowledge as disturbing images and unsettled dreams. In the morning, when we awaken, we can learn from these images and dreams, yet we seldom do. Often, they are confusing or forgotten quickly upon awakening.

We can learn to use our nights as a spiritual tool to help our process of ascension back to the divine. The road to self-knowledge has many tools, as you will discover. The *Sixth and Seventh Seals* present a gradual path to ascension that utilizes many tools of wisdom that Sophia has given to us, including our nightly dreams.

The four stages of Buddhist practice

The initiation process shares many similarities with Buddhist practice. In Buddhism, the embodying of divine qualities is called *tantrayana*. To explain further:

- **Sutrayana** develops the spirit through daily meditation and visualization of the divine.
- **Mantrayana** involves chanting sacred verses.
- **Vajrayana** uses spiritual tools.
- **Tantrayana** is embodying the divine in your own being.

Sutrayana and mantrayana are outer teachings (*First* through *Fifth Seals*). Vajrayana (*Sixth Seal*) and tantrayana (*Seventh Seal*) are inner and secret teachings that include vows and commitments with the practices.

This four-step process of spiritual development from Tibetan Buddhism is a very helpful scheme to understand our work with the Being of Wisdom.

The outer stages comprise what is called the “generation” of the practice. The aspirant generates a strong visualization of the deity and chants sacred verses in praise of Her. Further fire is generated when one uses spiritual tools to banish vices and raise the powers of the good elementals. This generates a better visualization and experience of the spiritual being upon which one is focused.

Every aspect of the spiritual being is again and again pictured and praised in song until the qualities and nature of the being come to reside in the heart. Then, the aspirant can take the merit accumulated from the generation stage and use it ritually to embody the deity in all aspects during the completion stage.

The completion stage involves many vows and obligations. As such, it cannot be taken lightly. Monks believe that they might have to wait a few incarnations to reach the completion stage of their daily practice. Imagine waiting lifetimes to finish the practice that puts you in direct contact with the divine.

So, in relating to our work here, the *generation* stage of visualizing and invoking Sophia is found in *The Biographies of the Divine Feminine Trinity*.

The *completion* stages of the Mystery of the Incarnation of Wisdom are found in the *Sixth* and *Seventh Seals—A Modern Path of Initiation* and *Sophia Christos Initiation*.

Before the reader enters the *Seventh Seal*, warnings are given about the nature of self-initiation that are similar to the tantric vows of secrecy found in Tibetan Buddhist and other esoteric practices.

These warnings are profound as the content of these books is very real and can take you into realms beyond time and space.

Now that there are no more authentic mystery schools, these secrets may be shared, but not without prudent warnings. Some tantric practices promise enlightenment in this or the next incarnation. No other practices promise such a quick ascent through measured development. Even the golden moment of illumination that suddenly strikes some people and causes instantaneous embodiment of wisdom needs the gradual, measured path of moral development through the perfection of the virtues to explain the experience of transcendence.

Both our work here and Buddhism honor wisdom, love, and compassion as the greatest qualities of the divine to embody. Tantric practice involves a detailed methodology to embody the many different Hindu and Buddhist deities. We see this same practice of emulating and embodying deities and Buddhas in the Christian idea of emulating saints. Christians try to embody Christ as their higher spirit and study His life, words, and ideas as a model to imitate.

The highest yoga tantric secret teachings are now available in books that reveal every detail of what was, until the last few years, a carefully guarded mystery school of initiation. Before, only the highest-level teachers were able to access the Vajrayogini tantric teachings. Now, many people have experienced them. There are many good books, easily available, describing every detail.

One might ask the question: Why are they available now? The same question is good for Masonic, Rosicrucian, and alchemical secrets.

Everywhere you look on the Internet there are “Ancient Mystery Schools” that promise to reveal secrets and mysteries going back to Atlantis and beyond. These are now sought after as a tradition revived. In past times, mystery school initiation was considered the best gift a father could give a son—an honor to be acknowledged with pride. As secrets are revealed, many new schools arise. Although the secrets have been “revealed” in print, symbol, and art, the meaning of the secrets still remains a mystery that needs a “new-age” priest or priestess to interpret them for the modern aspirant.

Mystery schools are still a mystery for one of two reasons.

- First, true initiates took a vow of death that was indeed carried out. That is why we know little to nothing about some mystery

schools. The information perished with the participants. Few, if any, scholars believe that they understand completely what went on in the mystery schools of Eleusis, Dodonna, Delphi, Samothrace, Cybele, Ops, Artemis, Demeter, and many others. There were only a few “open” mystery schools throughout history. The most ancient were generally connected to the Great Mother Cults.

- The second reason is that we cannot easily decipher the ancient symbols.

We cannot fully understand the significance of what was taught or the aspirant’s transmutation experience. The mystery schools were seldom, if ever, betrayed. To this day, the full power of the wisdom that was disseminated is itself a mystery.

The *Seventh Seal* completes the path of self-initiation, taking the initiate through the seven stages of initiation and twelve teachings that comprise a language of the spirit. This language has been referred to as the “lost word.” It is the “language of the birds,” the “stars of the world tree,” the “pala of wisdom,” the “original language of nature” and the language of the World Pentecost.

This language resounds all around us. Yet, only an initiate can translate it in the present moment. When the language is learned, the *aspirant* becomes the *initiate*.

This language of the spirit is taught by the spirit through symbols that open organs of spiritual or supersensible perception. Eventually, once one has wings to fly (sutra and mantra) and an instrument to play (vajra), the sacred “word” or *language of the spirit* (tantra) is given so she can sing together with the harmony of the spheres the creative principles of Wisdom incarnate.

The *language of the spirit* sounds forth the harmony of the Virtuous Pillars of the Temple of Wisdom and the symphony of the earthly and celestial realms of space that form the vessel for human consciousness.

This is a language that we once knew but have forgotten. If we could see and hear with new eyes and ears, we would find it manifest in everything around us.

This language is the gift of self-initiation, when the world speaks back to us our own hidden nature and the divine becomes visible in both. Then, a new dialogue is begun with the beings of the spiritual world.

The *Our Mother Veneration* in the *Seventh Seal* helps us remember that long-lost language. It leads the aspirant on a path that constitutes an open mystery school. Here is the cosmology and guide for self-initiation into the mysteries of the Divine Feminine Trinity. Enjoy the journey, and take care as you step forward.

Know Her.

Know Thyself.

Be Pure.

Questions for Discussion

Use these questions to spark further thought, reflection, or discussion about the prior section that you have just read. These can be used by yourself or with others in a discussion group.

1. If you have read *Volume 1* of the *The Gospel of Sophia*, at what level did you experience the book? For example, were you a casual reader, or did you deeply study and contemplate the material?
2. Have you experienced Sophia in your life? How?
3. Did you find Sophia more present in your life after reading Volume 1? If so, how?
4. Where are you on the path to knowing Sophia: aspirant, initiate, or adept/master?
5. What is your view of the Divine Feminine Trinity? Are you struggling with the notion of a feminine trinity? Can you perceive the multi-dimensional aspects of the trinity?
6. In reading Volume 1, is there a place in the descriptions of Sophia that you did not understand or a quality that did not fully resonate with you?
7. Do you see yourself as the embodiment of both earthly and celestial beauty? If not, what is preventing you from having this vision of yourself?

The Apocalypse of Sophia

“We may pass from sentence to sentence and we shall see that the Bible everywhere contains a message to Initiates from Initiates; awakened souls speak to awakened souls.

Spiritual investigation does not in any way alienate us from the Bible.”

Rudolf Steiner, *The Bible and Wisdom*

An apocalypse is an incredible, earthshaking experience. In the strict sense of the word, it means an “uncovering, a lifting of a veil and a disclosure of sacred knowledge.” If a personal apocalypse has ever occurred in your life, you would never forget it. It would have affected and informed the way you view the entire world and existence itself.

Years ago in Hawaii, the author encountered the Triple Goddess as Pelee in the fiery, volcanic underworld of molten magma. This story is told in detail in *The Gospel of Sophia, Volume 1*. The unforgettable experience forever remains the author’s own apocalypse of Sophia that has delivered a lifetime of inspiration.

Prophets that have direct communion with the divine at some point in their lives often offer revelations about the future that result from that apocalyptic meeting. Likewise, in the author’s case, the information about the Divine Feminine Trinity conveyed in those few short moments of interactive communion could fill volumes. That is the nature of true Inspiration.

It continues to “unpack” the idea communicated through symbols, images, and words until the full message unfolds—sometimes after many years or even a mortal lifetime.

A single look from one of the three Goddesses carried profound wisdom that was ineffable. Words fail to describe this kind of divine interaction. Attempting to explain the “connectedness” of these three goddesses—and the way they work together, yet independently—is much like the enigmatic way Ezekiel, the Old Testament prophet, described the wheels of fire and the wings of the four living creatures that move as one. There are paradoxes galore that cannot be imagined or felt but must be put into action.

For the author, seeing Pelee as the Divine Feminine in just one of Her forms of manifestation provided the spiritual drive to last a lifetime. Yet, the nature of this encounter is difficult to communicate.

Once you have direct confirmation that there are spiritual beings, you want to share that information with others you love. You feel compelled to tell others: “There are spiritual worlds interpenetrating ours that are filled with hierarchical and elemental beings with whom we can communicate!” This kind of assurance derived from experience trumps blind faith in an invisible, divine world.

Direct dialogue with the divine is never forgotten. Simple as that. It is the greatest of treasures. The memory of the event cannot be taken from the person who experiences it. Beyond faith, it provides the knowledge that becomes an unshakable foundation. No other person, then, can subtract from the believer the importance of that experience. Your spiritual courage is fortified; your resolve to do the work of the spirit is fueled by an unquenchable fire to spread the message of the revelation as far and wide as possible.

Most revelations or apocalypses entail the seer being told to write down what they have witnessed and share it with others. A scroll or book with seals is shown or given to the seer, or as John must do, eat the book that is ‘sweet in his mouth and bitter in his belly.’ In the author’s case, the revelation of the Triple Goddess as Pelee involved being given a long list of “commissions.” For years, the content of the apocalypse kept unfolding. Poetry and poesy poured out in praise of Sophia, the Triple Goddess. The revelation kept unfolding, showing the author where to find Sophia’s golden footprints in sacred literature, poetry, art, architecture, and all human expressions about the divine.

As the author has shared with others throughout the years in preparation of writing *The Gospel of Sophia*:

Everywhere I looked, I was reminded of the details of what I had witnessed and what was communicated to me during that apocalyptic revelation. Not only was the nature of the Divine Feminine Trinity revealed, but also those similar parts of my own soul and spirit.

The more I came to know Her, the more I came to know myself. They were, in fact, one and the same. Sophia became so familiar that I could not tell where She ended and I began. Researching Her footprints revealed my own path. My footsteps followed Hers and I discovered those parts of my soul that lead to the spirit.

After the apocalypse, what were familiar sacred documents now revealed Sophia through and through. She shone from the pages. It became evident that Her nature encompasses all of the characteristics of the divine, from creation to the end of time. As the author confided with spiritual friends:

I couldn't imagine how I could have been so blind as to not see Her before. Sophia became a personal friend. A mother. A guide. I no longer had to enter an underground cave to witness Her. She was both in me and all around me.

All of the schools of thought and secret spiritual organizations I had ever been initiated into started to make sense. The more I read, the more I found Her description. Sophia became accessible in my waking life and in my dreams. Mysterious, mystic visions started to emerge, cloaked in symbols and promptings that led me further up the Holy Mountain of the Great Mother where I built a spiritual dwelling for my higher self.

Sophia began to speak through other people to me, and I could feel Her working through their spirit. She was everywhere. All people. All things. Her nature spoke from each of them.

After a while, the entire world became a book of knowledge that I was rewriting with a wisdom bursting forth from every aspect of life. There was nowhere I looked that I didn't see Sophia, and, therefore, me. Myself.

This union with the whole is terrifying if the seer does not have unshakable confidence in the spiritual world. That is why to see Sophia as an active divine presence in the physical world requires a certain type of initiation into the supersensible. Sometimes this initiation is spontaneous, like my experience of Pelee as the Triple Goddess and, years later, of the Etheric Christ.

Often, initiations into the mystery religions and rites entail going into the underworld, whether it be Hades, caves, pyramids, or any other such womb-like condition. Going into the dark, into the unknown, into the mystery is a primal calling that is naturally accompanied by any fear that might exist in the aspirant's soul.

Meeting the guardian of the threshold, who stands at the doorway between the physical world and the spiritual world is not easy. The great mystery of darkness, dreamless sleep, and trance cause trepidation and

simulate the fear that even a hero or heroine might feel while entering the underworld. This is the same world as sleep and death. Sleep is but a death. Unfortunately, modern people do not generally choose to face their fears and lower desires as they go to sleep each night, into that death-like experience.

Subsequently, the modern materialist has few dreams and little or no self-reflection arising

from sleep. To many, sleep is not the universal panacea that it should be. In fact, it may seem like an enemy to the insomniac or fitful sleeper. Is not the worst human torture deprivation of sleep? Without sleep, our soul is disturbed because the nourishment from the spiritual world cannot reach us in the waking state. Only deep sleep can awaken us to the cosmic rhythms of the universe.

Our heartbeat and breath align perfectly with cosmic rhythms when we are sleeping. Sleep, death, and spiritual practices of meditation and prayer can carry us across the threshold between the physical and spiritual worlds. Having a revelation or apocalypse is much like the prophet's night visions, dreams, and day visions.

Once a prophet has gone through initiation, having been raised up or ascended to the throne in heaven, he or she can then employ a variety of ways to contact the spirit and receive direct communication from living beings in the hierarchical ranks above humans. One might call this "commu-

Eternal Truth

Sleep, death, and spiritual practices of meditation and prayer can carry us across the threshold between the physical and spiritual worlds.

nicating with one's guardian angel." Such discourse often leads to higher ranks of beings participating in the "uncovering" of the soul.

Spiritual beings have been interpreted in thousands of ways. Each of us can experience them in one of many forms. Angels. The son of man dressed in brilliant white linen. The Archangel Gabriel or Michael. A burning bush. A fiery chariot. A fiery Goddess of Wisdom who takes flight. Even an alien or unidentified flying object. Any of these may be the form that could be used to describe this phenomenon. In fact, an apocalypse is often envisioned as a "whirlwind" that accompanies a spiritual transfiguration or translation into a divine realm.

One's worldview will affect his understanding of the experience with the divine. We see through our lens of perception; the limits of the seer are the limits of what is seen. For example, a materialist might interpret an angel as an alien probing him with medical tools or implanting tracking or communication devices. In this case, the secret teachings, or spiritual science, are imagined as technology from more advanced beings.

In this way, much of the content is correct in these translations, but the coloring of the encounter is based upon the mental concepts the person generally recognizes. When something is seen that is beyond the person's understanding, a lifetime can be spent trying to figure out or interpret what was encountered.

A true encounter with the divine will continue to speak for years to come, and the initial images may evolve and transform along with one's consciousness.

Volume 1 intends to present many perspectives concerning initiation, revelation, and apocalypse, in particular their relationship to the personal path of spiritual development called *self-initiation*. In this age of Satya Yuga, the Age of Light, all secret mysteries have become open. There is no longer a need to join an "ancient mystery school" or to keep spiritual secrets hidden. Just as the name implies, these "ancient" mysteries were not created for our time. We can learn a great deal from the ancients. Their well-trod paths to wisdom can still guide our way, once a modern interpretation is understood.

In this way, the path is valid, yet the perspective is new. Modern spiritual scientists have most of the ancient wisdom traditions easily available to them. Western esotericists have had the benefit of some of the highest teachers of every spiritual tradition coming to America to establish centers

of study. These ancient lineages have continued for centuries. Unfortunately, they may not be the best path for a Westerner, one who should create his or her own individual spiritual path: a religion of one.

When setting out to study, there is so much material available that one can easily become overwhelmed with a spiritual smorgasbord. Trying to filter it all to find a path that resonates for the aspirant can be exhausting and equally distracting. It is easy to give up, to seek a spiritual guru, priest, or self-proclaimed teacher to do the work for you. Many want the quick path with no delays and little effort expended for the highest return

of their spiritual investment. Instead, we should be looking for the current revelation of the highest spiritual beings that we can envision. When this is found, a similar revelation should be manifesting in other places around the globe.

The current spiritual revelation is happening to numerous people at once as a form of spiritual economy. As seers rise

up to the perfected etheric realms, they encounter the same beings and teachings even if they describe them from their own personal point of view. The themes, content, and direction of the spirit will be similar.

People all over the world are experiencing inspiration. That is why currently there are so many books and websites on revelation, apocalypse, and the being of Sophia. You always know if a message is truly spiritual because it dispels fear, doubt, and hatred and inspires hope, love, and faith. We each can discern the nature of these new revelations and test them against the eternal truth in our heart.

Often, the words “revelation” and “apocalypse” arouse fear, doubt, and even hatred. The fear of the future is the greatest fear in existence. Only an unshakable faith that is developed through direct experience of the spirit can overcome fear and doubt.

At the turn of the millennium, humanity as a whole began to experience a world-shattering vision of the threshold of death overcoming consciousness. Many humans found themselves facing a personal crossing of the threshold in waking consciousness. The evil specters that guard the thresh-

Eternal Truth

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it dispels fear, doubt, and hatred
and inspires hope, love,
and faith.

old, like the three-headed Cerberus, rose up all around in world conditions that resembled the visions and tribulations of the Apocalypse of St. John. The terrifying beasts and dragon who wish to consume the newborn child seem to be real and present.

Everywhere people were proclaiming the “end times” and the fulfillment of the prophecies of John, Daniel, and other prophets. Exact descriptions from *Revelations* could be overlaid on current world events. People looked desperately for solutions and ways to deal with the end-time prophecies and their effects on the individual. Books and movies predicted that the true believers would experience “rapture” and be swept up to meet Christ coming on a cloud.

Millennialists gave away their possessions and prepared to be taken to paradise. Some groups even created a materialistic form of this idea and expected to be taken up by an alien “mother ship.” When these events did not happen at the predicted time, some followers committed suicide, believing that they misunderstood the apocalyptic message and that they simply cannot take their bodies with them—so they had to kill the physical body and leave it behind.

Little did these people know that every time they went to sleep, they were being taken up into the mothership, the *mother ship* of Sophia. Sophia dispels fear by giving proof of Her spiritual existence to us. This is tantamount to assuring that we have eternal life and that we perpetually reincarnate in human forms until we perfect our lower self into our higher self. This assurance removes fear, doubt, and hatred. The nightly crossing of the threshold does not have to be a horrifying experience of meeting our unresolved lower self, but a loving meeting with our higher self and all the beings who wish to help and teach us.

The seer should work on perfecting the Seven Heavenly Virtues so that when she comes to the threshold, lower desires have been purified and the spiritual nature of the seer can cross over consciously and participate in the wise activities of the spiritual hierarchy.

Before seeking a revelation or apocalypse, the aspirant should participate in the initiation process which entails stages of renunciation and purification that are preliminary to the revelation of mystery wisdom. In the past, only priest-kings, pharaohs, and spiritual leaders received initiation or spiritual science. They needed it to lead their people and know what future was in store. Later, priests themselves became the sole initiates and were the ones who crowned the king. Eventually, the power from these

mystery religions became so exclusive that the meanings of the hieroglyphs and symbols were forgotten.

Mystery rites and mystery schools then tried to maintain the direct spiritual contact with the divine world, but still on an exclusive basis. The secret science of knowledge and spiritual wisdom was hidden in dark chambers and caves. Only through great secrecy and initiation would an aspirant come to a momentary experience of the divine. These mystery schools taught different content than the public religions of Greece, Egypt, and the Near East. They showed a way to reconnect with the Great God-

dess whose nature had become subsumed by male-dominated public religions.

Before long, the mystery schools became the hiding place of the subsumed Goddess. The feminine divine has a long tradition of direct, ecstatic experience of the divine. Many mystery

schools taught and held this truth privately. As the creative force of life, the Goddess and Her Wisdom were tended with great care in the ancient world to preserve the greatest secrets. Initiation and revelation then became connected and integrated in the mystery schools.

The aspirant had to undergo years of preparation in the Outer Mysteries and prove himself morally fit to proceed to the Inner Mysteries. Then, when the full Inner Mysteries had been experienced, the abiding effect of illumination would last a lifetime. This is similar to what *The Gospel of Sophia* attempts to convey—a modern path of self-initiation which can lead to personal revelation and apocalypse in time, notwithstanding the ever-present possibility of instantaneous illumination through grace.

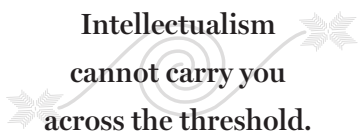
The spirit works in mysterious ways. That is why the mystery schools were wrapped in high secrecy and cloaked in symbols and parables. Awakening to your higher self is awakening to the mystery of your higher spirit, which is already perfect and whole. Intellectualism cannot carry you across the threshold. Only the sense of wonder, awe, and reverence for the true spiritual mysteries can prepare the aspirant for the glory and majesty that already resides in her own heart. An apocalypse is none other than an uncovering of the magnificent spirit that, for this author, is the image of the Triple Goddess, the Most Holy Sophia.

Eternal Truth

Intellectualism

cannot carry you

across the threshold.



Questions for Discussion

1. Have you ever experienced an “apocalypse”—an uncovering or disclosure of sacred knowledge? If so, how did this affect you? What form did the divine take during that encounter?
2. Have you ever experienced a direct connection with the divine or Sophia?
3. If you have had an “apocalypse,” what messages were you given? If so, how have you communicated them?
4. If you have never experienced the certitude of an apocalypse, in what other ways have you found inspiration? How do you sustain faith without the measure of certitude?
5. Do you consider yourself actively “inspired” in this life?
6. How can one use sleep as a threshold of crossing to the spiritual realm?
7. Are you able to let go of intellectualism to experience spiritual transcendence?
8. Have you been able to dispel all fear in your life and embrace hope, love, and light?

The Mysteries of Revelation and Apocalypse

*“And he said, unto you it is given to know the mysteries of the kingdom of God:
but to others in parables; that seeing they might not see, and hearing they might
not understand. For nothing is secret, that shall not be made manifest; neither
anything hid, that shall not be known and come abroad.”*

Gospel of Luke, 8:17

Since the first revelations of the prophet Ezekiel, authors have been interpreting the symbols and meaning of the prophecies and predictions that typically accompany an apocalypse, or “uncovering” of the soul. These are powerful moments in which the divine imparts mystery wisdom to the seer via a secret message in a vision or a dream.

In the *Old Testament*, God often instructs the prophet to write down a message and deliver it to the current king or ruler. The message may hold great value for a leader, for it reveals his personal fate and that of his entire kingdom.

A prophet, therefore, was highly valued, having been singled out from other counselors, astrologers, magicians, and seers for having a precious

direct connection to the divine. The authentication of the prophet was accomplished in a few ways, often established by a *revelation* wherein he underwent experiences that demonstrated his role as a divine tool or messenger.

Daniel

In the *Book of Daniel* in the *Old Testament*, Daniel is a captive in Babylon, but a well-known child of Israel with “no blemish, but well-favored and skillful in all wisdom, learning, cunning, knowledge, science, and had understanding of all visions and dreams.” As for his three companions—Hananiah, Mishael and Azariah—God gave them “knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” Taken all together, the king found the four of them to be ten times wiser than all the magicians, soothsayers, and astrologers in his realm.

Daniel had night visions that revealed the meaning of dreams. Choosing not to eat meat or drink the king’s wine, he lived a vegetarian lifestyle and often fasted and prayed to receive visions of the future. In this way, Daniel was able to enter into the inner life of the king, to see the ruler’s dreams, and to pray for interpretation. The dreams and visions he experienced are portrayed in symbols and characters that, interestingly, later appear also in the story of another prophet in the *Revelation of St. John*. Here is what Daniel sees:

- A lion with eagle’s wings made to stand erect and take on a human heart.
- A bear and a leopard described, the latter with four wings and four heads.
- Another beast arises that is the total of the others combined into one, with ten horns.
- A new horn grows that absorbs three of the ten and develops eyes and a mouth to speak.
- At this point, the “thrones” are thrown down and the Ancient of Days appears in a white garment, his hair like wool, upon a fiery throne with burning wheels.

- A fiery stream issues forth from the Ancient of Days as tens of thousands minister unto him.
- The horn speaks.
- The beast is slain and burnt.
- The other beasts are defeated.

Daniel describes another night vision wherein he encounters the Son of Man arriving on the clouds of heaven to sit upon the throne of the Ancient of Days. Here, the Son of Man is given an everlasting dominion. This vision perplexed Daniel until he was able to interpret it, for it concerned the future of the kingdom and its leadership. The vision showed that the *Ten* will be ruled by the *Three* and then the *One* will have dominion. When that happens, the faithful will enjoy a time of peace throughout the kingdom. These are, in essence, mystery numbers describing the evolution of the soul and spirit.

At the end of the interpretation, Daniel says, “As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.”

In other words, he did not fully understand the night vision that predicted the future to the end of time. Therefore, in the first few images of Daniel’s book of prophecies, we have a testament to his character and the authentication of his ability to visit the spiritual worlds and return with truth unlimited by time and space. He is claiming his authenticity as God’s messenger, one who can bridge the divide between the spiritual world and the physical world.

In the long run, Daniel himself simply tells us that the images, symbols, and words are given to him by the divine. In this way, he describes the elements of *self-initiation*. He can take a question to the throne in heaven and return with spiritual wisdom and insight into the past, the present, and the future. He can use dreams, night visions, day-time visions, and other means to seek direct interaction with the forces that rule the world and providence.

Daniel and his companions are first proven as authentic communicators of the divine through a test of eating meat and drinking wine. They reject this practice, demonstrating instead to the king that their vegetarian diet is superior.

When they refuse to worship the king's new golden idol, they are thrown into fire, but do not burn. Then, Daniel is put in the lion's den, but the lions do not harm him.

All of these are trials of initiation, miracles from the divine that support Daniel's claim of having direct communication with God. Their authenticity demonstrated, Daniel and his companions become highly respected leaders of the kingdom.

Meeting angels by the river

It is at the river's edge where Daniel has encounters with the archangels Michael and Gabriel. During these times, he falls face down on the ground in awe. Often the spiritual emissary rests his hand upon Daniel's shoulder and tells him to arise, stand, and receive the message of God. Once on his feet, Daniel describes the encounter as a vision of things to come. Afterwards, he faints or collapses in sickness from the experience, which he will then continue to ponder.

This behavior is an earmark of direct spiritual encounters. Preparation, confession of sins, supplication, renunciation, prayer, and fasting precede the experience, sometimes followed by illness, collapse, or bewilderment. In his case, Daniel was used by the spirit and paid the price for consciously crossing the threshold to do the work of the divine in the earthly realm.

Eventually, the Archangel Gabriel flies down to Daniel and touches and talks to him, helping him develop spiritual skills and understanding.

After a three-week fast, Daniel sees Michael appear by the river as a revelation, with a face of lightning, eyes like lamps of fire with brass appendages, and words like the voices of a multitude. An earthquake makes the others flee; all of Daniel's strength is gone.

The words of Michael make him sleep and fall down, but the archangel bids him to rise from his knees and stand, assuring that all of Daniel's prayers were heard and he has come to answer them. Still, Daniel is weak and pleads for help. The Son of Man appears, strengthening him with a promise to teach him the secrets of scripture. The Son of Man commits both himself and Michael as spiritual helpers for Daniel.

One interpretation of the story of Daniel and his three companions is that they represent the human ego, or I, and the three soul forces of thinking, feeling, and willing. Until these three forces are put into the fire of initiation, the truth of their wisdom and strength is untested and unknown. For example, Daniel must spend a night in the lion's den without harm to prove he has tamed his astral body of desires. Taken this way, he has tamed the wild lion in his desire body as part of the proof of his initiate status. His continuous use of fasting, focused prayer, and supplication to the divine is then rewarded by visions and dreams that reveal the meaning of the complicated symbols and parables in the king's dreams.

For the ancients, dreams provided instruction in morality but the key to understanding them was held only by initiates who had undergone the baptism of fire and water. Daniel is usually by the river's edge when he encounters Gabriel, Michael, or the Son of Man. The river represents the threshold to the spiritual world.

Daniel's story is the story of initiation and the results that follow—communion with spiritual beings who exist beyond the limitations of time and space. The symbols are striking, powerful, and real. No one but Daniel can interpret the king's dream.

All other magicians, astrologers, and soothsayers are rejected; Daniel is exalted as the highest authority in the land, and his companions are made powerful princes.

Daniel's suffering and sickness that sometimes accompany the fasting and after-effects of the spiritual encounter are well worth the wisdom he brings back from across the threshold. His critical passage as a prophet is in the very meaning of the symbols and how they are applied to the well-being of the kingdom.

When the prophet is right, he is revered. When wrong, he is killed. That is the nature of intuition—it is clearly a yes-or-no situation. Intuitions are always correct by nature, but the seer's *clarity* determines the accuracy of the interpretation. Daniel and his three companions are accurate and useful as prophets of the future. Their performance is true and consistent; eventually, they are given complete power over the kingdom.

Eternal Truth

Intuitions are always
correct by nature.



Daniel as metaphor for the path of initiation

If we view Daniel as a metaphor, we can glean great insight from reading the entire book as a path of initiation. Imagine for a moment that all characters in the *Book of Daniel* are aspects of his soul and spirit. The king he serves, then, becomes his own higher self. The trials are the steps he takes towards initiation into the mysteries. In other words, his spiritual self communes with beings who are timeless and unbound by the limits of space. Daniel is the king and his three companions are his soul forces.

As the first challenge, Daniel and his companions are selected as the best-looking and most skillful of the children of Israel. They are invited to the palace to share their wisdom and teach the king their language. When offered meat and wine, Daniel refuses and proves to the king that a diet of vegetables is better. Here is a sign of purification that is common in the first degree of initiation in mystery schools. The first stage is reverence for life, the foundation of life forces, which is the baptism of air or the astral body.

The second challenge or stage of initiation occurs when Daniel must intuit the king's dream, a dream that the king himself cannot remember. All others give up. Only Daniel can enter a night vision to see the dream, then interpret with help from a spiritual being. This trial challenges Daniel's ability to miraculously do the impossible and experience another person's dreams. It is a mystery reference to the "draught of forgetfulness" that makes us forget our divine home.

Daniel not only intuites the dream but explains that the king is the gold king and three others will come of silver, brass, and iron. These stages of metals symbolize the division of time in history: golden age, silver, bronze, and iron, all common ages in world cultures.

Daniel is showing that he can master the four bodies of the human constitution:

- Physical body
- Etheric life body
- Astral body
- Ego

These four bodies must be understood to comprehend the nature of time. Daniel says that the king is the golden aspect of the being in the dream who must take control of all four. This mastery of metals represents the baptism of the earth or physical body.

Understanding the kingdoms of nature is called “building a house in the spiritual world.” Once we know the different natures of the four bodies in our selves, we can develop a cosmology that explains the history and evolution of these bodies. This growing awareness of the nature of time past, present, and future increases as the initiate consciously crosses the threshold into the spiritual world. If the initiate can remain conscious, instead of dropping to the ground and hiding his face as Daniel repeatedly did, then he can stand up in the spiritual world and engage in dialogue with an archangel like Gabriel or Michael.

Daniel goes down to the river to encounter the divine. This river is also the subconscious of the initiate that will try to thwart the attempt. The third stage of initiation is the baptism by water or the etheric body.

Once Daniel lets the king know that the eternal present is safe and that the future states of the kingdom will come only with the “end times,” the king constructs a golden idol and demands that all worship it. Daniel’s companions will not agree to worship the idol. As a result, they are thrown into the fire—yet they do not burn. The three companions are the three soul forces of thinking, feeling, and willing who are always in the fire of alchemical transformation and by nature accustomed to the flames. The king wants the three soul forces to bow down to him, but they know that Daniel is the true ego they serve, not the king.

A fourth figure, who appears as a “Son of God,” also walks in the flames with the three companions. Daniel is the ego, or “Son of God,” often assumed to be an angel who walks among the three companions and also does not burn.

This Son of God is Daniel’s higher self who can work with the three companions even in the flames of desire. Amazed, the king raises the three

Eternal Truth

Understanding the kingdoms of nature is a preliminary teaching in preparation for initiation.

companions to the highest positions in the land. Thus, the ego acknowledges the power of the three soul forces and puts them to work for its own benefit. This is the baptism by fire or the ego.

Daniel is then asked to interpret the king's dream of a great world tree that shelters and feeds all who are around it, selflessly shedding its goodness and bounty. The king cannot understand the meaning until Daniel points out that the king is the tree. The king then has an epiphany. He leaves his palace to live peacefully in the wild with nature.

The king seemingly has a transcendental experience. Through Daniel's trials and victories, the king also goes through initiation, until he can perceive his own body as the world tree. This insight completes the king's

initiation. Subsequently, he renounces the world, living from then on in harmony with his higher self—the Tree of Life.

After this realization, the king awakens again and understands that he should return to his throne and rule wisely for the sake of heaven. This is truly the path of initiation walked by

Eternal Truth

The goal of spiritual
development is to commune
with our own angel.

Daniel and the king, the lower self and the higher self. This completes the fourth stage of initiation, also known as the birth of the I, or ego, the baptism of fire, or the World Pentecost.

In Chapter Seven, Daniel describes the archetypal crossing of the threshold as he meets four beasts that are his own “doubles” of the four bodies of physical, etheric, astral, and ego. He then has an encounter with a “Son of Man,” his higher self, who takes a seat next to the Ancient of Days, God, and they reign forever. Daniel's soul has thus become an immortal spirit who inherits his throne in heaven as his reward for successfully passing his initiation.

From this time forward, Daniel fulfills his duty as the prophet and teacher of wisdom in the court. He serves the reigning king and interprets the mystery wisdom as a spiritual scientist. As an initiate, he can connect to the powers of his higher self and see beyond time. He continues to give accurate prophecies for the rest of his life and serves as a wise, pious counselor to the king. This is the fifth stage of initiation or the birth of the Spirit Self, Imagination, or communion with angels.

We can envision ourselves on the path to self-development and self-initiation in the same way that Daniel and his companions serve two worlds: the inner world and outer world. The inner world is where we must go through initiation to face the beasts of our doubles, our lower desires. We try to ascend to the timeless vision of our higher self as the world tree, the Tree of Life.

Daniel serves the outer world through his service to the king. We are both of them—the king and Daniel. The king of the outer world must be paid his dues so that the king of the inner world can emerge without struggle against the material forces that are foreign to the spirit. If we wish to commune with angels, therefore, we must straddle two worlds.

In the end of his life, the angels simply fly down and speak with Daniel, without any visions, dreams, or trials—just direct communication.

When we commune with our own angel, that being will introduce us to the rest of our hierarchical family. This is the sixth stage of initiation or the birth of the Life Spirit, Inspiration, or communion with archangels.

Daniel, like John the Divine, was initiated into the mysteries of wisdom and told to write what he had experienced. In fact, they both use similar symbols and sequences of trials and challenges to show the path to the threshold and the beings encountered along the way. In these accounts, angels speak at both sides of the threshold and a dialogue is established that reveals the mysteries of time, space, and consciousness. The beasts in both stories, as well as some imagery, also are distinctly similar.

Daniel repeatedly wants to fall to the ground and sleep and not face the spirit. After numerous experiences, he gets better at standing up and speaking directly to the spiritual beings. Both Chapter Seven of the *Book of Daniel* and St. John the

Divine's *Book of Revelation* depict the process of initiation and an “uncovering of the soul” that reveal the mysteries of the etheric body found in the human being and the outer world. This is the life body that renews the physical body through the etheric formative forces of warmth, light, sound, and life. Somewhat eternal in its formative powers, the etheric body continually builds up life with an image of the future evolutionary state of the human being. It is a comprehensive view of what the human being has been, is, and will be.

Eternal Truth

The etheric body holds all
mysteries of time.



Comprehending the etheric body and its secrets is tantamount to understanding the full picture of the evolution of humanity from beginning to end, a vantage point that is beyond time and space. That is why Daniel and St. John are known as prophets of the future. Yet, often lost is the fact that the eternal present already contains the past, the present, and the future.

In one sense, the etheric body is timeless. Understanding it brings out the archetypal pictures that arise when one ascends consciously across the threshold into the spiritual world. There, one meets the guardian and the three beings, or “beasts.” Daniel accomplishes the seventh stage of initiation with a consciousness beyond time and space that is united with the archai, the Time Spirits, through Intuition. This is the seventh stage of initiation or the birth of the Spirit Human, the pure Christ ego.

The etheric body as revelation

An apocalypse is a spiritually conscious revealing of the etheric body as a body of cosmic wisdom that is unbound by time or space. The beings and images encountered in the etheric body are the same for each person, but comprehended by individual levels of development and cultural disposition. Christians will see angels. Buddhists will see yoginis and sky dancers. Each soul will interpret their experience through a personal lens of perception. However, if we look closely, we can see there are similarities among all—there is a common golden thread that runs through all true spiritual revelations and apocalypses.

Eternal Truth
Time stops at the threshold
to the spiritual world.

Each apocalypse is the “end of time,” because time stops at the threshold to the spiritual world. Each revelation of secret wisdom tells a timeless story of the nature of the human being throughout history and the course of spiritual development.

The ultimate reality of an apocalypse is that the seer views his or her own body in relationship to the spiritual world unrestricted by the ordinary limitations of time and space. This shift in consciousness causes the

seer to perceive the beasts (unresolved astral desires) that arise naturally. Once the baptisms of earth, water, fire, and air have prepared the candidate for initiation, crossing the threshold is experienced as “flying upward into heaven.” Often, this is accompanied by loud trumpets or horns and the sound of rushing water or a multitude of voices.

In this way, the elements of earth, water, air, and fire present the challenges, trials, or baptisms of initiation.

- First, Imagination shows the candidate the many “animal pictures” of the astral body of desires, followed by trumpets that warn the seer that the “music of the spheres” is about to blast away material attachment.
- Then, one hears the sound of rushing winds and water.
- Next appears the vision of the “seven candlesticks” or “fires about the throne” or altar. On the throne, the divine being is surrounded by “twenty-four elders” or fires.
- From the divine comes an “eternal book,” or gospel, which contains mystery wisdom.

The “seven candlesticks” are the human chakras glowing with the spiritual light of virtue, or the seven chambers of the heart or head. They represent the consciousness of the seven planetary spheres that interpenetrate the human body, creating time.

The twelve or twenty-four elders or “fires” represent a language of the spirit that is found through understanding the twelve directions of space.

The seven candlesticks are *time*, and the twenty-four elders are spiritual *space*.

These archetypal aspects are found in the human physical and etheric bodies. They are the sacred mysteries of the human constitution that are displayed during the initiate’s personal apocalypse. The symbols point toward the reality, but the mystery remains hidden until a spiritual being appears to explain the symbols’ true meanings.

This is initiation—self-initiation—aided by the ever-present spiritual world that is anxious to do the same for us as what they did for Daniel and John, or any prophet or seer.

In fact, many people may not realize that there are various ways to interact with the divine.

For example, St. Paul cites in *Acts* that he was praying in the temple and went into a “trance and saw the Lord speaking to him.” Or in *Corinthians*, he speaks of being “caught up to the third heaven.” He says: “Whether it was in the body or out of the body I do not know—God knows.” Another example is Enoch, of whom in *Hebrews* 11:5 it is said: “Enoch was taken away so that he did not see death.”

The idea of journeying to heaven by means of a trance, dream, vision, or directly being transported to another realm is similar to initiation into the mysteries of wisdom. There are five individuals in the Bible who are reported to have ascended to heaven:

- **Enoch** (Gen 5:24): “Enoch walked with God; then he was no more, because God took him away.”
- **Elijah** (2 Kgs 2:1-12): “And they were walking along and talking and suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.”
- **Jesus** (Acts 1:9): “He was taken up before their very eyes, and a cloud hid him from their sight.”
- **Paul** (2 Cor 12:2-4): “Caught up to the third heaven.”
- **John** (Rev 4:1): “And there before me was a door standing open to heaven ... then a voice said ‘come up here’ and I was in the spirit and before the throne of heaven.”

There are also four related accounts in which individuals behold the “throne,” or heavenly court, or “throne of the divine”:

- **Moses, Aaron, and the elders of Israel** (Exod 24:9-11): “They went up and saw God ... and they ate and drank.”
- **Micaiah** (1 Kgs 22:19-23): “I saw the Lord sitting on his throne with all the host of heaven standing around him.”
- **Isaiah** (Isa 6:1-13): “I saw the Lord seated on a throne, high and exalted ... above him were seraphs, each with six wings.”
- **Ezekiel** (Ezk 1, 10): “The heavens were opened and I saw visions of God.”

Finally, there is the scene in which an otherwise unidentified “Son of Man” comes before the throne of God in an apocalyptic vision of both Daniel (Dan 7:11-14) and John (Rev 4:1).

This journey to the spiritual realm takes many different forms in Judaism and the mystery religions of the Ancient Near East and Greece. It is closely related to the descent or journey to the underworld of the dead, the heavenly destiny of the immortal soul, the immortalizing of heroes and heroines in the starry sky, and the rites of the mysteries.

Daniel speaks of the righteous dead being resurrected and “shining like the stars forever and ever,” having obtained immortality (12:3). He reports that during the reign of the Archangel Michael there will be great distress, but those whose names are written in the book will be delivered.

“Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.”

Again, Daniel meets two more messengers of God at the river. This time, one messenger is on the physical side and one is on the spirit side. The messenger on the spirit side of the river tells Daniel that his words will not be understood until the “time of the end” and then only by the righteous.

In the *New Testament*, this ascent to heaven includes both the living and the dead as Christ calls them both into heaven for eternal life. *I Thessalonians* 4:16-18 indicates: “For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.”

This passage shows that meeting Christ, the Guardian of the Threshold, happens to both those who have died and those who ascend to heaven without physical death.

Even during meditation, when we leave the world of the senses behind to rise to more refined realms, we can consciously cross the threshold. The

Eternal Truth

Each time we cross the threshold
between the physical and
spiritual, we meet Christ.

prophets, seers, and sages have always been able to pass back and forth into the supersensible realms to commune with higher spiritual beings. This is the very experience that the writers of the *Bible* are describing through images and symbols from their own times.

The earliest example of the idea of ascent into heaven is in the *Book of Enoch*. Enoch relates how he was taken to heaven in a transformational experience. He is told that he will later ascend to heaven permanently and receive glory and immortal heavenly life. In another version of the *Book of Enoch*, he journeys through the seven heavens for sixty days and then returns to Earth. Later, he is transported into heaven.

Christians adopted and elaborated upon this understanding of “ascent” from such Jewish models. In the *New Testament*, for example, we have the firsthand account of Paul’s own experience of ascent to Paradise. This text provides evidence for the actual idea of “ascension to heaven” in Jewish-Christian circles during this period.

There are also examples of this type of ascent to heaven in non-Jewish/Christian materials. Perhaps the clearest is Cicero’s report of the “Dream of Scipio Africanus” in his *Republic*. The text was highly influential and functions as a kind of universal declaration of the gospel of immortality. Scipio travels to the heavenly world and returns with a revelation that all humans are immortal souls, trapped in mortal bodies, but potentially destined for heavenly life above.

The gnostic text *Poimandres* likewise fits this category of ascent. There is also the *Mithras Liturgy*, which provides the initiate who desires to ascend to heaven with an actual guide for making the journey amidst the many dangers and potential. It is likely that the rites of initiation into certain mystery religions, such as that of Isis, also involved experiences of ascent to heaven.

Ezekiel

Ezekiel’s description of his initiation is one of the most cited examples of a translation into heaven or ascension. This process has been described in similar ways throughout many different traditions. Ezekiel is “by the river,” the waters of the unconscious, and “the heavens were opened and he saw visions of God.”

The description from Chapter 1 and 2 of the book of *Ezekiel* is worth reading in its entirety:

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they had the face of a man, and the face of a lion, on the right side: and they had the face of an ox on the left side; they also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament

that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

And when I saw it, I fell upon my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.”

This description of Ezekiel’s ascension into heaven to the throne of God is one of the most complete versions from this time period. Many of the descriptions are echoed later in Daniel and St. John, the most notable of the apocalyptic writers. Notice that the characteristic signs of initiation accompany this description:

- Whirlwinds
- Fires
- Clouds
- The spiritual image of the human being
- The throne of God
- Rushing waters
- Winds
- Voices

- Angels
- A book of wisdom
- Spinning wheels

These signs of initiation are very real signposts on the path to the spiritual world. Many great seers have written down these fundamental elements as the authentication of their experience.

In Chapter 10 of *Ezekiel*, we have another version of ascension wherein he simply looks to the heavens and sees “cherubim in the likeness of a throne.” This time, his approach to heaven seems casual, less descriptive, but then again he has already recounted the full vision of ascension and now can simply “behold” heaven. Again, a messenger in “linen” tells him to reach in between the cherubim and take “coals of fire” to “scatter over the city.”

Now the spirit enters Ezekiel through his “sight” and enters his “house,” which is filled with clouds. The “glory of the Lord” now stands at the “threshold of the house” and the courtyard is filled with the “brightness of the Lord’s glory.”

When God speaks, the “sound of the cherubim’s wings was heard” and the cherubim now appear as wheels spinning. The glory of the Lord moves from the threshold to the cherubim as they lift up their wings, and fly to heaven.

Then, the Lord lifts Ezekiel and takes him “unto the east gate of the Lord’s house, which looks eastward: and behold at the door of the gate five and twenty men.”

Elijah

Elijah is another prophet who was translated into heaven and bears some of the marks of an initiation into the spiritual Mysteries. Elijah was succeeded by Elisha. The act of succession happened as Elijah was being translated into heaven. In, *2 King*: Chapter 2, there is a full description of this process:

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were

gone over, that Elijah said unto Elisha, ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, my father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, the spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

This process of investing Elisha with the power of Elijah is most significant. Elijah says, “If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.” This means that to see Elijah “translated into heaven,” Elisha had to be awake and initiated into the mysteries. For if Elisha did not see the “chariot of fire” when Elijah was taken up into the sky, he might not have received this “double portion of thy spirit” that he had requested from Elijah. Somehow, the ability to witness “ascension” was connected to Elisha’s readiness to assume the mantle of his teacher. He had to pass a trial of initiation in order to inherit the mantle of Elijah.

The nature of apocalypse and revelation as it has occurred in these great stories—scriptural and secular—are outlined so that the reader of *The Gospel of Sophia* will begin to see that mystery initiation language has been with humanity throughout time.

In the *Seventh Seal*, the modern initiate will see that what Ezekiel and others witnessed are the stages of spiritual development that accompany the soul on the path to the spirit, stages that he or she may come to experience on the path of modern initiation.

The path of spiritual initiation has always been available to an aspirant. But now the doors of the secret mystery schools are open to any and all. As Rudolf Steiner writes in his seminal initiation book originally published

in 1904, *Knowledge of the Higher Worlds: How is it Achieved?*: “In every human being, there slumber faculties by means of which he can acquire for himself a knowledge of higher worlds.”

Though these capabilities may be dormant for some readers, it is hoped that the complete works of *The Gospel of Sophia* will help you unlock the process of self-initiation to ascend to spiritual knowledge and access a new relationship with the divine. That is what the higher realms want of us, if we can only consciously cross the threshold of revelation.

Questions for Discussion

1. Have you ever been given a message from the divine in a vision or dream? Describe this experience. What was the message that you were given?
2. What form of divine communion do you experience: dreams, night visions, day-time visions, or other types of interaction?
3. What images, symbols, or words did you encounter during the experience? Did you immediately understand them?
4. Has a body of water, such as a river, stream, lake, or ocean, ever been a central element to an encounter with the divine?
5. How do you use intuition in your life? Do you tend to follow it?
6. Do you feel that you have understanding or mastery of the four bodies of human constitution: physical, etheric, astral, and ego? Which ones have you already mastered?
7. When you are in the etheric body, what types of beings and images do you encounter, from your own cultural perspective?
8. Are you able to easily cross the threshold? If so, what is this experience like for you?

The Revelation of St. John the Divine

*“I am the Alpha and the Omega,” says the Lord God, “who is,
and who was, and who is to come, the Almighty.”*

Revelations, 1:8

Let us now examine in detail one of the most famous self-initiations and ascensions into heaven: the *Book of Revelation*, the *Apocalypse of St. John*. This book has been analyzed from thousands of perspectives, and has yet to be exhausted. That is the nature of a living archetype. It is eternal and offers a limitless wealth of interpretations.

Even a quick online search for the words “revelation” or “apocalypse” reveals thousands of books on these two subjects alone. There are too many movies to count about this topic. In fact, most sci-fi movies have a post-apocalyptic premise. So, it is a “given” that the *Book of Revelation* is true and that an apocalypse is imminent.

John’s “book of secret wisdom” has become the fear and terror of our age. The vials of wrath from angels raining down punishments on mankind have penetrated deeply into the collective unconsciousness of most Westerners. There are people who await the rapture, when they will be “taken directly to heaven.” Others wait for the thousand years of peace that is predicted to reign upon the earth.

Most forget the beautiful parts of John's *Apocalypse*. In essence, he is telling his readers that he is an authentic prophet because of his ascension into heaven to the "throne of God." John does offer prophesies, but the beginning of the book is a testament to his belief in the "living Christ" who governs time—"who is, and who was, and who is to come, the Almighty"—and the fate of all people on Earth. Essentially, John is stating that he is an initiate who has been found righteous and can speak directly with God. This is a perfect example of self-initiation where virtue begets ascension. This is why his book is so relevant to our journey here. John is the one person in the *Bible* who has had the most experience with ascension, having witnessed both Jesus and Mary's ascensions into heaven. His own ascension, therefore, is quite complete and bears our attention and study.

John (Lazarus) was one that Jesus raised from the dead. He was then given the role of being a "son" to Mary under the cross. For the next dozen years, he lived alongside Mary until her assumption.*

While John was living with Mary, he learned from the wisdom that she embodied. Later, he was imprisoned on the island of Patmos, where he had his own revelation. He also personally witnessed Christ Jesus ascend into heaven and, later, Mary the same. He was well aware of the Jewish traditions of ascension concerning Enoch, Elijah, Ezekiel, and others. More than any other person in the *Bible*, John had more experience with the ascension experience, and so can teach us much.

What will soon come to pass

The *Book of Revelation* opens with John casually stating that God "gave to him" this revelation by sending an angel who revealed what is about to come to pass. John first shares the news with seven churches, of which he is shepherd. He tells them that Christ is "coming with the clouds, and every eye will see him." The prophecy, he says, will soon come to pass.

John's *Revelation* is not a prophecy of the modern age; it is solace and comfort to those who were oppressed in their time and might have to die for their faith. It also is not a prophecy for the "end times," although he

* Mary was in dormition for a short while before her assumption, but she did not die, technically. Her assumption is another ascension into heaven but with much more power and glory.

does describe the “end times” because any true revelation or secret wisdom teaching reveals the secrets of human evolution impressed into the active etheric formative forces, the living time-body of the Earth. John also addresses current problems for each of these churches.

One might ask why, after an angel has “spoken” to John, he then writes letters to wayward churches, letting them know that what they are doing is incorrect and needs to be rectified. Perhaps he is speaking in initiation language and is actually referring to his own seven chakras, indicating how they can become pure. For, immediately after that, he describes the experience of ascension into heaven.

What ascension is like

Here is how John describes his ascension. First, he hears behind a “loud voice like a trumpet” that tells him to “write a scroll” of what he will “see and hear.” When he turns around, he sees “seven golden lampstands” and a “son of man” amongst them.

The son of man appears just as described by the Old Testament prophets, with:

- Hair white as snow
- Eyes like blazing fire
- Bronze feet
- A voice like the sound of rushing waters

In his right hand are seven stars. Out of his mouth comes a double-edged sword. His face is described as being “like the sun shining in all its brilliance.”

John falls to the ground, but like other prophets, is raised up and asked to stand. Then, the timeless being of Christ—“I am the first and last”—tells him to write about the “mystery of the seven stars you saw in my right hand and the seven golden lampstands.” This Mystery Wisdom becomes the content of John’s book of secret knowledge, an apocalypse of the spirit.

The seven lampstands are the churches and the seven stars are the angels watching over them, according to the text. Taken another way, the seven lampstands can represent the seven chakras of the human being that can become perfected and angelic.

Working on the seven chakras with the seven virtues of the Temple of Wisdom is a prerequisite for ascension. Purification and renunciation are part of perfection. Once John communicates to the churches how they can

become “more perfect,” he sees before him a “door standing open to heaven.” A voice speaks, saying “Come up here.”

Eternal Truth

**A true uncovering of the soul
will illuminate the spirit.**

At once, he is “in the spirit” and before him is a “throne in heaven” with “someone sitting on it” encircled by a “rainbow.”

Around the central throne,

“twenty-four elders” sit upon their own thrones wearing crowns of gold and emitting “flashes of lightning and peals of thunder.” Seven lamps blaze in front of them as the “seven spirits of God.” Around the central throne are four living creatures covered with eyes in the front and back, taking on the forms of a lion, ox, eagle, and man, each with six wings.

We can clearly see the similarities between John’s description of the four living creatures and the chariot of fire of Elijah and Ezekiel. However, the distinction this time is that the chariot is a throne located in heaven, rather than upon the earth rising to heaven.

Next, John is given a scroll, or book with seven seals. An angel announces that no one except the “lamb” is worthy to open the book. John sees the lamb standing on the central throne who offers him the book. All of the elders, who are playing harps and holding golden bowls filled with the prayers of the saints, and the four living creatures bow down before the lamb. They all sing a new song: “Worthy is the Lamb, who was slain, to receive the power and wealth and wisdom and strength and honor and glory and praise.”

Imagine that John is the Lamb and that this represents an ascension to his higher self. The twenty-four elders speak the “language of the spirit” and the seven lamps are the perfected virtues. John is seeing what he himself is becoming through his personal path of initiation. Much more detail about these stages of initiation will be given later in the book, but suffice it to say, John is developing his esoteric anatomy and describing his new spiritual organs of perception that help him see, hear, and commune with spiritual beings.

John describes that when the angel opened the “seventh seal,” seven angels were given trumpets to sound. When the seventh sounded, there were:

... great voices in heaven, saying, 'the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

When the seven chakras, organs, or chambers of the human body are purified and activated, the Temple of God is opened and his covenant with humanity is seen again, accompanied by the signs of spiritual manifestation in lightning, thunder, and voices.

After this initiation and ascension into heaven, the "eternal gospel," the book of seven seals is given to John to spread abroad his witnessing of Christ's victory over death and his eternal reign in heaven. John then has another vision that is most interesting and often overlooked. He states that he saw:

... another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices and I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

This vision is actually the opposite direction of ascension because the angel comes down from heaven and has in his possession a little book that John must eat and then preach the content to many people. This book is the same as the "eternal gospel with seven seals." Its content is the nature of Christ's redemption of humanity, the good news of the higher self.

John is describing himself in this vision. He is the "mighty angel" who has the book but must now eat it and digest the message which must be spread abroad. John describes the nature of an initiate's purified body as "a rainbow was upon his head" and his face was "as it were the sun" and his feet were as pillars of fire crying in a "loud voice like a lion" (stage of initiation) with his "right foot upon the sea; and his left foot on the earth." Seven thunders "uttered their voices" and John knew to eat the book.

An initiate has a rainbow, or halo, around his head, and the virtue of the sun shining from his wise face. The reference to his feet as pillars of fire symbolizes virtue burning off impure desire. It is a sign that John

has walked over the burning ground that leads to the spirit. His spiritual body appears as a lion, an initiate of the sun, who “crying in a loud voice like a lion” with “one foot in the sea and one on land” can then deliver the message of the spirit (water) to the earth. John has one foot in the physical world and one foot in the spiritual world. It is because he can exist in both worlds that he is chosen to once again deliver the content of the book to those in need.

Then, there appeared to John a “great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent.”

This vision is one of the most quoted in history. Most anyone can associate with this archetypal image and then apply it to a variety of times and situations. It is an eternal archetype of the good achieving victory over evil. John is describing his own, and humanity’s, soul giving birth to the spirit. There is great resistance that wishes to devour the newly born spiritual self of the aspirant who is trying to gain access to heaven. The aspirant hopes for spiritual intervention, like the gift of “wings” that carry the woman to a safe place, or the guarantee that the child will be “caught up unto God, and to his throne.” We all know the dragon of evil desires to destroy us. This aspect of initiation has been experienced by many but resolved by few.

Later, John sees another angel in heaven who preaches the “everlasting gospel,” which is not exclusive to John, but available to any aspirant that reaches this stage of initiation. John is commissioned to preach the everlasting gospel to all people. This vision causes joy and happiness for “the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God.”

Who is this wife, one might ask? It is John, who has become a righteous saint who is invited to the heavenly wedding of his soul, the wife, to his higher self, the Lamb. The initiate is granted the “fine linen, clean and white” because he has tamed his astral body of desires and has perfected himself enough to be in the presence of the divine. The wedding is the

marriage of John's higher soul qualities to his higher spiritual nature. Only an initiate is invited to this heavenly marriage.

In Chapter 21, John depicts a beautiful picture of what happens to the perception of an initiate who has witnessed the heavenly marriage. All things change because of this mystery wisdom. The everlasting gospel that is in John's stomach has become his spiritual mission. Now, due to his perfection, he can see:

... a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Behold, I make all things new.'

We can see New Jerusalem descending to meet the ascending soul that has developed wings to rise up to meet it. We can rise up to the marriage when all things of earthly nature have passed away. After we have witnessed the divine, we need to live in "a new heaven and a new earth."

The tabernacle of God that was once in heaven is now "with men." God will dwell with us and make us his people. He will wipe away suffering. We will know that we are immortal and united with the divine. This is the condition of the initiate who is confident of his immortal spirit and has the divine working with him in this new heaven and new earth that follows full initiation into the mysteries.

John's Book of Revelation is a secret teaching that is still active today. The archetypes still inform the aspirant on the path, and the signposts and markers along the way are described from John's direct experience with the divine. He speaks to his

Eternal Truth

The thinker's own limits
become the limits of the words
and symbols used to evoke an
experience of wonder, awe, and
reverence that accompanies
revelation.

age, but because he is addressing the archetypal experience of initiation, he is speaking to everyone, in any age, on the path of initiation.

We will all go through similar experiences, seen through our own lens of perception. Daniel and John shared similar religious backgrounds and, therefore, used similar symbols. These same experiences would sound quite different if told, for example, from the perspective of an aboriginal, native, or bushman.

Numerous stories abound in the East about Vajrayogini taking a righteous initiate by the hand and flying with him into Tushita Heaven. Dozens of eyewitness accounts tell a similar story of a fiery Goddess of Wisdom rewarding a virtuous saint by taking his hand and flying in a whirlwind of

flames into the sky. Vajrayogini is called a “sky dancer” because she can fly into all of the heavens and worlds of creation.

Many shamanistic cultures describe this ascent into heaven as mounting a “wind-horse and riding into the sky of the thunderer” where they are given spiritual wisdom to take back to the earth as a gift from the divine.

Eternal Truth

The ability to transcend the physical and arrive in the spiritual world to communicate with the divine is universal.

Anyone who follows the path to the spirit will have similar experiences that will be translated into their particular cosmology, or worldview.

As we learn from John’s experience, there are common stages in the ascent to the spiritual world where we attain wisdom of our eternal self and the path of perfection.

- Often these entail a calling to join the spiritual world, usually through a loud voice or trumpet.
- Then, fire is encountered that must burn off the residue of the lower self. This is depicted in the image of the burning bush of Moses that later yields a “staff of wisdom and power.”
- The prophet is then called to God and must undergo purification and renunciation to be prepared to receive the higher self. This higher self is the messiah of our own religion of one.

We are the savior for which we have been waiting. The mysteries can inform us about the process, enabling us to accept this divine inheritance and teach us the path of ascension back to our original home.

Questions for Discussion

1. Do you see the consistency in the process of ascension as recounted by different prophets such as John? What are the different stages of ascension?
2. Why is working on the seven chakras with the seven virtues of the Temple of Wisdom a prerequisite for ascension?
3. Are you confident in your immortal spirit?
4. Have you experienced resistance when trying to gain access to heaven?
5. Have you already developed spiritual organs of perception that help you see, hear, and commune with spiritual beings?

Ancient Mystery School Initiation

*“Be you therefore wise as serpents, and harmless as doves, for there is
nothing covered, that shall not be revealed; nor hid, that shall not be known.”*

The Gospel of Matthew, 10:16

When discussing the process of self-initiation, it is enlightening to first explore the initiation practices throughout history of the ancient mystery schools. Behind many ancient religions, mythologies, philosophies, sciences, legends, or any wisdom intentionally kept secret from the uninitiated lies a mystery school, or university of the soul. Revered by all, these “schools” or “mysteries” were the source of spiritual life in the ancient world. Their existence reaches far back into remote antiquity, preserving the timeless Theosophia or divine wisdom of the ages while stimulating mankind’s spiritual intuitions and evolutionary progress on Earth.

At one of these universities of the soul, one could study the mysteries of man’s inner nature and the surrounding natural world. Here was taught a science of the spirit. By understanding mysteries, the student was able to perceive his own intimate relationship with the divine. Then, through continual self-discipline and devotion, he could strive to become “at one” with his inner god or goddess.

The priest-philosophers of the mystery schools carefully cultivated all that is good, noble, and grand in human nature, every divine faculty and

aspiration. Their code of ethics, based on altruism, has since become universal. In all cities of the ancient world, one could find a temple for public worship and offering. In every community, philosophers and mystics spent their lives deeply versed in nature's wisdom.

Joining with like mind and purpose, these individuals formed secret philosophic and religious schools. The most important were known simply as the mysteries. Many of the great minds of antiquity underwent initiation into these secret schools through strange and mysterious rites. After being admitted, the initiates were instructed in the secret wisdom which had been preserved for ages. We have historical record of one initiate, Plato, who was severely criticized because he publicly revealed many of the secret philosophic principles of the mysteries.

In the ancient world, nearly all secret societies were philosophic and religious. During the medieval centuries, they became less philosophic and took on a religious and political focus. Today, secret societies in the West are largely political or fraternal, although a few of them, such as Freemasonry, still preserve the ancient philosophic principles.

Over time, many cults dissolved without revealing their secrets, but a few survived, their mysterious symbols preserved but little understood. Freemasonry, for example, still has remnants of the ancient ritualism. Modern rituals are based on the fundamental practice of subjecting candidates to trials before entrusting to them the keys of wisdom. Often, this entailed a ritualized death and the resurrection of the master. In fact, this message of eternal life is the key to masonic secrets.

Few modern thinkers realize the extent to which the ancient mystery schools influenced cultural and religious history. The advancements made in philosophy, science, and art among the ancients, for example, are the result of mystery schools' curricula in teaching the truths of religion, morality, and virtue. Their objective was to encounter the divine and find eternal life. The ancient initiates believed that without a fundamental knowledge of the laws of nature, no one could live intelligently. The mysteries were, therefore, devoted to instructing aspirants about the workings of divine law in the earthly sphere.

By attending a mystery school, one learned to:

- Use his faculties more intelligently,
- Be patient in the face of adversity,

- Be courageous when confronted by danger,
- Be true in the midst of temptation.

Most of all, one was trained to view his body as a sacred altar and his own pious life as the most acceptable sacrifice to the divine.

There were only a few mature minds in the ancient world. That is why the philosophic-religious doctrines were divided to meet the needs of two fundamental groups of human intellect:

- Those who were truly philosophic, and
- Those who were incapable of appreciating the deeper mysteries of life.

Only the discerning few in the first category had access to esoteric or spiritual teachings. The unqualified from the second category received a literal, or exoteric, interpretation. For example, in ancient mythologies, the vital forces of the universe were explained as gods and goddesses, to make simple the great truths of nature.

Along these lines, there were Outer and Inner Mysteries in the ancient schools.

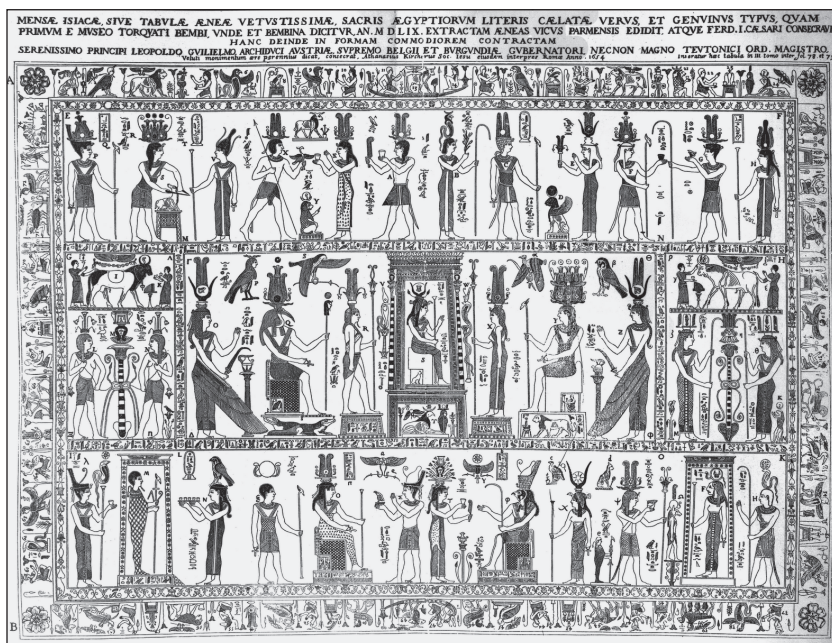
In the Inner Mysteries, the passage into the underworld was not a mere ritual of the Outer Mysteries in which the candidate participates. He must now approach a type of death with full knowledge. In the garment of soul-consciousness, he must pass beyond the veil of visible nature into invisible worlds. Then came the mystic death, in which the body and lower principles were “put to sleep,” and the soul temporarily freed. Passing into other spheres, the freed inner self was guided by the initiators while it learned its nature.

The Tablet of Isis or Isiac Table

Thomas Taylor, the classical scholar of the mysteries, tells us that Plato was initiated into the Inner Mysteries at the age of forty-nine. The initiation took place in one of the subterranean halls of the Great Pyramid in Egypt. The Isiac Table formed the altar, before which Plato stood and received that which was always his, but which the ceremony of the Mysteries enkindled from its dormant state.

With this ascent, after three days in the Great Hall, he was received by the hierophant of the pyramid and given the highest esoteric teachings, each with its appropriate symbol. After a further three-month sojourn in the halls of the pyramid, the initiate Plato was sent out into the world to do the work of the Great Order, as Pythagoras and Orpheus had done before him.

The Egyptian priests believed that a great spiritual power was invoked by correct and unabridged sacrificial ceremonies. They learned a system of symbolism for exhibiting their mysteries, and placed these in the Isiac Table, before the eyes of those admitted to the sanctum sanctorum to teach the nature of the divine and the prescribed forms of sacrifice. Since each of



Tablet of Isis

This image of the initiation table, or tablet, of Isis is considered the basis of the mystery teachings of Egypt which informed other cultures and can be found even to this day in the images and mysteries of the Tarot Cards. Some believe that this image is also a good depiction of the three parts of the human brain.

the orders of gods and goddesses had its own peculiar symbols, gestures, costumes, and ornaments, they thought it necessary to observe these in the whole apparatus of worship, as nothing was more effective in inviting the communion of the deities.

Book of the Secret of Creation and the Art of Nature

Apollonius of Tyana is partly mythological, and his writings were probably not authored by him personally. So many wonders and miracles have been attributed to Apollonius that he is often confused with Jesus of Nazareth. He traveled to India and is still revered there. His Greek philosophy was merged with the gnostic teachings of Alexandria into a composite system. He speaks as if Hermes, uttering a new form of Egyptian Mystery wisdom in a formula. The ten sayings of Apollonius were considered a language of the gods.

After my entrance into the chamber, where the talisman was set up, I came up to an old man sitting on a golden throne, who was holding an emerald table in one hand. And behold the following—in Syriac, the primordial language—was written thereon:

Here is a true explanation, concerning which there can be no doubt. It attests: the above from the below, and the below from the above the work of the miracle of the One. And things have been from this primal substance through a single act. How wonderful is this work! It is the main principle of the world and is its maintainer. Its father is the sun and its mother the moon. The wind has borne it in its body, and the earth has nourished it. The father of talisman and the protector of miracles whose powers are perfect, and whose lights are confirmed. A fire that becomes earth. Separate the earth from the fire, so you will attain the subtle as more inherent than the gross, with care and sagacity. It rises from earth to heaven, so as to draw the lights of the heights to itself, and descends to the earth; thus within it are the forces of the above and the below; because the light of lights within it, thus does the darkness flee before it. The force of forces, which overcomes every subtle thing and penetrates into everything gross. The structure of the microcosm is in accordance with the structure of the macrocosm. And accordingly proceed the knowledgeable. And to this aspired Hermes, who was threefold graced with wisdom. And this is his last book, which he concealed in the chamber.

The Mysteries of Egypt were shared with the great Greek leaders and philosophers and incorporated into the many mystery schools found throughout Greece. In the fifth degree of the Greek mysteries, the initiate meets his own god-self face to face, and becomes one with it. This sublime moment of intellectual illumination and spiritual vision lasts a short time, but with further progress of the aspirant, the communion becomes more enduring and lasting, until ultimately, man “knew himself,” not merely as the offspring of God, but as that inner god itself, in his own being.

The sixth degree was attained after the complete spiritualization of the nature of the aspirant. This stage is called “divine inspiration” in which the disciple feels the inbreathing from his own inner god and becomes *inspired*, the very word “inspiration” meaning “inbreathing.” With the passing of time and the greater purification of the soul, this inspiration becomes permanent. The higher self of the aspirant breathes down into him the wisdom and the knowledge of the universe.

The seventh and last of the degrees of initiation into the Greek mysteries usually took place at the winter solstice. The birth of the sun at the beginning of the year symbolized the mystic birth of the initiate. Significant is that nearly all the great world saviors reportedly have been born at this time—the rebirth of the solar deity.

The seventh degree is the most sublime mystery of all. The initiate abandons himself fully to be a selfless channel of communication of his own higher self. He becomes lost, as it were, in the greater self of his own higher self, the “sun behind the sun.”

Sun worship played a role in nearly all the early pagan mysteries. The solar deity was usually personified as a beautiful youth, with long golden hair to symbolize the rays of the sun. In Freemason traditions, this golden sun god was slain by three wicked ruffians who personified the evil principle of the universe. By means of certain rituals and ceremonies, symbolic of purification and regeneration, this radiant sun god was brought back to life and became the savior of his people.

The secret processes whereby he was resurrected symbolized those virtues by means of which man is able to overcome his lower nature, master his desires, and give expression to the higher self. The mysteries were organized for the purpose of assisting the struggling human to reawaken the spiritual powers which, surrounded by the flaming ring of the Seven Deadly Sins, lay dormant in his soul. In other words, man was given a way to regain his lost estate.

Theon of Smyrna's Stages of Initiation

In Asia Minor, Theon of Smyrna writes of five degrees in the initiatory cycle of the Mystery Schools as follows:

1. **Preliminary purification.** Access to participating in the mysteries must not be indiscriminately given to all who desire it.
2. **Tradition of sacred things.** This constitutes the initiation ceremony.
3. **Revelation.** The candidate may experience direct intuition.
4. **The crown.** A clear reference to the mystical authority received with the crown of initiation to pass on the sacred tradition to others.
5. **Friendship and interior communion with divinity.** This was considered the highest and most solemn mystery of all, the complete assimilation of the enlightened mind with the divine self.

Hindu Mystery Schools

The Hindus had various names for their disciples as they passed from one degree to another in their mystery schools that indicated the evolutionary stage of the aspirant. For instance, in one school, the candidates received the names of the ten incarnations of Vishnu. These depict the Sustainer God, Vishnu, who has sustained humanity from creation until the present time. They also clearly reference the ten lunar months a child spends developing in the womb through stages that mimic these ten incarnations.

1. The first-degree neophyte was called Matsya, "fish," low in the ranks of spiritual mastery.
2. The second was called Kurma, "tortoise," one step higher in evolutionary development.
3. The third was called Varaha, "boar," a further advance in individualization.
4. The fourth was called Nara-simha, "man-lion." This fourth stage marks the turning point between the preliminary degrees of the Outer Mysteries and the advanced degrees of the Inner Mysteries. This title of man-lion points to the choice between

dominance of animal soul qualities and the supremacy henceforth of the truly human attributes.

5. The fifth was called Vamana, “dwarf,” in which the candidate assumed the robes of occult humanness, though such was as yet infantile compared to full mastery.
6. The sixth was called Parasu-Rama, “Rama with an axe,” suggesting that one was capable of hewing his way with equanimity through the worlds of both spirit and matter.
7. The seventh was called Rama, “hero,” in which the disciple becomes fully humanized, receiving the name of Rama, hero of the Ramayana, an important epic of Hindustan.
8. The eighth was called Krishna, the avatar whose death ushered in the Kali Yuga some 5,000 years ago.
9. The ninth was called Buddha, whose renunciation of nirvana brought light and peace to a sorrowing world.
10. The tenth was called Kalki, “white-horse,” the avatar who is destined to appear at the end of the Kali Yuga, seated on a white horse, with a drawn sword blazing like a comet, for the destruction of the wicked, the renovation of creation, and the restoration of purity. In ancient symbolism, the horse also represented the sun; hence, the tenth avatar will come riding the steed of solar glory to usher in the New Age clothed with the sun of spiritual illumination.

Greek and Egyptian Mystery Schools

Many were the teachings of the mystery schools and innumerable the symbols and instructions that informed the aspirant about the wisdom of the world and the soul. Below is a summary of the contents of the classical mystery schools of Greece and Egypt.

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a willing obedience to the behests of truth, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and

perfection which the secret science depicts. These are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

Apuleius, the Latin Platonic philosopher, describes in his *Metamorphoses* the initiation into the Mysteries of Isis of one Lucius Patras, as follows:

Hear, then, and believe, for what I tell is true. I drew nigh to the confines of death, I trod the threshold of Proserpine, I was born through all the elements and returned to earth again. I saw the sun gleaming with bright splendor at dead of night. I approached the gods above, and the gods below, and worshipped them face to face. Behold, I have told thee things of which, though thou hast heard them, thou must yet know naught. I will recount, therefore, only that which may without sin be imparted to the understanding of the uninitiated. So soon as it was morning and the rites were accomplished, I came forth clothed in the twelve cloaks that are worn by the initiate, a raiment that is most holy, the precious cloak hung from my shoulders down my back, even to my heels, and I was adorned, wheresoever thou might cast thine eye, with the figures of beasts brodered round about in diverse colors. This cloak the initiates call the cloak of Olympus. In my right hand I bore a torch flaming with fire, and my head was garlanded with a fair crown of spotless palm, whose leaves stood out like rays adorned as the sun and set up like to the image of a god.

There were mystery schools throughout most mythologies, ancient religions, and civil worship of the gods and goddesses. They shared a common language and sense of communal exchange. Initiates from one mystery school were recognized and accepted into schools in other countries, as described by Plato, Orpheus, Pythagoras, and many others.

Let us examine a few more mystery religions, mythologies, and rites that pervaded the ancient world. There is much wisdom to be gleaned by an examination of their principles and beliefs that can be derived from their symbols, rituals, and lasting effects upon their contemporary world.

Eternal Truth

The common golden thread that ran through all of the ancient mystery schools was a focus on death and resurrection.

The Mysteries of Odin

The Odinic Mysteries of the Druids were practiced in dark, underground crypts or caves, with the nine chambers representing the nine worlds of the mysteries, or nine spheres of the universe. The candidate seeking admission was assigned the task of raising Balder from the dead. Although he did not realize it, he himself played the part of Balder. He called himself a wanderer; the caverns through which he passed were symbolic of the worlds and spheres of Nature. The priests who initiated him were emblematic of the sun, the moon, and the stars.

It is to be understood that all of these worlds are invisible to the senses, except Midgard, the home of human creatures. However, during the process of initiation, the candidate's soul, liberated from its earthly sheath by the secret power of the priests, wanders amidst the inhabitants of these various spheres.

There is undoubtedly a relationship between the nine worlds of the Scandinavians and the nine spheres, or planes, through which initiates of the Eleusinian mysteries passed in their ritual of regeneration. Aristotle later described them as the categories and Dionysius called them the hierarchy.

Mysteries of Eleusis

The most famous of the ancient religious mysteries was the Eleusinian, whose rites were celebrated every five years in the city of Eleusis to honor Ceres (Demeter, Rhea, or Isis) and her daughter, Persephone. The initiates of the Eleusinian School were famous throughout Greece for the beauty of their philosophic concepts and the high standards of morality they demonstrated in their daily lives. Because of their excellence, these Mysteries spread to Rome and Britain, where later initiations were regularly held. The rites of Eleusis, with their mystic interpretations of Nature's most precious secrets, overshadowed the civilizations of their time and gradually absorbed many smaller schools, incorporating into their own system whatever valuable information these lesser schools possessed.

The Outer Mysteries were dedicated to Persephone. The legend used in the Outer rites is that of the abduction of the goddess Persephone, the daughter of Ceres, by Pluto, the lord of the underworld, or Hades.

At the beginning of the ceremony of initiation, the candidate stands upon the skins of animals sacrificed for the purpose, and vows that death should seal his lips before he would divulge the sacred truths he was about to learn.

The soul of man, symbolized by Persephone, is essentially spiritual. Its true home is in the higher worlds. There, free from the bondage of material form and concepts, it is said to be truly alive and self-expressive. According to this doctrine, the physical nature of man is a tomb.

To the Eleusinian philosophers, birth into the physical world was death in the fullest sense of the word.

In fact, the only true birth was that of man's spiritual soul rising out of the tomb of his own fleshy nature. This concept speaks to both transmigration and reincarnation.

The Inner Mysteries (into which the candidate was admitted only after he had successfully passed through the Outer

ordeals, and that was not guaranteed) were sacred to Ceres, the mother of Persephone. They represent her wandering through the world in quest of her abducted daughter.

Ceres carries the two torches of both intuition and reason to aid her in the search for her lost child (the soul). At last, she finds Persephone not far from Eleusis. In gratitude, she teaches the inhabitants there to cultivate corn, which is sacred to her. She also founds the mysteries.

Appearing before Pluto, god of the souls of the dead, Ceres pleads with him to allow Persephone to return home. At first, he refuses, because Persephone had eaten pomegranate, the fruit of mortality. At last, however, he compromises, agreeing to permit Persephone to live in the upper world for half of the year if she will stay with him in the darkness of Hades for the remainder.

The Greeks believed that Persephone was a manifestation of solar energy. In the winter months, therefore, she lived under the earth with Pluto, but returned in the summer with the goddess of productiveness.

Not just men, but women and children were admitted to the Eleusinian mysteries. At one time there were thousands of initiates. Just as the soul

Eternal Truth

**According to Outer Mysteries
of Persephone, the physical
nature of man is nothing more
than a tomb.**

can have no covering except wisdom and virtue, so the candidates—being as yet without true knowledge—were presented to the mysteries unclothed. At first, they were given an animal skin. Later, they were given a conse-

crated robe to symbolize the philosophical teachings they had received.

Eternal Truth

Mystery schools taught men
not only how to live, but also
how to die.

During the course of initiation, the candidate would pass through two gates. The first led downward into the lower worlds and symbolized the birth into ignorance. The second led upward into a room brilliantly lit

by unseen lamps, in which the statue of Ceres was placed to symbolize the upper world, or abode of light and truth.

The Eleusinian mysteries survived all others. In fact, they lasted until nearly four hundred years after Christ, when they ceased to exist. Cicero said that the mysteries were the greatest of all philosophical institutions, for they taught men not only how to live, but also how to die.

The Orphic Mysteries

The ancient symbol of the Orphic Mysteries was an egg entwined by a serpent, signifying the cosmos encircled by the fiery Creative Spirit. The egg also represents the soul of the philosopher; whereas the serpent symbolizes the mysteries that surround him. At the time of initiation, the shell is broken and man emerges from the embryonic state of physical existence wherein he had remained through the fetal period of philosophic regeneration.

Orpheus, the Thracian bard and great initiator of the Greeks, ceased to be known as a man and was celebrated as a divinity several centuries before the Christian era. He founded the Grecian mythological system, which he used as the medium for the promulgation of his philosophical doctrines.

Through initiation into the Egyptian mysteries, he secured extensive knowledge of magic, astrology, sorcery, and medicine. The mysteries of the Cabiri at Samothrace were also conferred upon him, and these enhanced his knowledge of medicine and music.

The Orphic Rite features the tragic romance of Orpheus and Eurydice in Greek mythology. Eurydice, in her attempt to escape from a villain seeking to seduce her, is stung in the heel by a poisonous serpent—and dies. Orpheus, descending to the underworld, so charms Pluto and Persephone with the beauty of his music that they agree to permit Eurydice to return to life if he can lead her back to the sphere of the living without once looking around to see if she follows. So great is his fear that she would stray, he turns his head. With a heartbroken cry, Eurydice is swept back into the realm of death.

Orpheus' music plays an important role. Long named as the patron of music, he played such perfect harmonies on his seven-string lyre that the gods themselves were moved to acclaim his power. Through the symbolism of his music, he communicated the divine secrets to humanity, becoming one of the many immortals who sacrificed themselves so that mankind might attain the wisdom of the gods.

As time passed, the historical Orpheus became confounded with the doctrine he represented. Eventually, he became a generalized symbol of the Greek school of ancient wisdom. His instrument, the lyre, represents his secret teaching; the seven strings are the seven divine truths (virtues) and the keys to universal knowledge.

Pythagoras of Samos

Pythagoras conceived mathematics to be the most sacred and exact of all the sciences, and demanded of all who studied with him a familiarity with arithmetic, music, astronomy, and geometry. Placing special emphasis upon the philosophic life as a prerequisite to wisdom, he was one of the first to establish a community wherein all the members were of mutual assistance in the common attainment of the higher sciences. He also introduced the discipline of retrospection as essential to the development of the spiritual mind.

Pythagoreanism may be summarized as a system of metaphysical speculation concerning the relationships between numbers and the causal agencies of existence. This school also first expounded the theory of celestial harmonics or "the music of the spheres."

The Mystery of Golgotha

Christ taught the “mysteries of the kingdom of God” as described in *The Gospel of Luke*. Again and again, He made reference to mystery wisdom from the Hebrews, Greeks, Essences, and other traditions. He was, in essence, the amalgamation of all the mystery traditions, fulfilling their prophecies and redeeming all of humanity, whether Christian or not.

No matter what name He is called, Christ is an active spiritual principal in all realms of existence. Avalokitesvara, Chenrezig, Vishvakarman, Ahura Mazda, Helios, Baldur, or any of the pre-Christian solar deities are all references to Christ. They encompass His descent to Earth to conquer death and prepare the path of ascension for all humanity to follow. The

ancient mysteries were renewed by Christ’s deed and opened for all humanity to share.

Eternal Truth

Christ is the open mystery
that never ends.

The Mystery of Golgotha is the central “turning-point of time,” according to Rudolf Steiner. These are the greatest mysteries enacted on the stage of history for all time to come.

Christ only incarnates once in a physical body, mixing His body and blood with the earth and air of humanity’s realm.

His body and blood redeemed the physical earth, and Planet Earth was turned into Star Earth. Because of Christ’s deed, the earth has begun to glow like a budding star. Humanity’s offerings of Christ-love and Christ-compassion fire the luminous core of this new star.

The mysteries of Christ comprise the entire evolution of the hierarchy from creation to the far-distant future. His mission is the divine plan for humanity. In fact, the mysteries of Christ comprise so many other mysteries that it is simply unimaginable to the uninitiated.

In *The Gospel of Sophia, Volume 1*, you read about some of the outer mysteries of Christ, disclosed through the Wisdom of Sophia. The cosmic dance of Sophia and Christ, Wisdom and Love, creates all manifestation in time, space, and consciousness. The evolution of humanity first had to create the kingdoms of mineral, plant, and animal as a foundation upon which humanity could live.

The ego consciousness of humanity is a gift of Christ that was planned before even the beginning of creation. The resultant future embodiment of the Christ consciousness in each true ego is already created by the Divine Trinities.

Christ's gift of ego consciousness came as "creation out of nothingness." In the end, each human ego consciousness transcends the lower ego with the higher ego and then the *true* ego of Christ is bestowed upon the higher ego. This is the intent of creation and the meaning of "Not I, but Christ in me."

Christ Jesus used mystery language and parables to convey the ineffable nature of the spiritual world. Much of what

He said is still little understood, and His love and His actions have baffled humanity ever since. Here are the key points to remember:

- Christ is the living mystery of each human soul evolving towards the spirit.
- Christ is the source and the goal.
- Christ's appearance in the etheric realm is now the second greatest event of history.
- Christ will, in the future, appear in the astral realm, then eventually appear to walk with every human spirit.
- Christ will appear and speak to the soul, then walk with him.

All of these things are available to the initiate at this time. These unfolding aspects of Christ will happen for humanity over a long period of time. Although He can no longer be seen in a physical body, one can witness Him in the etheric realm actively working for humanity. This is the true revelation of the second coming of Christ.

To understand the nature of the cosmic Christ, one needs the Wisdom of Sophia. Sophia is cosmic Wisdom come to Earth to illuminate the true nature of the Mysteries of Christ.

Eternal Truth

There are no words that can
accurately convey the mysteries
of the Kingdom of God.

The Mysteries of Christ intimately work with the Mysteries of Sophia. In fact, Christ calls Her the “hidden wisdom” that He is teaching to the apostles.

Below are a few more passages of Christ Jesus addressing these mysteries.

Gospel of Matthew, Chapter 13:

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Corinthians 2: 4-14

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. But God hath revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Since the time of Christ, mystery wisdom has taken many different directions. Cults, societies, lodges, brotherhoods, and other esoteric groups have redefined and re-packaged the wisdom of spiritual science into every form imaginable. Often, we cannot recognize the twisted forms it has been shaped into by the uninitiated. The great teachers knew this would happen. They concealed the secrets in the most common of devices so that the symbols and mystery numbers would continue by being embedded in culture.

The desire to “divine the future” was a good place to hide the secrets. The cabala, playing cards, tarot, dice, and chess actually are spiritual tools that hold these secrets. The I-Ching in China, for example, is a divinatory tool or oracle that became a cultural institution due to the desire to answer questions from a divine perspective unlimited by time.

These “games” have persisted; their origins cloaked in the mysteries of time. No one knows who created these games, but many psychic readers, seers, and sages have used them to divine the past, the present, and the future.

Masonic rituals are much like astrology, tarot cards, and chess. They all have hidden wisdom if the initiate wishes to uncover it and see it for what it is—mystery wisdom. Often these devices, rituals, and rites are applied in seeking direct communication with the future. When communion with the divine is the goal, any method will do. Whatever path resonates with the aspirant can be his own true path. He also may be able to hear a language of the spirit that is different from what another may hear. Only direct revelation and a personal apocalypse can confirm if a particular path is right for the individual.

The Most Holy Trinosophia

One of the best Masonic initiations available is the one written by the Comte De St. Germaine entitled, *The Most Holy Trinosophia*. This ritual is extremely complex, taking the candidate through many trials that finally enable him to confront the Inner Mysteries. In the beginning of the book, St. Germaine has illustrated the text with enigmatic hieroglyphs and mystery language warning the candidate about what will happen to them during initiation.

Tremendous wisdom is hidden in the symbols found in the picture that appears at the opening of *The Most Holy Trinosophia*. In this picture, a woman holds a magic wand that seems to be forcing the candidate to look down at a table upon which rests a chalice. A three-part mirror on the table stock reflects the candidate's images also and the feet of the table are on fire. The baptisms of water, air, and fire are represented while the mirrors reflect the candidate's true nature. The candidate finds a mirror image in the liquid inside of the chalice that he is made to look down upon. The image in the chalice, the three-sided mirror on the table pillar, and

the flaming legs of the table are a mystery picture of the three parts of the human being: body, soul, and spirit. The candidate must to be able to unite all three parts to be worthy of initiation.



The Most Holy Trinosophia

This mysterious image of initiation is taken from the Comte de St. Germaine's masonic ritual entitled, *The Most Holy Trinosophia* which many consider to be the seminal work that informed many French and Scottish masonic rituals.

Throughout the masonic initiation described in this book, the mystery wisdom inherent within it remains hidden. Without knowing the meaning of the symbols, words, geometric and mathematical correspondences, planetary influences, and the general pageantry of masonic initiation, the mystery wisdom remains hidden to the uninitiated reader. But the beauty of this masonic rite is that it carries soul elements within it that illuminate the ritual death and resurrection of the physical body from a psychological perspective.

The reader is made to "suffer" each stage of alchemical transmutation as the subject of the metamorphoses. The reader changes by simply reading the text. This literary device is quite effective in our modern age as the catharsis of the mind or soul can potentially affect the spirit through inwardly picturing the story content.

In order to set the stage for what *The Gospel of Sophia* presents in this volume as a path of modern self-initiation, the introduction to the mystery initiation rite of *The Most Holy Trinosophia* is offered to the reader for contemplation.

"It was night. The moon, veiled by dark clouds, cast but an uncertain light on the crags of lava that hemmed in the Solfatara. My head covered with the linen veil, holding in my hands the golden bough, I advanced without fear toward the spot where I had been ordered to pass the night.

I was groping over hot sand which I felt give way under my every step. The clouds gathered overhead. Lightning flashed through the night and gave to the flames of the volcano a bloodlike appearance.

At last I arrived and found an iron altar where I placed the mysterious bough . . . I pronounce the formidable words . . . instantly the earth trembles under my feet, thunder peals . . . Vesuvius roars in answer to the repeated strokes; its fires join the fires of lightning . . .

The choirs of the genii rise into the air and make the echoes repeat the praises of the Creator.

The hallowed bough which I had placed on the triangular altar suddenly is ablaze. A thick smoke envelops me. I cease to see. Wrapped in darkness, I seemed to descend into an abyss. I know not how long I remained in that situation.

When I opened my eyes, I vainly looked for the objects which had surrounded me a little time ago. The altar, Vesuvius, the country round Naples had vanished far from my sight. I was in a vast cavern, alone, far away from the whole world . . . Nearby me lay a long, white robe; its loosely woven tissue seemed to me to be of linen.

On a granite boulder stood a copper lamp upon a black table covered with Greek words indicating the way I was to follow. I took the lamp, and after having put on the robe I entered ...”

Questions for Discussion:

1. What types of rites, rituals, and tools have you used to commune with the divine? Which of these has worked the best for you?
2. Is your goal in using rites, rituals and tools to tap into knowledge of the future—or another purpose?
3. What do you think we can learn from the ancient mystery wisdom schools?
4. Have you used a specific tool from the ancient rites, such as a chalice, mirror, or other item to access your higher self?
5. Why does one need the Wisdom of Sophia to access the cosmic Wisdom of Christ?
6. If you have participated in any type of initiation rights, what were the components of the experience?
 - **Location/setting.** For example, underground in a cave or in an architectural structure such as a temple or pyramid?
 - **Light.** How was light used? Sunlight or artificial light? Bright or dim? Torches or lamps?
 - **Music.** Was any music used? If so, what type? How did this work symbolically as part of the rite?

- **Fire.** Was fire or flame a part of the ritual? If so, how was it used? To what extent?
- **Ointments or aroma.** Was any type of aroma used?
- **Water.** Was water a part of the ceremony? If so, how was it used and what did it symbolize?
- **Symbols.** What visual symbols were used during the rite?
- **Time of day.** What time was selected—morning, afternoon, or evening?
- **Foods/drinks/herbs/substances.** Were any specific types of foods, drinks or other substances included?
- **Stones/metal/jewels.** Was any specific stone, jewel, or precious metal used?
- **Language/chants.** Were chants or recitations of text used? If so, what was the source?
- **Gestures.** Were any special gestures used?
- **Art/decorations.** Was any art symbolically important to view during the ritual?
- **Position.** Seated, standing, or kneeling? If seated, was a special type of chair used?
- **Color.** Was there a predominant color in the ritual? If so, what was its meaning?

The Mysteries of Sophia

“On the simplest level, then, the Goddess is the Earth. On the next, archaic, level she is the surrounding sky. On the philosophical level, she is Maya, the forms of sensibility, the limitations of the sense that enclose us so that all of our thinking takes place within Her bounds—she is IT. The Goddess is the ultimate boundary of the consciousness in the world of time and space.”

Joseph Campbell, *Goddesses*

The mysteries of Sophia were revealed in *The Gospel of Sophia, Volume 1* in a comprehensive way through living Imaginations that can transport the reader out of intellectualism across the threshold into the more heart-based spiritual world. The path to Sophia involved building the Temple of Wisdom and taming the zodiacal influences of space. From a historical perspective, the reader learned that Sophia is at the heart of most ancient mysteries in one of Her many forms: Isis, Ishtar, Inanna, Persephone, Psyche, Artemis, Demeter, Cybele, Ops, the Holy Mother, and the various other names given to Her active, living presence of spirit.

Most importantly, we explored Sophia as Mother, Daughter, and Holy Sophia—a Divine Feminine Trinity equal to the male Trinity. As the

collective consciousness of the human soul, She guides the process of our spiritual development. Although depicted in detailed Twelve Facets, this is still only a hint, a glimpse, of Her marvelous wonders.

The Gospel of Sophia contains the wisdom of Christ. In fact, the shared descent into matter of Christ and Sophia is one of the most hidden mysteries of all as the role of the Divine Feminine Trinity has been marginalized in Christianity. But over time, we have witnessed—and are still seeing – Sophia recognized more and more because Her presence has never waned.

Eternal Truth

The heavenly world rejoices at
the awakening of a soul that
receives the light of spirit into
the clear silence of the heart.

She has never abandoned us.
Sophia, as the Great Mother,
has never turned Her back on
human prayers and spiritual
yearning. She moves through the
aspiring human soul, guiding
each aspirant along the path to
revelation.

Just as Joseph Campbell has
written above in the excerpt
from *Goddesses*, the Divine
Feminine was the substance of

thought and practice behind all ancient mysteries. Indeed, these mysteries were maintained by female priestesses, mid-wives, and healers. They constitute a science of the same forces of life that were observed in birth, death, and rebirth—the original trinity of the divine.

The mysteries of Sophia are the mysteries of our time. They are open and free to all. Today, there are no more secrets or hidden teachings. All is being revealed. There is a new realization, a living clairvoyance caused by Christ's active presence in the etheric formative forces in the earth and human body. It is happening right now. These are the mysteries of nature that hold unimaginable power. Although exposed for all to see, they should be treated carefully, only unveiled to individuals who are morally responsible.

Before taking up further themes of the Inner Mysteries of Sophia, the reader might reflect on *The Nature of Sophia* located in the box on the next page spread. This is a prose distillation of Her nature, derived from descriptions offered by George William Russell, Pierre Teilhard de Chardin, Ralph Waldo Emerson, Thomas Merton, and Novalis.



The Nature of Sophia





The Nature of Sophia

A mystery of unity and integrity runs through the visible and invisible worlds. Rich with fertility and fruitfulness, acting as the Mother of all, this great mystery is known as *Wisdom* or *Sophia*. As a spiritual being, Her inexhaustible sweetness and purity is the very fount of love and joy. With grace and humility, She generates a silent gentleness from the unseen root of all creation that flows tenderly between all things. She, Sophia, is my own being, my own nature of thought and breath, my sister spirit who speaks to me. Her voice awakens me from my slumber. With her whispers, I am born anew from Her deep womb.

Her soft voice rouses me from dreams. The unity of the spiritual world calls me from the separate self, which is so alone and isolated in the gravity and suffering of this Earth, this grave. Her voice breaks the spell of Eden. I am suddenly cast out, seeking Her face everywhere as my beloved.

The kiss of Eve transforms into the blessing of Sophia. The wisdom of the ages has progressed from Time's dawn into the future destiny of paradise regained. Sophia speaks to all who will listen. The small. The innocent. The humble. Into Her loving arms each night we entrust our very life, and each new day She awakens us with spirit refreshed.

Sophia takes our hand and leads us across the threshold between waking and sleep. Then, She returns us to the dawn mist of a new day where acts of creation are present everywhere around us as a reminder of Her workings.

Sophia is so close. She seems like our own flesh and blood, our divine breath. Her mercy receives us as Her child, precious beyond imagination. As Nature, like the greatest of trees, She incarnates to stand over us as a canopy of shelter for the budding self.

Oh Sophia, Great Goddess of Wisdom, you speak through everything, yet are so silent in the waking world. When I wake, your visage becomes blurred. You wither into a dream where I weigh myself against the world.

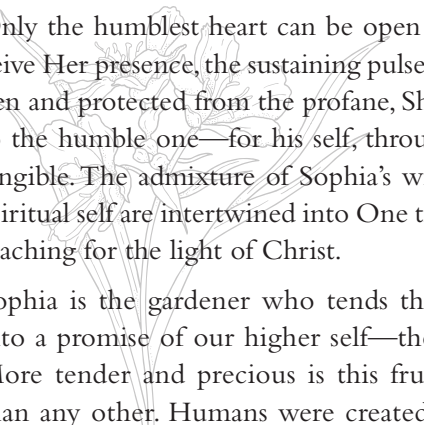
Difficult it is to hear the subtle whisper of mercy and grace unless our senses have been awakened in dreams to break through matter's delusions. When we abandon ourselves to sweet sleep in the arms of Sophia, She will awaken us to Her wonders. Her tenderness will draw forth the love of all others, and moral heart-flames will bathe the soul.

Then, even in daylight, we will see the pure simplicity that all is One consciousness, a single ongoing force spreading throughout the world as Wisdom that embraces everything as offspring of a loving Mother.

The heavenly world rejoices at the awakening of a soul that receives the light of spirit into the clear silence of the heart. It calls us to adorn ourselves with the eternal. Sophia speaks to us among the myriad distractions of the world as One voice. We must hear Her. Light has fallen to the earth. Her children return this light to heaven by deeds of moral love: light from light, love from love.

Sophia tends Her children like a garden, always attentive and protective of new growth that blossoms into fruit. The kindest, most loving gardener imaginable, She reveals the glory and power of Her children to grow unshakably towards the light. At the same time, She also is the fertile darkness of the soil from which life springs eternal, an unknown mystery that sprouts seeds into magnificent forms.

In time, She brings forth creation, death, and rebirth in the natural world. This miracle alone demands awe, wonder, and reverence. Such a great Queen, Her Throne is the fulcrum of creation where all things find their center, their true orientation.



Only the humblest heart can be open and empty enough to receive Her presence, the sustaining pulse of all created worlds. Hidden and protected from the profane, She is naked and transparent to the humble one—for his self, through Her, stands visible and tangible. The admixture of Sophia's wisdom and the developing spiritual self are intertwined into One tree with leaves of devotion reaching for the light of Christ.

Sophia is the gardener who tends the seeds that will blossom into a promise of our higher self—the one that Christ gave us. More tender and precious is this fruit of the spirit to Sophia than any other. Humans were created from nothingness in the timeless realm of Wisdom. Therefore, we are the aim of all creation. Through conscious self-development, we can realize that fully.

With Sophia's help, the human bodily constitution becomes the altar and laboratory of conscious spiritual development. Each time we experience Wisdom's message through Sophia, we discover revelation in ourselves.

Sophia plays with Her children in the world through seen and unseen manners. She calls forth Her qualities:

- | | | |
|-----------------|------------|----------------|
| • Wisdom | • Meekness | • Tenderness |
| • Consciousness | • Kindness | • Light |
| • Revelation | • Purity | • Life |
| • Humility | • Mercy | • Eternal love |

In this way, She teaches us how to mirror the spirit. With Her guiding wisdom, we reflect the spontaneous participation of the human and divine in a wedding feast of soul to spirit.

Sophia exists in everything, just as air receives sunlight, delivering life to all in need. As a grail-offering of spiritual love, She unites all things. Knowing Her is to know communion of the spirit, to

celebrate a thanksgiving of vitality, forever glorious. She, too, is filled with gratitude that all wise creatures praise Her name.


We are all invited to this spiritual wedding of Sophia to Christ. It is our own wedding. This feast is the undying source of creative Imaginations. It leads to radiant splendor and nourishing life in the etheric body of the human and the Earth. The marriage is a heavenly gift of light, life, and love that replenishes dying etheric bodies. As death is conquered, Nature is renewed through this alchemical marriage of the Queen to the King, our soul to our spirit—and immortality is born. As a source of mercy and grace, this is given to the striving aspirant to feed his spiritual hunger and thirst.

Sophia helps us cleanse our soul to be ready for this alchemical feast wherein we are also taught to forgive, a truly divine quality. Love and forgiveness become the well-spring of the fountain of mercy and grace. This Fountain of Life can overturn darkness into light, gravity into levity. When divine fountains begin to spring forth in our soul, we become co-creators with Sophia, transforming our former self into a brilliant radiance that sheds the weight of praise and blame, along with all earthly desires.

Mary-Sophia is the one created being who perfectly embodies the hidden Sophia in her soul. She is a personal manifestation of Sophia. In her nature alights the purest mother, the origin of a divine birth.

As Wisdom, Mary-Sophia has become perfect purity, prudence, love, power, and divine wisdom through mercy. She is sadness and joy redeemed through spiritual consciousness. It is she that places the crown upon Christ's head, enabling the gifts of the Cosmic Word to enter human nature. Through her embodiment of wisdom, freedom, and love, Mary-Sophia anoints Christ with the glorious crown of suffering, humility, and kindness. This is the mysterious conjunction of the human with the divine, and the enduring model for all human spiritual development.

Questions for Discussion

1. Review the various qualities that Sophia encourages. How many of these do you personally embody? Which ones do you need to focus on for your own spiritual development?
 2. How does Mary-Sophia embody the Wisdom of Sophia?
 3. What is the relationship between Sophia and Christ?
 4. What aspect of the mystery of Sophia is most difficult for you to understand?
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Esoteric Anatomy and Physiology

“The Goddess is the axis mundi, the world axis, the pillar of the universe. She represents the energy that supports the whole cycle of the universe. People often think of the Goddess as a fertility deity only. Not at all—she’s the muse. She’s the inspirer of poetry. She’s the inspirer of the spirit. So, she has three functions: one, to give us life; two, to be the one who receives us in death; and three, to inspire our spiritual, poetic realization.”

Joseph Campbell, *Goddesses*

Now that we have explored fundamentals and history for context, let us turn to a topic closer to home: how the Wisdom of Sophia is articulated within the human body.

Throughout time, ancient clairvoyants have used picturesque descriptions and symbols to explain the workings of the processes of life and consciousness. Some processes are automatic; they operate on their own without direction from the wakeful mind. For example, the autonomic nervous system functions apart from awareness and consciousness. In contrast, the sympathetic nervous system is controlled more by conscious

awareness. In this way, the human being is capable of directing certain areas within the body.

The Beings of Wisdom provide gifts to humans: substances, processes, and levels of consciousness that have sustained the many bodily aspects and functions over time. These donations have been made over time, progressively accumulating materials necessary for the creation of the human body.

As the ages have passed, humans have become increasingly aware of how their organs and bodily systems function. In time, they will be able to take over for the spiritual beings that have been doing these jobs. Each new advance in consciousness is accompanied by the *assumption of the control* of an organ or system.

In other words, as human beings take responsibility for the sustenance and control of their physical bodies, the hierarchy relinquishes control of specific functions. Here there arises, through conscious human spiritual development, the creation of new sense organs that can perceive spiritual

activity and hierarchical beings.

New moral capacities arise as the hierarchy is liberated from supporting the physical body and can begin to work with the initiate's higher thinking, feeling, and willing.

The organs within our bodies focus the morphic fields of resonance that are connected to the movement, frequencies,

and radiations of the six planets in our solar system. Each planetary sphere has particular spiritual beings that work through these forces, feeding the human body life-sustaining cosmic vibrations. Like a radio receiver, the organ or bodily function tunes into a planet's resonance. When the seven major organs sound together, we can perceive the harmony of the planetary spheres or the singing of the choirs of angels.

As the individual becomes more aware of these beings and forces, working with them in harmony, she can assume more control over a particular aspect of bodily function, while the beings' control of that function subsides. Just as a parent may help a child learn to walk by holding her up and stabilizing her, so too the hierarchy wants humans to stand up and take control of their organs, to be independent and become a "god in the making."

Eternal Truth

Each new advance in
consciousness is accompanied
by the assumption of the
control of an organ or system.

Each bodily function is accompanied by a corresponding consciousness.

For example, the kidneys receive the forces from Venus that sustain blood pressure, blood salt content, and blood filtration. These forces of pressure on the kidneys create the consciousness that is associated with the human *conscience*. The conscience is that part of our consciousness that tells us if we are doing wrong or should be ashamed or chastised by our guilty thoughts.

In ancient Greece, the forces of consciousness were external to the human body and personified as the Furies, three wrathful beings who chased and hounded the individual until he resolved the wrongdoing. As human consciousness developed, the external Furies were internalized as *human conscience*. Both the Furies and the conscience accomplished the same task: reminding the individual of his wrongdoing.

Rudolf Steiner indicated that the kidney is the seat of conscience. The Furies previously worked through that organ to awaken consciousness to the right or wrong nature of a deed. The later internalization of these forces is a good example of humans taking over the bodily functions that were previously managed by hierarchical beings.

The human body is most developed in the head and heart, where the perfect cosmic shape of the sphere has morphic resonance. Each organ, ductless gland, or system of the body has the power to broadcast and receive higher-order vibrations from the planets and the cosmos that feed the human and nourish the gods in return.

When all of the systems are in harmonious resonance, human health is at its optimum. Consciousness is then free to perceive and evolve in like fashion, as does the cosmos.

Likewise, when humans are in harmonic coherence with their surroundings, they maximize evolution. That is why we should seek to communicate with beings that interpenetrate our world with loving forces and cosmic nourishment.

Universal processes are also human processes. Everything in the universe can be found in the human body, which is made in the image of the divine. "As above, so below" is the Egyptian adage reminding us that the universe is also found in the human body. Of course, we evolve. There is no *one* particular picture or snapshot frozen in time to represent the human in its divine image. Before the panoramic view of the divine within the body can be comprehended, a human must be perceived over the entire period of evolution.

If we look at nature for perfect forms that are balanced manifestations, we find the sphere as the natural form of stars, planets, the human head, and heart. Julia sets, the spirals seen in nautilus shells and other forms of nature, appear throughout the universe in galaxies and solar systems, as well as the circulation of the human blood and the petals in chakras.

When multiple Julia sets tessellate, they can create Mandelbrot sets, a geometric form with seven centers interacting together, mirrored in the

seven organs, the seven bodily systems, the seven chambers in the heart, head, and the seven chakras. A human being sitting cross-legged looks like a Mandelbrot set.

Even black holes, ion jets, and comets have their mirror images in human esoteric physiology and anatomy. These

Eternal Truth

Each bodily function
corresponds to an aspect
of consciousness.

reflections are not just a metaphor; they are the very same substances, forces, and associations with specific beings that create the body.

Because the human body is a replica of the divine body, human consciousness can naturally use this vehicle to contact the divine. Intimate, close-to-home, personal contact is made as one works with the hierarchy to assume the conscious functioning of her own organs and systems. It's this give-and-take exchange that establishes first contact with one's guardian angel and the angels of the spheres.

Human conscience grows more able with use. It is a spiritual force that brings the human into direct contact with substances that comprise spiritual consciousness, linking the earthly and the divine. Indeed, the body is a divine arena; yet, one must develop spiritual consciousness to use it as a tool to communicate with the divine.

Spiritual beings rush in and burst into creation in the human organs and systems. If we awaken our own spiritual perception, we can see them and participate in sharing the work. Humans do not have to wait to find gods, or heaven, or angels outside of themselves—they exist abundantly within us. We do not need to look any further than our minds or listen to our own heartbeat to realize that spiritual beings pervade our very existence and wish for us to evolve into higher spiritual beings.

Logically, if Christ is God, then the human body that contained God also must be divine with the power to excel and evolve. It is good to remember that, born of a woman, the physical body of Christ existed with the same limitations and potential that we have.

When Christ destroyed and rebuilt His body in three days, He demonstrated an accelerated version of human development. He died, went to Hell, and rose from the dead three days later in a body that could appear anywhere and pass through closed doors, yet still be substantial enough to touch.

This is the full picture of what the human body will do in the course of evolution—move from the physical to the spiritual, from the solidly tangible to lighter density.

By placing an unlimited divine being in a limited human body, Christ was destroying His body even before the crucifixion. He completely consumed His body, turning it into ashes that fell into the depths of the Earth to join with the karma of humanity. Once Christ was finished with His earthly form, He created an ascension body and rose to heaven, where He now appears to anyone at any time or place.

Sophia, as Daughter of the Goddess, shared a body with Mary for eleven years after the crucifixion. Christian history shows that after Christ was baptized in the Jordon, Sophia over-lighted Mary with both human and divine wisdom. She dissolved all earthly nature in that body so that it could be taken whole and complete into heaven at Her assumption. In this way, like Christ, she utilized a human body with all of its imperfections as the vehicle of consciousness for the Daughter of the Goddess.

So, too, numerous other individuals in the Bible are described as being “translated” into heaven with their physical bodies before an audience of many witnesses. All the more evidence that in this realm, the body is the foundation of the spirit and a representation of the divine.

One day, the body will be a spiritual vehicle in which we can ascend.

The greatest, yet most common, human story is that of the prodigal son—the cosmic drama of Christ coming to Earth from heaven as a redemptive solar deity. According to the Gnostics, Sophia also created this world, then incarnated as a human in this realm. Lucifer, too, fell from heaven to Earth, set up his kingdom here, and still rules much of human perception.

Myths, religions, and legends recount this theme. The stone that fell from Lucifer's crown later became the cup that caught the blood of Christ, then became the all-nourishing Holy Grail.

It is not hard to see that the holy grail of Lucifer is the human body and its consciousness. This glowing stone is the budding consciousness, which expands and grows a little bit each time we take on more responsibility for the physical body.

Our body is the hieroglyph of the universe, our direct connection to everything that exists. This perspective directly contrasts scientific theories that maintain we are an insignificant *grain of sand thrown randomly on a nameless beach* for no reason at all. In fact, the exact opposite is true! Each of us is the center of the universe. The divine processes that created us are teaching us to become divine by becoming the "god" of our own remarkable universe.

What is true for the microcosm is true for the macrocosm, just on a grander scale. The forces of nature do not discriminate by size. The universe is one Being who has differentiated into many forms that are the holographic image and shape of the whole.

We are inside the body of the Goddess; She loves us as She loves Herself.
We are Her dearest children.

Sophia devotes the same attention to both large and small. Never is She happier than when a maturing and evolving human wants to help Her accomplish the work of the cosmos. She knows that humans must keep pace with evolution and Her plans for our world. That is why it is incumbent upon the seekers of Wisdom to study Her ways, moods, and laws so that we can share these secrets and embody the forces to commune with the beings all around us.

Science needs new archetypes with true images and representations of reality—pliable, flexible symbols that can carry tremendous amounts of information instantaneously.

If we go back to look at ancient myths and legends, we will find that they are engrams or schemata that accurately provide the blueprints of the spirit. In the same way, each fairytale is a complete archetype expressed in a parable.

It's time to revisit the ancient views of the human condition, for they carry insights to inform our own "science" for millennia. The wisest sages and seers preserved in writing the folklore that later became the cultural

archetypes of their time. Instead of leaving them behind in the forward rush of history, we need to re-examine those archetypes and understand what they represented for each age. In this way, we can leverage prior wisdom and create meaningful new symbols, parables, and leading images that can inspire

humanity to continue to evolve and strive towards their home, the spirit. That is, in fact, what *The Gospel of Sophia* is accomplishing in our time: creating new symbols and parables that inform the present with the wisdom from the past. The process of reclaiming Sophia's wisdom starts here, by studying the human body as informed by archetypal stories and images.

In most mythologies and ancient religions, the human can participate in three worlds: the upper world, the middle world, and the underworld.

Most of us spend time striving to return to the upper world, or heaven. Yet often the heroine of a story



Readers of *The Gospel of Sophia* newsletters and website are familiar with the new symbols of the Divine Feminine Trinity. The Our

Spirit logo represents the birth of duality from oneness, giving us the female trinity in a birth of infinite creation and possibilities.

The sigil is another symbol arising from the inspirations of the hierarchy. It is an antenna attuned to the Qube and creates a special harmonic field anywhere it is placed. For more information on the Qube and sigil, please explore www.ourspirit.com.



finds herself in the middle world and is given the task of journeying to the underworld, Hades, or the realm of the dead.

The upper world is found in the human head, the middle world in the human heart, and the lower world in the metabolic-sex centers. As the most elevated anatomy, the head reaches into the realm of heaven. Human willpower (metabolic-sex center), in contrast, extends into the deeper realms of generation, death, and the underworld.

Where is consciousness? Contrary to many modern thinkers, consciousness exists in the heart, not the brain.

These three realms manifest as the soul forces of:

- **Thinking in the head.** Humans are awake in their thinking. This force correlates to nerves and sense perception.
- **Feeling in the heart.** Humans are dreaming in their feelings. This force correlates to respiration and blood circulation.
- **Willing in the limbs.** Humans are asleep in their willpower. This force correlates to digestion, sex, and metabolic processes.

What do we truly control? Humans tend to have more sympathetic control over the nervous and heart systems and more autonomic control over the metabolic will forces.

Spiritual development often starts in thought. The act of controlling our thoughts is the first way to awaken our own control. In doing this, the hierarchy will step back and allow the self to develop. That is why the more we can command our thinking, the more we have a chance to control our feelings and will. Through mental training by methods such as concentration, contemplation, meditation, and prayer, one can learn to be objective about how to perceive his own thinking.

Thinking can counter the forces of pride, envy, and jealousy with a universal acceptance of divine grace and mercy. Once thoughts are brought under control, the aspirant begins working on controlling her feelings. Yet, feelings drive most people's thoughts; that's why our thinking is so hard to control. Wants, desires, and intentions arise from feelings that are not properly oriented toward selflessness and love. Often, the desire for indulgences in earthly pleasures overwhelms the aspirant.

It takes clear thinking with the "right view of life" to control feeling. This is called "taming the astral body of desires." These two tasks—controlling

thinking and feeling— often are more than the aspirant can handle in one lifetime; hence, the control of will sometimes is abandoned.

If aspirants can use spiritual training to tame their astral bodies, marshal their feelings, and objectify their thinking with higher-order thoughts, then they can begin to develop methods to control the will. Just as thinking takes ownership of nerve function, feeling begins to regulate respiration and blood circulation. It starts to transform personal desire into divine desire.

In the process of taking over the breath/blood system, one can conquer hatred, egotism, and fear. Those who can control their feelings and convert them into higher virtues are rewarded with love, selflessness, and courage. As thinking and feeling take control of these higher order processes, the nervous and circulatory systems are transformed into nutrition and sustenance that is beyond earthly nutrition. As the human spiritual nature begins to be fed by the cosmos, the spiritual beings that help maintain our wondrous functions also are fed.

To develop control of the will, or sex and metabolic systems of the body, is a great challenge. Most humans have not resolved their basic issues with sex, eating, exercising, or bad habits. We are creatures of habit, but we can become creators of good habits that master the will.

Our will is our most unknown and mysterious process. No one has yet plumbed the depths of the hidden power of the human will. There lie secrets of sleep, death, and reincarnation. It will be quite a long time before we are able to take control of the functioning of the metabolic system.

Lust, anger, gluttony, and sloth lie in the unredeemed parts of the human will, as well as the hidden forces of ascension. The mystery of sex alone is generally incomprehensible to the human mind. The forces of yin and yang, female and male, sun and moon, day and night, life and death are all found in the will.

Invincible and indestructible, the will can be incredibly resilient—so powerful, in fact, that the hierarchy can use the human will as a human channel to manifest its divine intent on Earth. Yet, the powerful forces in both the universe and the body are not ready to be revealed to all of humanity. Until the day that the aspirant develops the moral forces to be responsible for himself, the hierarchies will not use him as a channel for higher purpose for power without responsibility can be mayhem.

Questions for Discussion

1. Do you believe that consciousness originates in the head or heart?
2. How is our body the hieroglyph of the universe?
3. Do you feel able to control your thoughts now, or are you overly susceptible to your feelings?
4. Is your health at its optimum? If not, where are your imbalances?



Endocrine Gland System

“So what we eat is a killed deity. What you eat is God—Jesus, who gave his life that we might live. That’s the sense of all these mysteries; our life lives on life. The goal of the mystery is not to withhold the food that you are from the mouths that are waiting to consume you, but to welcome the consummation.”

Joseph Campbell, *Goddesses*

We now venture into the mechanics of how Sophia works with the physical body. We already know how to interact with Sophia from the realm of the soul, reaching up into a higher spirit perception and the accompanying states of consciousness that arise in relationship with Her.

Sophia is not just a spiritual or soul-based experience. She is a physical experience as well. This is where science meets the spirit. As organs of spiritual perception are developed with increasing awareness of Sophia, the body undergoes physical changes. It is an extraordinary process, a phenomenal biological transformation.

Several concepts from current scientific research confirm the anatomical and physiological information you are about to read. Even so, one must appreciate that the ancient seers had insight into the full workings of Sophia all along, and in many ways we are just now catching up to the past.

Most ancient traditions recognize that the human body is a temple of the spirit. There seems to be full agreement on this from all parts of the world. Somehow, it is evident that we are created in the image of the divine. The human is the microcosm of the great universal macrocosm that surrounds us. This is a spiritual truth.

An aspirant of the spirit will find the study of occult anatomy very valuable. To get started, in the next few chapters, we will focus on the mechanics of the glands and then move into a deeper understanding of the earthly and cosmic nutrition streams. The so-called “ductless glands”

have received the attention and praise of spiritual teachers in all traditions. Spiritual effects emanating from the glands have been reported as far back as the Atlantean and Lemurian civilizations, and even earlier.

The pineal and pituitary glands hold the highest positions of honor in esoteric anatomy

Eternal Truth

The human is the microcosm
of the great macrocosm that

surrounds us.

studies. No greater claims are made of organs than of these two glands that work in perfect union with the heart.

A quick review of books on the subject of the pineal gland gleans titles like:

- *Pineal Gland & Third Eye: Proven Methods to Develop Your Higher Self*, Dr. Jill Amom-Wexler
- *How to Heal your Pineal Gland to Facilitate Enlightenment, Optimize Melatonin and Live Longer*, Joel Blanchard
- *How to Open the Third Eye—The Hidden Secrets of the Pineal Gland*, Zak Baxter
- *The Pineal Gland: The Eye of God, How To Open the Third Eye—Uncover the Mystery Behind the Pineal Gland*, Manly P. Hall
- *The Finding of the Third Eye*, Vera Stanley Ader

Obviously, the secret is out. The pineal gland is important for spiritual development. In the occult literature, it is connected to the “third eye.”

As we proceed to study the glands and their relationship to the earthly and cosmic nutrition streams, we need a starting place to ground the reader in both materialistic and spiritual science. Following this review, which can be supplemented with the reader's own investigation of this topic, a more comprehensive view of the glands in their relationship to spiritual development is offered from the works of Manly P. Hall and Dr. Rudolf Steiner.

Review of the glands

In the endocrine system, hormones are the prime currency. They communicate with, control, and coordinate bodily functions. Synthesized and secreted by endocrine glands, a hormone is comprised of specific molecules and serves as an able messenger.

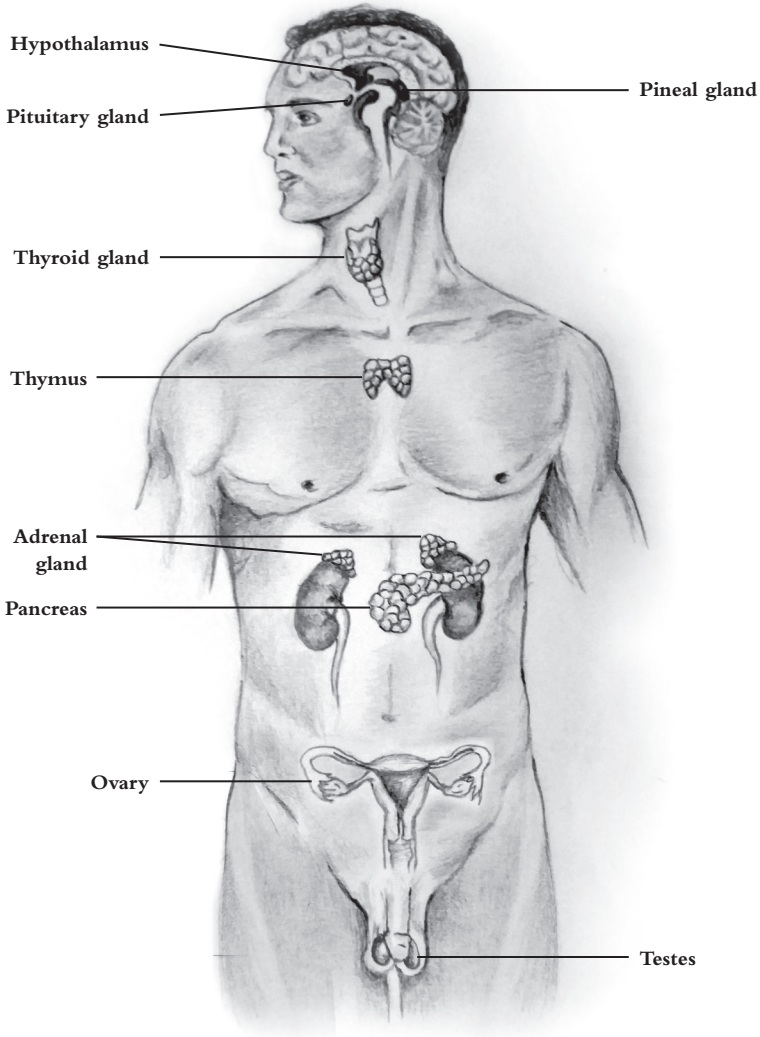
The endocrine glands are ductless, which means, quite literally, that there are no ducts. Secretions are released directly into the bloodstream and travel within the body to target specific organs. This is in contrast to our digestive glands, which release digestive enzymes through ducts.

Each hormone's shape is specific, like a key to a lock. It can be recognized by the corresponding target cell. To maintain balance and homeostasis within the body, much hormonal regulation depends on endocrine feedback loops.

The major human endocrine glands include:

Pineal Gland—This gland is located near the center of the brain, and is stimulated by nerves from the eyes. The pineal gland secretes melatonin at night when it is dark, and more in winter when the nights are longer. This promotes sleep and affects reproductive functions by depressing the activity of the gonads. It also affects thyroid and adrenal cortex functions. The pineal is tied to circadian rhythms, annual cycles, and biological-clock functions. It is associated with the Crown chakra and the planet Saturn.

Pituitary gland and the hypothalamus—The pituitary gland is called the “master gland,” but is controlled by the hypothalamus. Together they coordinate many other endocrine functions. For example, they secrete hormones important to the female menstrual cycle, pregnancy, birth, and lactation. They influence growth, metabolism, and regeneration and serve



Endocrine Man

Endocrine gland system in the human body, which is referred to as the ductless glands.

to regulate hunger, thirst, sleep/wakefulness, and body temperature. They are associated with the Brow chakra and the planet Jupiter.

Thyroid gland—Thyroid hormones regulate metabolism, body temperature, and weight. They contain iodine, which the thyroid needs in order to manufacture these hormones. The thyroid secretes the hormones necessary for calcium absorption. It is associated with the Throat chakra and the planet Mars.

Thymus gland—The thymus, associated with both the lymphatic and endocrine systems, is located in front of the heart and behind the sternum. It uses thymosin to stimulate T-cell formation and educates T-cells of the adaptive immune system. It is associated with the Heart chakra and the Sun.

Pancreas—The pancreas is a glandular organ in the digestive and endocrine system that produces important hormones like glucagon and insulin to stimulate release and absorption of glucose. It secretes digestive enzymes that assist digestion and absorption of nutrients in the small intestine, breaking down carbohydrates, proteins, and lipids. The pancreas is associated with the Solar Plexus chakra and the planet Venus.

Spleen—The spleen is located in the left upper quadrant of the abdomen and acts primarily as a blood filter, like a large lymph node. It removes old red blood cells, holds a reserve of blood, and recycles iron. It is associated with the Hara or Chi chakra and the planet Mercury.

Gonads or sex organs—In addition to producing gametes, the female ovaries and male testes also secrete hormones. The secretion of sex hormones by the gonads is controlled by pituitary gland hormones. Testosterone, estrogen, and progesterone are androgens secreted by these glands. They also control secondary sex characteristics. They are associated with the Sex chakra and the Moon.

Adrenal glands—These glands sit on top of the kidneys and consist of two parts: the outer cortex and the inner medulla. The medulla secretes epinephrine, adrenaline, and other similar hormones in response to stressors such as fright, anger, caffeine, or low blood sugar. The cortex secretes cortisone for anti-inflammation, maintains salt-and-water

balance, and regulates carbohydrate and protein metabolism. Adrenal glands are associated with the Root or Base chakra and the planet Earth.

A spiritual view of the glands

Now that we have a baseline of understanding of the anatomy and physiology of the endocrine system, we will explore how this works in context with Sophia. The best place to start regarding this topic is Manly Palmer Hall, one of the most beloved and recognized spiritual teachers of Western occultism. His encyclopedic breadth of knowledge made him the friend of all true seekers in the West.

The following is an excerpt from Manly P. Hall's *Astrology and the Ductless Glands*. It is a classic description of what ancient clairvoyants have repeatedly reported throughout time as the "effects" of spiritual development on the glands of the human body.

These descriptions are very consistent among even varying traditions. Hall's information is commonly known and accepted in the spiritual scientific field. The clairvoyant can see the very streams and colors described flowing in others' bodies. It is quite similar to this depiction of the spiritualization of the blood that flows between the heart and head.

According to the Rosicrucian teachings, the blood is a gas and not a liquid as affirmed by science. When the spinal column is observed by one with the spiritual sight developed, the spinal gas appears like a thin stream of light, the color of which differs according to the temperament and morals of the man. In the sensual man this spinal fire is a dull brick red, intermingled with a slight coloring of blue. As his aspirations rise and his love for others is awakened, this color becomes clearer, and the blue light with a slight coloring of pink is drawn upward. When one observes the spinal gas of the spiritually awakened man, who has purified his mind and body by high ideals and by a life of service, especially if observed while he is in meditation or prayer, there is seen a most wonderful sight. The spinal fire is of a most ethereal blue, which is difficult to describe; the nearest color to it would be that of a blue gas flame with the softest tint of pink and yellow playing through it. From the lower part of the sacral to the upper part of the lumbar region the colors are still slightly clouded with red, but as the spinal gas rises upward, it becomes purer and more transparent. This spinal fire during meditation and prayer becomes more active, coursing more swiftly through the spine, and as it touches the spinal nerves, it emits a tiny spark at the beginning of each

until it reaches the medulla oblongata, which seems to act as a transformer or separating station, where the color makes a change, the darker or murky colors again descending while the lighter and purified gas is drawn upward.

There is a sieve-like enclosure at the lower end of the fourth ventricle, which is connected with the medulla oblongata. In the latter this gas seemingly goes through a purifying process; thence it passes through the fourth ventricle into the third, where it passes through a golden furnace-like glow. It is then absorbed by the pineal gland.

Let us observe this subject, a woman in spiritual meditation, one who has been living a pure and chaste life with high aspirations, and whose food for years has consisted of fruit, vegetables, and cereals. The pituitary body, through which these aspirations are first registered, is much enlarged. The posterior lobe is turned backward with its funnel shaped neck enlarged with a mouth opening at the end. From this open mouth exudes gas of a soft rose color, slightly intermingled with yellow and blue of the pale shades. The spinal column is filled with a pale blue ether, intermingled with soft pink and yellow. After this gas leaves the medulla oblongata and enters the pineal gland, it is of a wonderful blue color such as one sees clinging to the mountains after sundown. The pineal gland is enlarged with the point of the cone leaning forward toward the pituitary body. The tiny appendage of skin at the end of the former is elongated and emits a small flame similar to the blue flame of a gas jet. These two organs vibrate at a most rapid rate and lean toward each other over the third ventricle. This ventricle is an oblong cavity lying between the optic thalami. When the life of the aspirant has been pure, the ventricle appears to the occultist like a tiny furnace with a golden glow. From this the vitality of the body is drawn.

There is but one fountain of youth, one elixir of life, and that is our food and our thoughts. If we live a pure and simple life of unselfishness, eating lightly of vegetables and fruit, keeping close watch over our desires, then we need not sacrifice the life of the animal to replenish our wasted energy. Ponce de Leon sought the fountain of perpetual youth in far-off lands, while he had two tiny cups within his own brain which, if he had only paid the price of making an exchange of the worldly life of the senses for a spiritual life of purity, would have given him the elixir of life.

Astrology and the Ductless Glands, Manly P. Hall

Manly P. Hall did not claim to be clairvoyant; he was a scholar and a researcher, not a seer. Dr. Rudolf Steiner, on the other hand, was born clairvoyant and consciously developed those capacities through rigorous scientific training until his knowledge could be turned into wisdom for

humanity, Anthroposophy. Therefore, Dr. Steiner's clairvoyant reading of the Akashic Records provides a view beyond the limits of space and time, one that spans far back into the past and far into the future. This cosmology orders the universe and places the right emphasis at the right time.

Eternal Truth

**Spiritual development has
an effect on the glands
of your body.**

To know the timeline of human development from the beginning to the end, after all, gives one great insight into the timing of right actions.

Some of Dr. Steiner's views of the past and the future are almost impossible to believe. Fortunately, many other clairvoyants have weighed in on

these matters and found Steiner to be on the mark. Scholars like Manly P. Hall frequently refer to Rudolf Steiner as an authority on all such matters. Many teachers from the past and some of the most creative thinkers of the present agree with Steiner's research.

As science advances, so do new findings that support many of the astonishing theories and applications that Dr. Steiner has pointed out in his teachings. It is hard to find a good spiritual book today that does not quote Steiner at least a few times.

The fantastic quotes of Rudolf Steiner that you are about to read in the next chapter may be difficult to understand without a background in Anthroposophy, the philosophy of Rudolf Steiner. But we can still see the intent and direction of Dr. Steiner's remarks and create a picture of the processes described. Manly P. Hall's descriptions were similar in that a certain amount of faith or "willingness to suspend disbelief" is necessary to not discard these descriptions as fantasy.

Questions for Discussion

1. Why are the pineal and pituitary glands held in such high regard in the study of Anthroposophy?
2. Why is the pineal gland associated with the third eye?
3. How is the human body the microcosm of the universe?
4. Are you familiar with Hall and Steiner's works? If so, what are your thoughts about the relationship of the glands to your own spiritual development?
5. Are you willing to "suspend disbelief" as you explore how spiritual development effects the glands and vice versa?
6. Do you feel you have high spiritual aspirations or are you still rooted in the earthly? To what extent for each?

Earthly and Cosmic Nutrition Streams

“Turn inward, and there you will find the footprints of the mystery of being.”

Joseph Campbell, *Goddesses*

The functions of the pineal and pituitary glands have evolved over time throughout the incarnations of the Earth. There have been several incarnations, known as:

- Saturn
- Sun
- Moon
- Earth (current incarnation)

There will be three more “incarnations of the Earth”:

- Jupiter
- Venus
- Vulcan

All of these incarnations represent great spans of time that the human intellect can hardly imagine. In between these planetary incarnations

were, and will be, “rest periods” wherein the entire manifestation of that incarnation is rarified, remixed, and recreated with the substances from past developments. These vast periods of time and rest periods are rhythmic, natural, and consistent with known laws of nature and other yet-to-be discovered laws.

During the ancient Saturn incarnation of the Earth, substances were laid down that, after two more incarnations, became minerals. These minerals were the living material of warmth that were “sacrificed” for the sake of building a world where humans could find physicality and separation from the spirit. Ancient Saturn became the ground upon which we now walk, but in those days Saturn consisted of balls of warmth that did not shine. Through the pineal gland, nutrition was found in sense perception and movement. As Steiner describes:

The human being who swam about in this primordial ocean had as yet no eyes and endowed with sight such as we have today: man, indeed, received the foundation of sight upon Saturn, but in this primordial ocean he did not need to see; he had to orientate himself in other ways. The ocean contained all the food which he required for his life and also animals, some benevolently disposed towards him; and some not. At that time man still possessed an organ which now exists in the head, it is the size of a cherry and is called the pineal gland (in reality it is not a gland). Once upon a time, this organ was of immense size; it enabled man to orientate himself in the ocean and it protruded from his head like a lantern. Man moved about, by using this lantern-like organ in front; it was a sensitive organ, not an organ of sight. He used it when swimming about. Later on, he no longer needed it and so it shriveled.

*Theosophy and Rosicrucianism: Lecture XI: Progressive Development
through the Different Cycles of Culture, Rudolf Steiner.*
Translated by M. Cotterell & D. S. Osmond.

On Old Moon the head of the human being was still open. Were you to draw a line vertically downward from this soft area, you would meet the pineal gland. Today it is stunted and withered but it was an important organ during the Old Moon embodiment. It was a kind of sense organ that connected man's physical and etheric bodies with his astral body. Through this organ, which was a delicate, luminous body, man's astral body radiated into the other bodies. His consciousness was neither that of sleep nor of waking life. He did not perceive outer objects. His consciousness might be

compared with that of the dream today. The pineal gland at that time was a kind of a warmth organ, emitting powerful, luminous rays of warmth. When on Old Moon man was moving about, the function of this organ was to show him the direction he must take. Man's perception on Old Moon consisted in something like a dream picture rising up within him. There was as yet no seeing or perceiving objects but man felt an inner up-and-down surge of living pictures of which the dream pictures of today are only a feeble shadow.

On Old Moon man's inner warmth was not yet constant. Today, on the earth, this has been achieved. On Old Moon man absorbed warmth from the warmth around him and emitted it again, just as he inhales and exhales air today. The process became visible in his organ of warmth. It gleamed and was luminous when he was absorbing warmth and darkened when he was exhaling it. If you could have seen what was happening, the process would have suggested the image of a fire-breathing dragon. All these happenings have a deep significance. Figures such as the Archangel Michael with the fire-breathing dragon under his feet, or St. George fighting with the dragon, are pictures reminiscent of those conditions. The fire breather of Old Moon, the ancient Dragon, is a figure that once actually existed. It portrays a stage that would have to be surmounted.

Rosicrucian Esotericism: Lecture VII: Evolutionary Stages of our Earth before the Lemurian Epoch, Rudolf Steiner. Translated by D. S. Osmond.

Old Moon was another incarnation of the Earth that came after the Saturn and Sun incarnations. During the Moon incarnation of the Earth, the pineal gland was central to the task of connecting the human physical and etheric body with the astral body. It radiated light into the other bodies and was used to create the images that helped find food. Through the process of breathing and receiving nutrition, the pineal gland gleamed, emitted light, and glowed. This ancient view of the pineal gland's functions highlight the amazing metamorphosis that this gland has undergone during human development.

Our cerebellum is a remnant of the Moon stage of evolution; it sits there as a sign of the battles that the Gods fought for us. The cerebellum arose from what was thought on old Moon. There were no errors in our thoughts then, for divine powers thought for us and guided our thoughts. Man had no freedom yet; divine beings directed him. Now that he's become independent he must be responsible for what he thinks. There are also remnants of old Moon in the cerebrum's pineal and pituitary glands; on old Moon they were what the lung and heart are in man today. And what a man does now

will form his cerebrum on Jupiter. What he thinks in connection with his cerebrum now will form his cerebellum on Jupiter. A man must bear the consequences of his thinking now that he's become free, and the cerebellum sits in the back of his head like a judge, for it will take the effects of everything that he thought on earth over to Jupiter.

The Contents of Esoteric Lessons—Part III,
Rudolf Steiner. Translator unknown.

In the process of evolution, warmth and light have taken on new tasks and processes that again connect the human to the outside world through nutrition and sense perception. Warmth is now processed by the heart as *digestion*. At the same time, the pituitary gland helps manage inner warmth; we know this as *metabolism*.

Man's activity is to be sought in what streams out from him as inner warmth. Out of what proceeds from warmth: passions, impulses, instincts, desires, wishes and so on, Karma arises. Just as the parallel organ to the ear is the organ of speech, so the parallel organ to the warmth of the heart is the pituitary gland, the hypophysis. The heart takes up the warmth from outside, as the ear does sound. Thereby it perceives world warmth. The corresponding organ which we must have, in order to be able to produce warmth consciously, is the pituitary gland in the head, which at the present time is only at the beginning of its development. Just as one perceives with the ear and produces with the larynx, so one takes up the warmth of the world in the heart and lets it stream forth again through the pituitary gland in the brain. Once this capacity has been achieved, the heart will have become the organ it was intended to be.

Somewhat deeper in evolution than the warmth organ stands the organ of sight. In the course of evolution the organs of hearing, warmth and sight, follow in sequence; the organ of sight is only at the stage of receiving, but the ear already perceives, for instance in the sound of a bell, its innermost being. Warmth must flow from the being itself. The eye has only an image, the ear has the perception of innermost reality. The perception of warmth is the receiving of something that rays outwards. There is an organ which will also become the active organ of vision. This is today germinally present in the pineal gland, the Epiphysis, the organ which will give reality to the images which today are produced by the eye. These two organs, the pineal gland and the pituitary gland as active organs, must develop into the organ of vision (eye) and the organ of warmth (heart). Today fantasy is the preliminary stage leading to a later power of creation. Now man has at most imag-

ination. Later he will have magical power. This is the Kriya-shakti power. It develops in proportion to the physical development of the pineal gland.

Foundations of Esotericism: Lecture V,
Rudolf Steiner. Translated by Vera and Judith Compton-Burnett.

The astonishing truth about brain sand

The pineal gland develops the process whereby light is taken in by the eyes and digested. The eyes now function as the lantern did in the past. The human heart processes the warmth in our environment, sending it in sequence to the head, then the pineal and pituitary glands. Here is where transformation or spiritual digestion takes place. The streams of warmth and light emanating from the blood as it etherizes creates the stream of etherization and, subsequently, colors that dance around the glands. The pineal gland secretes brain sand, as Steiner describes:

When we follow the course of Earth-evolution—warmth-condition, air-condition, water-condition, mineral-earthly condition—the human head has participated in all these metamorphoses, the mineral metamorphosis being the first to work outwards in the disintegrating skeleton of the head—though it still retains certain vitality. But this human head has participated in the earthly-mineral metamorphosis in a way which is even more apparent. In the center of the human head within the structure of the brain there is an organ shaped like a pyramid, the pineal gland. This pineal gland, situated in the vicinity of the corpus quadrigemina and the optic thalamus secretes out of itself the so-called brain sand, minute lemon-yellow stones which lie in little heaps at one end of the pineal gland, and which are in fact the mineral element in the human head. If they do not lie there, if man does not bear this brain-sand, this mineral element, within him, he becomes an idiot or a cretin. In the case of normal people the pineal gland is comparatively large. In cretins pineal glands have been found which are actually no larger than hemp seeds; these cannot secrete the brain-sand.

Man as Symphony of the Creative Word,
Rudolf Steiner. Translated by H. Collison.

These remarks about brain sand may come as a shock to some who do not know of the conclusive scientific data that supports Dr. Steiner's statements. In fact, these bio-mineralized calcite crystals have been found

in the pineal gland in direct proportion to human intelligence. It was once thought that the pineal gland received only a limited supply of these calcite crystals at birth. Now, it has been discovered that new brain sand is being deposited throughout life and directly impacts intelligence. Therefore, IQ is not limited by the brain sand in the pineal gland at birth, but can be enhanced throughout life.

In the selections below, we shall read one of the best descriptions of the mechanics of the blood's response to sense impressions and the resultant factor of memory being impressed in the etheric body of the human.

The blood's natural tendency is to "etherize" itself into a stream of energy flowing from heart to head, affecting particularly the pineal and pituitary glands. Steiner describes it as *electric* in nature. Modern research has shown the brain sand in the pineal gland (calcite crystals) to be piezo-electric and radiate energy.

Steiner's illustration of the forces of the electric heart is the same found now by mapping the electrical and magnetic fields around the heart. The completed form of these forces would be a torus, or donut-shaped field of force, like the Van Allen Belts around the Earth. The torus made between the action of the pineal and pituitary glands in the brain is clearly illustrated by Steiner's description. Steiner was the first to point this out and speak of it so clearly. Of course, he had the benefit of being clairvoyant, both nat-

urally and scientifically trained.

Also included in this description is a powerful indication that the heart torus and the brain torus must be working together coherently to create a permanent memory.

The description of "bright etheric light currents streaming out" from the pineal to the pi-

pituitary gland and from there to all aspects of the etheric body is consistent with descriptions by Manly P. Hall from the ancients. The same phenomena are simply being described in different terms.

This rainbow of etheric light dancing from the pineal gland to the pituitary gland is of utmost importance in understanding how matter turns into spirit. Physical transformation of matter to spirit or *etherization of the*

Eternal Truth

The etherization of the
blood is the foundation for
spiritual development.

blood is the foundation for spiritual development, the key to understanding how Sophia works directly with the aspirant for spiritual advancement.

Here, in the “gap” between the pineal gland and the pituitary gland, exists a shared region where the *earthly and cosmic nutrition streams* join. In this gap, humans can create out of nothingness. This is the essence of reciprocity. This gap initiates the process of giving spirit the *food* it needs from our work. Spirit reciprocates by giving us the *cosmic food* we need to feed the etheric body.

In this gap, sense impressions are digested and memories created. The results impress themselves upon the blood, where those forces originated as perceptions.

The gap is the threshold of creation and destruction, and the hope for rebirth. It is one of the most powerful spaces in our body. We feed the gods nectar and ambrosia from our gifts of love gleaned from transforming our faculties of soul into spirit. Then, each night, in response to our efforts, the gods feed us the elixir of immortality. Sophia herself guides this reciprocation as the individual soul engages in the process of *spiritual marriage* with the higher self.

If we observe the blood—let us now imagine ourselves within the human ether-body—quite schematically as it courses through the heart, and think of it as the external physical expression of the human ego, we thereby see how this ego works, how it receives impressions corresponding with the outer world and condenses these to memory-pictures. We see, furthermore, not only that our blood is active in this process, but also that, throughout its course, especially in the upward direction, somewhat less in the downward, it stirs up the ether-body, so that we see currents developing everywhere in the ether-body, taking a very definite course, as if they would join the blood flowing upward from the heart and go up to the head. And in the head these currents come together, in about the same way, to use a comparison belonging to the external world, as do currents of electricity when they rush toward a point which is opposed by another point, so as to neutralize the positive and the negative. When we observe with a soul trained in occult methods, we see at this point ether-forces compressed as if under a very powerful tension, those ether-forces which are called forth through the impressions that now desire to become definite concepts, memory-pictures, and to stamp themselves upon the ether-body.

We see here a very powerful tension which concentrates at one point, and announces: “I will now enter into the ether-body!” just as when positive

and negative electricity are impelled to neutralize each other. We then see how, in opposition to these, other currents flow from that portion of the ether-body which belongs to the rest of the bodily organization. These currents go out for the most part from the lower part of the breast, but also from the lymph vessels and other organs, and come together in such a way that they oppose these other currents. Thus we have in the brain, whenever a memory-picture wishes to form itself, two ether-currents, one coming from below and one from above, which oppose each other under the greatest possible tension, just as two electric currents oppose each other. If a balance is brought about between these two currents, then a concept has become a memory-picture and has incorporated itself in the ether-body.

Such supersensible currents in the human organism always express themselves by creating for themselves also a physical sense-organ, which we must first look upon as a sense-manifestation. Thus we have within us an organ, situated in the center of the brain, which is the physical sense-expression for that which wishes to take the form of a memory-picture; and opposite to this is situated another organ in the brain. These two organs in the human brain are the physical-sensible expression of the two currents in the human ether-body; they are, one might say, something like the ultimate indication of the fact that there are such currents in the ether-body. These currents condense themselves with such force that they seize the human bodily substance and consolidate it into these organs. We thus actually get an impression of bright etheric light-currents streaming across from the one to the other of these organs, and pouring themselves out over the human ether-body. These organs are actually present in the human organism. One of them is the pineal gland; the other, the so-called pituitary body: the “epiphysis” and the “hypophysis” respectively. We have here, at a definite point in the human physical organism, the external physical expression of the co-operation of soul and body!

An Occult Physiology: Man's Inner Cosmic System, Lecture 4,
Rudolf Steiner. Translated by D. S. Osmond.

The description above underscores the importance of sense impression's effect upon the blood, thus its effect upon the etheric body. Here, Steiner refers to the blood as the “ego-instrument,” pointing out that the ego rides on this *etheric stream from heart to head*.

The polarity of pineal and pituitary are connected to the dynamic between the sympathetic and autonomic nervous systems. We also learn that in the gap between the pineal and the pituitary glands, something results which we may call a “glimmering through from the one side to the

other, a being disturbed on the one side by the other.” This phrase indicates that human efforts on our side of this gap create the response from the other side. In other words, the individual is responsible for the health of the etheric stream through his effort to digest the world, glean the life therein.

The selection below is the penultimate description of the *etherization of the blood*, as the term is coined from this reference. It sets the backdrop for both the personalized and global etherization of the blood involving the appearance of Christ in the Earth’s etheric realm. The moral implication of the ether stream’s coloration is that spiritual development is necessary to achieve higher states of being. There is a clear similarity between the gap described previously and the Guardian of the Threshold of waking and sleeping.

The moral person passes the Guardian of the Threshold without fear, just as the moral person’s rainbow of etheric light passes over the gap between pineal and pituitary, indicating his moral development.

When a man stands in front of us today in his waking state and we observe him with the eye of clairvoyance, certain rays of light are seen streaming continually from the heart towards the head. Within the head these rays play around the organ known in anatomy as the pineal gland. These streamings arise because human blood, which is a physical substance, is perpetually resolving itself into etheric substance. In the region of the heart there is a continual transformation of the blood into this delicate etheric substance which streams upwards towards the head and glimmers around the pineal gland. This process—the etherization of the blood—can be perceived in the human being all the time during his waking life. The occult observer is able to see a continual streaming from outside into the brain, and also in the reverse direction, from the brain to the heart. Now these streams, which in sleeping man come from outside, from cosmic space, from the Macrocosm, and flow into the inner constitution of the physical body and etheric bodies lying in the bed, reveal something remarkable when they are investigated. These rays vary greatly in different individuals.

Moral qualities are revealed distinctly in the particular coloring of the streams which flow into human beings during sleep; in an individual of lower moral principles, the streams are quite different from what is observable in an individual of noble principles. Endeavors to dissemble are useless. In the face of the higher Cosmic Powers, no dissembling is possible. In the case of a man who has only a slight inclination towards moral principles the rays streaming into him are a brownish red in color—various shades tending

toward brownish red. In a man of high moral ideals the rays are lilac-violet in color. At the moment of waking or of going off to sleep a kind of struggle takes place in the region of the pineal gland between what streams down from above and what streams upward from below. When a man is awake the intellectual element streams upwards from below in the form of currents of light, and what is of moral-aesthetic nature streams downwards from above. At the moment of waking or of going off to sleep, these two currents meet, and in the man of low morality a violent struggle between the two streams takes place in the region of the pineal gland. In the man of high morality there is around the pineal gland as it were a little sea of light. Moral nobility is revealed when a calm glow surrounds the pineal gland at these moments. In this way a man's moral disposition is reflected in him, and this calm glow of light often extends as far as the heart. Two streams can therefore be perceived in man—the one Macrocosmic, the other, Microcosmic.

Just as in the region of the human heart the blood is continually being transformed into etheric substance, a similar process takes place in the Macrocosm. We understand this when we turn our minds to the Mystery of Golgotha—to the moment when the blood flowed from the wounds of Jesus Christ.

This blood must not be regarded simply as chemical substance, but by reason of all that has been said concerning the nature of Jesus of Nazareth it must be recognized as something altogether unique. When it flowed from His wounds, a substance was imparted to our Earth, which in uniting with it, constituted an Event of the greatest possible significance for all future ages of the Earth's evolution—and it could take place only once. What came of this blood in the ages that followed? Nothing different from what otherwise takes place in the heart of man. In the course of Earth evolution this blood passes through a process of "etherization." And just as our human blood streams upwards from the heart as ether, so since the Mystery of Golgotha the etherized blood of Christ Jesus has been present in the ether of the Earth. The etheric body of the Earth is permeated by the blood—now transformed—which flowed on Golgotha. This is supremely important. If what has thus come to pass through Christ Jesus had not taken place, man's condition on the Earth could only have been as previously described. But since the Mystery of Golgotha it has always been possible for the etheric blood of Christ to flow together with the streamings from below upward, from heart to head.

Because the etherized blood of Jesus of Nazareth is present in the etheric body of the Earth, it accompanies the etherized human blood streaming upwards from the heart to the brain, so that not only those streams of which I spoke earlier meet in man, but the human blood-stream unites with the

blood-stream of Christ Jesus. A union of these two streams can, however, come about only if a person is able to unfold true understanding of what is contained in the Christ Impulse. Otherwise there can be no union; the two streams then mutually repel each other, thrust each other away.

For we have now reached the point of time when the Etheric Christ enters into the life of the Earth and will become visible—at first to a small number of individuals through a form of natural clairvoyance. Then in the course of the next three thousand years, He will become visible to greater and greater numbers of people. This will inevitably come to pass in the natural course of development.

The Etherization of the Blood, Rudolf Steiner. Unknown translator.

In the selection above, Dr. Steiner tells us that the etherization of the blood is the threshold between inner, egoistic thoughts and desires and the capacity to know the outside world. Without the etherized blood streaming rarified substances to the brain, humans would not be able to create clear thoughts and know the outside world.

To *know*, in this case, leads to the capacity for Intuition, a *knowing* of the world. This rarefaction of blood as a rising etherized substance indicates that humans are capable of rarifying the material world. Through sense impressions, they take in its substance, then digest it so that nourishment is transformed into “etherized” or spiritual substance.

This etherized substance deposits brain sand in the pineal gland, causing it to glow and emanate an electrical charge that crosses over to the pituitary gland. (This electrical charge is caused by the piezoelectric nature of the calcite crystal brain sand.) In this case, a physical substance from the external world is rarified and crystallized. The pineal gland is bathed by an etherized, earthly nutrition stream. The brain sand becomes the lens through which outside impressions are distilled from soul activities.

Here, then, is where the soul activities of thinking, feeling, and willing aspire and rise to become the spiritual capacities of Imagination, Inspiration, and Intuition.

The activity of Christ in the etheric realm of the Earth is the great Mystery of our time and the second greatest event in human history. His blood has re-enlivened the Earth’s ether body for all times to come. His victory over death makes Him the Lord of Karma, the ruler of death and resurrection. His eminent *appearance* bringing comfort to the oppressed

is the vision of a New Golden Age, a moral-etheric atmosphere of flowing light and nourishment that can be found in the human etheric body and the etheric body of the Earth.

If you see clairvoyantly the blood pulsating through the human body, then you also see how this blood becomes rarefied again in the heart, how in its finest elements—not in its coarser, but in its finer parts—it is dissolved and returns to the etheric form. Just as the blood has gradually been formed in the ether, so in the human body of the present day we have the reverse process. The blood becomes etherized, and streams of ether flow continuously from the heart towards the head, so that we see the etheric body built up in an opposite direction by way of the blood. Thus what crystallized out from the etheric during the early part of Lemuria to form the human blood circulation and the heart we now see returning to the etheric form and streaming in the human etheric body towards the brain. And unless these streams of ether were to flow continuously from the heart towards the head, however much we tried to think about the world and to know about it, we should be quite unable to make use of our brain as the instrument for thought. As an instrument for knowledge the brain would be completely useless if it were only to function as physical brain. But currents of a fine etheric substance coming from the heart stream continuously through the brain. These etheric currents are indirectly related to a delicate and important part of the human brain called the pineal gland. They continuously lave the pineal gland, which becomes luminous and its movements as physical brain-organ respond in harmony with these etheric currents emanating from the heart. Thereby these etheric currents are brought again into connection with the physical brain and give it an impress which enables us to know, in addition to egotistic knowledge, something of the outside world, something that is not ourselves. Thus by way of the pineal gland our etherized blood reacts upon our brain.

Wonders of the World. Lecture 8, Rudolf Steiner.
Translated by Dorothy Lenn and Owen Barfield.

Our etheric bodies originally reflected the pure activity of blood circulation and brain functions. They have solidified, however, due to the introduction of impure aspects of personal desire and lower appetites. This underscores the necessity to purify the astral body of desires. Doing so will help rarify the etheric body, which in modern times has become over solidified by selfishness.

If the aspirant looks only to their own selfish needs, then personal desire and lower appetites cannot be conquered. To rarify the ether

body instead of solidifying it, we need to add the “other” into our perception.

Dr. Steiner describes how we have the opportunity with each perception to bind spirit again to matter or to release it. He calls it “enchanting” or “disenchancing” matter through our perception.

If we free the spirits behind matter through conscious perception, we disenchant them from the spell of time and space. As we liberate these spiritual beings and forces, we actually receive nutrition from them. We etherize these perceptions and bathe the pineal gland with this nourishment that is offered back to the gods. We then receive the energy that the pineal gland and the pituitary gland create as cosmic nutrition.

We feed the gods and they feed us.

Eternal Truth

We feed the gods
and the gods feed us.

In his normal consciousness today, man knows nothing of the marvelous play of forces in his ether body; he knows nothing of this communication between heart and brain. Anyone who is made aware of it through occult development becomes aware of something peculiar about these etheric currents, and here self-knowledge yields something very striking, something of the highest significance. One comes to know how these forces stream upwards from the heart to the brain, to form the brain in such a way that the human being may be able to make use of it as the instrument of his soul-life. But at the same time one learns that these forces have not passed through the human organization unscathed, that they do not leave the heart in the same state in which they entered it. All that man has meanwhile developed out of the unconscious by way of lower instincts and appetites, all his natural propensities, are carried along in the etheric stream which is borne upwards from the heart. Thus we received this current in ancient Lemuria as a pure etheric stream which had no other craving, no other will so to say, than to condense to form the wondrous structure of our heart. Since that time we have gone on living as physical men with this heart and this blood circulation, we have passed through a number of incarnations without knowing anything of this solidification of our original ether bodies into the physical parts of heart and blood circulation.

An Occult Physiology: The Systems of Supersensible Forces,
Rudolf Steiner. Translated by D. S. Osmond.

The above selection indicates that organs change over time. For instance, what was once part of the sex organ split off and became the organ of speech. Organs also evolve over time and take on vastly different tasks. They are used as the organs of the gods (hierarchy) to perceive in the human realm where divine beings are not able to tread as physical beings.

As humans solidified over vast amounts of time, the variety and functions of the organs responded and evolved along with the changing atmosphere. At one point, humans were surrounded by warmth, at another by water, and then later by air.

We now find solid ground beneath our feet. Seemingly, we have been placed far from the divine in a realm where we can be solitary and search for our individual spirit in the surrounding darkness of matter.

The aspirant's task now is to find the path back to the spirit while at the same time transforming her organs into spiritual organs that can draw nourishment from the atmosphere.

The pineal and pituitary glands have transformed greatly over time. At this point of evolution, they are the key organs enabling us to "see" and "feel" into the realms of the spirit and, thereby, receive spiritual nutrition.

They are the spiritual organs whereby the gods see through our eyes and feel through our hearts.

Future evolution must be prepared for what man already produces from himself, as preparation for the future human being, is the word, speech. What man speaks remains in the Akashic Record. It is the germinal beginning for the future human being. Speech is one half of the former means of reproduction. Through speech man propagates himself spiritually. The breaking of the male voice is connected with this. One half of what is sexual has been carried over into speech. The voice is the future organ of reproduction. In ancient Hebrew the same word was used for sex and speech. Today man thinks and the thought passes outwards through the larynx. The next stage will be that feeling, warmth, passes outwards. Then the word will be the expression of the inner warmth of the body. This can happen when the pituitary gland (hypophysis) develops in the brain. The stage following this appears when the pineal gland (epiphysis) is developed. Then not only the warmth-imbued word will go forth, but the word will remain, will be given form through the will, which then lives within it. Then when one utters the word it becomes an actual being.

Foundations of Esotericism: Lecture VII,
Rudolf Steiner. Translated by Vera and Judith Compton-Burnett.

Just as humans and plants live in a symbiotic relationship with carbon dioxide and oxygen, so do humans also live in a symbiotic relationship with the hierarchy (gods).

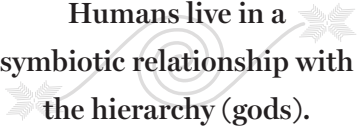
Carbon is the key element that helps transform and rarefy material substance. Right now, at this point in our evolution, plants do this for us. In the future, we will take on this function as we evolve the ability to reproduce without sex.

As we learn to transform the atmosphere into direct nutrition, we will develop our speech into an organ of reproduction. We will live off of the atmosphere, transforming it into nourishment.

This is already happening today. Some humans proclaim that, in advance of the rest of humanity, they have learned to live off of the atmosphere. For example, some saints have exhibited this characteristic. In extreme cases, autotrophs have stopped taking in nourishment from food, claiming to live off of water, light, air, and other elements in the atmosphere. However, caution must be given that this kind of “nourishment” for humanity is premature and is not needed to activate the earthly-cosmic nutrition stream as described in these chapters. In fact, eating a diet of biodynamic and organic fruits and vegetables grown in rich soil of a variety of minerals with attention to the cosmic process of growing crops, and of meat and dairy animals raised on similar grains grown in fertile soils, supplemented with high-quality food enzymes as needed, is more beneficial to us at this stage of our evolution.

Eternal Truth

Humans live in a
symbiotic relationship with
the hierarchy (gods).



Food of the gods

As materialistic science races to catch up with spiritual science, the great mystery of the ductless glands continues to unfold. Of course, clairvoyants, seers, and sages from ancient traditions have always held the pineal and pituitary glands in high esteem in human spiritual work. The pineal gland, in particular, has been a key factor in human evolution and, seemingly, will continue to play an important role far into the future. These

glands, transformed over time, will develop into new spiritual organs that demonstrate the truth of the clairvoyants' reports.

So far, Dr. Steiner has yet to be proven wrong in such matters, even though some of his ideas are far beyond scientific-materialistic thinking. Much of his work has already been verified by modern science. For example, he drew pictures of the shape and structure of the electrical and magnetic fields around the heart and brain decades before machines were invented to measure and map these fields.

Steiner described the torus fields of the heart and brain and the interstitial ether streams that science has yet to locate. He affirmed the existence and importance of brain sand long before the discovery of bio-mineralization. Spiritual science succeeded in describing in detail the very type and nature of the calcite (calcium carbonate) crystals that comprise this brain sand.

A number of Steiner's students have taken the matter of earthly and cosmic nutrition even further than his own writings. There has been much exciting progress in the field. In subsequent studies, the streams of etherized material are connected to the transformation of the three lower bodies of the human being: astral, etheric, and physical.

These bodies are called "lower" to contrast with the higher spiritual bodies of Imagination, Inspiration, and Intuition, or spirit self, life spirit, and spirit human.

The higher hierarchy of beings have donated the lower bodies to us. Enchanted in time and space, these beings await the heroine to free

them. How can this be done?

By transforming our perception into a living interaction with the higher beings, who will help us evolve spiritually. There is the art of reciprocity at the core of this process. The more we work and *feed the gods* the rarified aspects

of human thinking, feeling, and willing, the more they feed us spiritual vibrations such as harmony, love, and life itself. It is a beautiful exchange that enables us to unfold in incredible ways.

Here, between the material and spiritual, pineal and pituitary, a threshold exists wherein humans can *create out of nothingness* and participate as "gods" in co-creation. Here, we can serve as the sense organs of the gods. In

Eternal Truth

Duality exists only in the
material realm.



turn, when we sleep, they take us into the *super etheric realm* to replenish our souls and spirits.

Across this gap between spirit and matter, the polarity of *female-male* is born. Duality exists only in the material realm. After the Moon reunites with the Earth in approximately six thousand years, duality will no longer exist, as the sexes will no longer be divided.

One of the previous selections of our reading has pointed out that even though the pineal gland organizes this “frontal spinal column” of etherization, it will in the far future diminish in importance, even though the pituitary gland will continue to play a major role. This most subtle indication shows that the pineal gland has evolved in the following stages:

- First, a sense organ extending far from the head (Saturn)
- Next, a warmth organ collecting and turning warmth into sense impressions (Sun)
- Then, a new organ that coordinates light as sense impression becoming nutrition (Moon)
- Then, a dual organ with the pituitary gland that works with the etherized blood from the heart (Earth)
- Next, an organ that transforms its atmosphere into direct nutrition (Jupiter)
- Lastly, an organ that fades away into nothing (Venus)

As you can see through this course of evolution, the pineal gland is truly a self-less organ that has and will serve many functions for the developing human being over time before it runs its course and fades away.

The evolution of the pineal gland is a topic in itself that could fill volumes. This chapter is but an opening, a beginning discussion of the way glands impact the nature of spiritual nutrition, which Anthroposophists call the earthly and cosmic nutrition stream. Now that the foundation has been laid, we will take a comparative look at these phenomena.

Questions for Discussion

1. What is the process for the etherization of the blood?
2. What is the moral implication of the different colors of ether in different individuals?
3. How do the cosmic and earthly nutrition streams interact?
4. What happens within the gap between the pineal and pituitary glands?
5. How does the heart communicate with the brain?
6. How do we feed the gods? What do they feed us?
7. Are you able to access the gap between matter and spirit?
8. Are you able to create out of nothingness? If so, describe this creative process. What does it feel like?

The Etherization of the Blood

*There is a continuous reciprocal feeding and nourishing
between the spiritual world and the human.*

To create a spiritual ladder upon which to climb out of the darkness and into the light, one must rarify the spirit through morality training and higher thoughts. At the same time, the physiological effects that accompany this transcendence are wondrous. In Anthroposophy, the process by which the spiritual journey is expressed within our body is known as the *etherization of the blood*, or the *earthly and cosmic nutrition streams*. This is a give-and-take exchange between us, as initiates, and the spiritual beings that comprise our own nature.

By offering etherized elements through the earthly sustenance that travels from the heart to the head, we receive a cosmic gift: a nutrition stream that flows into our bodies through our sense organs, nerves, and glands. We give the spiritual hierarchy what they need, our offerings of Imagination, Inspiration, and Intuition. In return, they give us spiritual nutrition, which awakens our higher soul capacities.

For our purposes, we will use the work of Rudolf Steiner as an informative starting point to examine the spiritual nourishment of humanity. In the lecture entitled *The Etherization of the Blood*, he explains:

When a man stands in front of us today in his waking state and we observe him with the eye of clairvoyance, certain rays of light are seen streaming

continually from the heart towards the head. Within the head these rays play around the organ known in anatomy as the pineal gland. These streamings arise because human blood, which is a physical substance, is perpetually resolving itself into etheric substance. In the region of the heart there is a continual transformation of the blood into this delicate etheric substance which streams upwards towards the head and glimmers around the pineal gland. This process—the etherization of the blood—can be perceived in the human being all the time during his waking life. The occult observer is able to see a continual streaming from outside into the brain, and also in the reverse direction, from the brain to the heart. Now these streams, which in sleeping man come from outside, from cosmic space, from the Macrocosm, and flow into the inner constitution of the physical body and etheric bodies lying in the bed, reveal something remarkable when they are investigated. These rays vary greatly in different individuals.

Steiner and other Anthroposophists first developed the science to formally elucidate the remarkable etherization process, but ancient Hindu and Buddhist philosophers have long described in their own spiritual practices similar activities in the human body. One example is a yogic practice for raising the serpent force of Kundalini. In fact, all true, ancient traditions have been aware of the earthly and cosmic nutrition stream and have used clairvoyance to perceive it directly. It is a universal force, a primal source of prana, or life energy, which is so essential to many practices. From this process, heat and kinetic energy can be harnessed to fire the rigors of mental training that focus on non-earthly or supersensible content.

In past traditions, the mental yogic practices of fire were kept secret, shared only with initiates—how to raise energy in the physical body and the chakras. Before a student could learn these practices, he had to study the following for many years:

- Learning the sutras for the perfection of his morals (Sutrayana)
- Practicing mental training with mantras (Mantrayana)
- Visualizing deity worship (Vajrayana)
- Practicing the embodiment of spiritual deities (Tantrayana)

Only when the student was cleansed of lower desires and thoughts could he learn the spiritual physiology that unlocks the twelve gateways of wisdom, a language of the spirit.

It may come as a shock to the reader to hear that your transformed higher ethers are consumed by the hierarchies each night during sleep and that the hierarchies feed your spiritual needs with higher ethers in response to the nourishment you bring.

The nectar and ambrosia of the gods are real.

The Golden Apples of the Hesperides there, beneath Atlas in the spirit world where we travel each night in our dreams.

Karl Koenig best presents this system of human and cosmic nutrition in his book, *Earth and Man*, where he paints a beautiful picture of the reciprocal streams at work in the human body. Here is the sequence of etherization of the blood, as Koenig describes.

Eternal Truth

The nectar and ambrosia of the gods are real. There is a continuous reciprocal feeding and nourishing between the spiritual world and the human.

1. **Heart start.** The process starts in the heart, where an earthly, living stream of rarified elements begins to rise toward the pineal gland.
2. **Rise to the pineal.** Rising to the pineal gland, the stream then turns downward toward the pituitary gland.
3. **Pass through the pituitary.** Coming down from the pineal gland, the stream passes through the pituitary gland, which gathers the cosmic forces of sound and life, and redirects them to the nerves and blood.
4. **Etherization occurs.** The etherization of the blood occurs at the moment when focused breath concentrates carbon particles into a spiritual fire in the heart. This fire changes the elements of oxygen, hydrogen, nitrogen, and calcium into ionized particles. These then enter the ether stream of warmth, light, magnetism, and bioelectricity, rising upward and back to the pineal gland.
5. **Brain sand.** Once these particles reach the pineal gland, some of them are deposited as calcium carbonate crystals or brain sand. They take on piezoelectric characteristics, refracting cosmic

energy into the descending ether stream that moves toward the pituitary gland.

6. **Excretion.** The pituitary gland gathers all sense impressions of light, sound, and other nerve impulses. It rarifies them into a mineral substance that refracts the descending cosmic ether stream into nutrition, and then excretes them to the rest of the endocrine gland system, nerves, and blood.

As demonstrated in the process above, the pineal and pituitary glands work together harmoniously. The pineal holds the crystallized deposits of our internal, spiritual work. The pituitary then receives the pineal's refracted ethers, the transformed in-streaming forces of the sense world. Together, they coordinate the ascending and descending streams of etherized materials.

Modern science has now correctly identified one component of this earthly and cosmic nutrition process, calling it the "bio-mineralization of calcium" into calcite crystals with piezoelectric properties that are deposited into the pineal gland. Studies have shown that these calcium crystals (brain sand) are directly related to intelligence and IQ.

Spiritual development, too, is closely aligned with the development of these crystals. For example, the more crystals that are collected in your pineal gland, the more cosmic energy can be refracted into the spiritual nutrition stream, and the more you can control your own spiritual development through the proper growth and development of the chakras.

How chakras work

Chakras are a basic tenet of eastern Tantric philosophies. To raise their level of terrestrial energy, humans gather energy from chakras and send it along three vertical channels:

- Ida—female channel
- Pingala—male channel
- Shushumna—central channel

These chakras generally are associated with the bundles of nerve ganglia in the front of the body that connect to the spinal cord and the

brain. The eyes, ears, nose, mouth, and skin also accumulate light, warmth, sound, and sensory input. Even the palms of the hands and the bottoms of the feet are considered chakras.

Chakras have different numbers of petals for each specific center. These seven centers also relate to the seven planets and their generation of the music of the spheres. To truly maximize his or her spiritual potential, each human needs to learn how to harmonize all seven chakras in concert, at the same time. The generally accepted grouping of seven chakras is:

1. Crown (Saturn)
2. Brow (Jupiter)
3. Throat (Mars)
4. Heart (Sun)
5. Solar plexus (Venus)
6. Hara center (Mercury)
7. Sex center (Moon)

Each chakra has petals, some developed in the past and others that need to be developed now. Moral development and loving deeds build the chakras properly so that they can evolve along with the individual. Nerve activity in the chakras causes them to receive and radiate light, color, sound, and other energies as they spin. Alignment with spiritual harmonics causes the chakras to work together and health ensues; non-alignment with cosmic harmonics causes dissonance leading to stress, disease, and illness.

Each bundle of nerves creates a space where “inward light” can come to birth. We can create energy, light, sound, words, and forms that engender the higher ethers to come to birth in and around these chakras. For example, developing profound feelings of love and devotion bring light, color, coherent geometric forms, and other forms of light into the heart chakra.

Love exercises all of the chakras; when someone is truly in love, the chakras spin wildly.

In Western Christian esotericism and some Tibetan Buddhists beliefs, the lower four chakras were supposed to have been developed and tamed by now. In other words, the spiritual aspirant should have already learned to control appetites of sex, food, comfort, revenge, hatred, anger, and the

other immoral qualities that have no place in higher spiritual practices. The researcher of truth should also know these vices and know how to control them through self-reflection, meditation, contemplation, and other spiritual disciplines. If the lower chakras still rule the aspirant's desires, then working on the higher chakras is somewhat futile.

Modern spiritual practice works on the heart, throat, brow, and crown chakras. This set of chakras, from heart to head, constitutes what is known as the normal ether stream from heart to head. This ether stream is a response to the nerve bundles that produce excess heat through special breath-control exercises, using that heat to ionize particles of matter. This process of chakra development can produce the effect wherein calcium is spiritualized into calcium carbonate and deposited in the pineal gland.

An offering of golden apples

The earthly nutrition stream is the way humans give their ambrosia and nectar to the gods. These calcium carbonate crystals are truly the Golden Apples of the Hesperides; their garden is the cube upon which the pineal gland sits.

Each golden apple produces something akin to the continued good health and immortality the Greek gods attained when they ate the Golden Apples of the Hesperides. Calcium carbonate crystals in the pineal gland relate directly to human intelligence and many other mysteries of aging, light processing, and regulatory control over the other glands. In a way, the pineal gland gleans the "wisdom in the light" from the optic nerves, which pass directly over it. It combines this wisdom in the light with the stream of etherized elements that arise from the heart to offer the gods earthly nutrition. This nutrition is the moral and spiritual effort of humans offered as the *Human Golden Apples of Hesperides* to the gods.

The process of earthly nutrition that spiritualizes material elements is a type of fission energy, cold fission. One substance is turned into another without conflict or disharmony. Humans also create entirely new energy out of nothingness in the cosmic nutrition process that brings spiritual nutrition to the human, particularly during sleep. This process is the dream of the alchemist and a form of cold fusion.

Earthly and cosmic nutrition defies the laws of thermodynamics because it creates something out of nothing and produces new sources of heat. Fis-

sion and fusion happen in the human body without an explosion, just processes of breath and nutrition. The transmutation of elements is a by-product of the spiritual process of rarefaction and etherization of matter.

Humans spiritualize matter naturally, changing one substance into another through natural processes. Humans also can create new energy out of nothing, by taking in cosmic nutrition and turning it into new energy—namely Imagination, Inspiration, and Intuition—that did not previously exist.

Through earthly nutrition, we feed the gods.

Through cosmic nutrition, the gods feed us.

We are in a symbiotic relationship with the divine and play a critical role. More and more, spiritual researchers understand how these processes function in nature and how the human being is creating new organs of perception as a process of spiritual evolution.

In both nature and the human, we see the forces of silica control the pineal gland, as a force of **She**, or the female forces of nature, also known as levity.

Likewise, we can see the forces of calcium control the pituitary gland, as a force of **He**, or the male form of nature, also known as gravity.

Silica is abundant in the child at birth but declines over the years until at old age it is one-fourth of its prior level. Calcium is the opposite. Found in smaller proportions in the newborn, it then gains dominance in the aged. Levity rules childhood while gravity rules aging.

As silica wanes and calcium waxes, old age sets in, and the forces of physical gravity and calcification predominate.

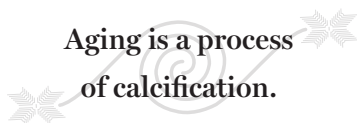
She as silica is all youth and light, whereas **He** as calcium is old age and gravity.

Through consciousness, the human raises calcium up into the realm of silica and synthesizes it into a crystalline structure that receives and emits piezoelectric frequencies as silica does naturally.

Hence, the human being participates in creating a new element from something old, which is calcium carbonate, in this process of warm fusion. Likewise, when sense perception is changed from light and sound into human consciousness, then something is created out of nothing. Warm fusion

Eternal Truth

Aging is a process
of calcification.



also takes place in the human heart as it receives spiritual nourishment from the divine beings that exist behind the veil of sense perception.

Just as Rudolf Steiner's quote above indicates that a clairvoyant can see the etherized light stream going up from the heart to the head and then returning back to the heart, so too did the ancients describe a similar phenomenon. They believed that once an aspirant was able to focus his energy on the chakra just below the belly button, he could then use that "heat" of the "fierce woman" to melt the frost in two of the three channels that run from the base of the spine to the crown of the head.

In this version, the heat from the focused mental practice begins to melt the frost in the female and male channels and "mist" rises along the two channels as they crisscross over the principal chakras along the spine from the foundation chakra to the heart chakra. For the alchemist, this is referred to as the *white gluten of the eagle* and the *blood of the red lion* because the frost in the female channel is red and the frost in the male channel is white.

Combining the white and red creates the permanent rose-colored drop that can be deposited in the heart chakra.

If the aspirant is able to raise the force of the kundalini serpent up the spine to the head, then a wonderful hooded serpent appears at the brow chakra. The aura becomes illuminated as energy runs up and down the entire length of all three channels.

There is a spiritual practice in some teachings called the *Vase Retention Breath* that also raises energy in the chakras. Through the concentration of consciousness on a "vase" just below the belly button (the hara chakra), a portion of normal breathing can be *held back*, placed in the vase and "cooked" into a highly charged and hot breath that has been fueled by taking carbon from the environment and using it to stoke the normal fires that come from this chakra.

Once the breath in the vase is rarified, it becomes the heat that melts the frost in the channels until the red and white frosts combine into a rose-colored drop.

This drop is then deposited in the heart chakra. It becomes the basis for igniting the etherized stream of material that rises from the heart to the pineal gland, there creating illumination that is directly proportional to the moral development of the aspirant.

A clairvoyant can see these rose-colored drops in the hearts of others. The amount and quality of these rose-colored drops is basically

equivalent to the moral development of the person. Also, the number and quality of the calcium carbonate crystals that are deposited in the pineal gland are related to the mental and moral development of the person. Moral development arises through fully activating the pineal and pituitary processes through the eternal elements in the world being refined through perception.

The Holy Grail within us

It is believed by Manly P. Hall and the Western occult tradition that the pineal gland is analogous to the Holy Grail—that the corpora quadrigemini below the pineal gland is the grail castle.

Shaped like a tetrahedron, the pineal gland looks like a pinecone, or a three-sided pyramid. The corpora quadrigemini that sits beneath the pineal is the shape of a cube segregated into eight smaller cubes. Many nerves run through and around the cube, charging it directly with neural “light” and “heat.”

The charge that the cube experiences through the rush of neural light and heat is transferred to the pineal gland. This energy informs the pineal gland about the neural processes and conditions of the body. From this perch, the pineal gland, which is the only singular ductless gland (all others are dual), a “holy grail” can “feed” all those who come before it whatever they need for nutrition, just as the Holy Grail of Irish tradition.

The pineal gland is the master gland that controls aging, size, sex, onset of puberty, calcification, intelligence, and the ability to refract cosmic nutrition into the chakras and endocrine system. At one time, this organ controlled warmth perception, and was the “third eye” of the human. Over time, the functions of warmth perception shrank in the brain into the fourth ventricle, where the pineal complex is now found.

The etherization of the blood is the quest for the Holy Grail—its supply of nourishment and enlightenment. The path is uphill, not easy. It requires moral and mental development to be worthy of the grace and mercy of the grail.

There are more intricate applications of this in Christian esoteric tradition. The central stone from Lucifer’s crown becomes the Holy Grail. As Archangel Michael casts Lucifer down from heaven, he strikes the stone with his sword, and it falls to Earth. This analogy is an accurate depiction

of the cosmic nutrition stream. It comes into being as Michael's sword strikes Lucifer's crown, the pineal gland, and knocks down the "shining stone." The shining light is seen falling to the Earth, down through all the chakras to the base of the spine.

From this, we can make several connections. For example, Lucifer is the *Light Bearer*, just as the chakras are the *light bearer* in the human body.

Our job is to bring the light back to heaven as we *raise our moral light* from the heart to the pineal gland.

Lucifer was often depicted in the Garden of Eden wound around the Tree of Knowledge of Good and Evil, just as the Kundalini Serpent Power is wound around the tree of the human spine and head.

Lucifer brings "knowledge of the gods," just as the pineal deposits bring more intelligence and light to the spiritual seeker.

The pineal gland is the crown of the ductless gland system and is singular amongst these twinned glands.

Lucifer is often seen with wings, just as the caduceus has wings and usually a golden ball at the top representing the pineal gland.

Some Christian traditions hold that when Lucifer is redeemed, he will be part of the Holy Spirit and will aid humans in *taking wing* into the spiritual world.

Lucifer is the light bringer, just as Prometheus was the fire bringer to the Greeks. Prometheus, like Lucifer, is bound to the Earth until the great human hero comes who can break the chains of the gods that bind him. No blade or tool can cut those chains, just as no one can completely free Lucifer until his usefulness is finished.

It took a human hero with a club to break the chains. Each of us is that hero bringing the light of the heavens to the Earth.

Lucifer, like Prometheus, Loki, and the other "bringers of light," represents human strivings to develop thinking as a tool of light that can literally illuminate us about the light of the gods.

Soul qualities

As the etherized elements rise and bathe the pineal gland, they create specific colors that are indicative of specific soul qualities of the human.

If you recall, the three soul forces of thinking, feeling, and willing arise basically in head, heart, and hands as a simple application of the threefold nature of human consciousness.

We are awake in our thinking.

We dream in our feeling.

We are asleep in our willing.

As we spiritualize these three soul qualities, we activate specific elements that enter the stream and become etherized.

Essentially, the elements become rarified through the plasma or bio-electricity in the streams rising up from the heart to the pineal gland.

Spiritualized *thinking* etherizes oxygen into white and bluish colors.

Spiritualized *feeling* etherizes nitrogen into rose- and red-colored light.

Spiritualized *willing* etherizes hydrogen into green- and violet-colored light.

A person with little moral development will create brown-colored light that barely reaches the pineal gland.

In addition, the process of the etherization of blood takes elements from the blood, with the help of spiritual breathing, and ionizes them so they rarify calcium in the body. They then carry the calcium in the etherized stream until it bathes the pineal.

What does calcium represent? Aging. As we calcify, we grow old.

This new type of calcium that has been spiritualized through the etherization process is now able to crystallize into a calcium carbonate or calcite. As a piezoelectric crystal, it has the possibility of electromagnetic communication with the other chakras and glands in the body. Humans have the possibility of depositing *new* calcium crystals through spiritual training in morality and mental development, thereby increasing their intelligence.

Rose-colored drops

Through moral development, etherized materials rise into the pineal gland, turn downward through the pituitary gland, and are deposited in the heart. The ancients believed that these drops were permanent, because they accumulate from one incarnation to the next. The first etheric stream exists for anyone who can use her thinking to control desire as she develops morality in her feelings and will. Therefore, anyone who has had morality and spiritual training in the past has these drops in the heart and sand in the pineal gland to show for his efforts. This is how a highly developed initiate can recognize a young child as a developed teacher: the drops shine out, indicating a spiritual soul and its development from prior incarnations.

Rudolf Steiner points out that after Christ died and was resurrected, all human beings were given a single drop of His etherized blood in their hearts as a tool for spiritual development, a gift of grace and mercy. This drop ensures that all humans stand on the same foundation of spiritual development. Each of us can develop spiritualized thinking, feeling, and willing. We can use this etherized drop of Christ to create a second column of etherized material directly associated with Him and the renewal of the etheric body of the Earth and humanity.

The second etheric stream is there for those who recognize the Wisdom of the Cosmic Christ and the central importance of the Mystery of Golgotha (the death and resurrection of Christ). The drop of Christ's etheric blood in the heart is the catalyst for the development of this etheric stream.

Christ's deed won freedom for all humans, regardless of their spiritual or religious beliefs, to develop their spiritual natures. It does not take belief in Him to utilize this gift, although the wisdom of the Cosmic Christ is essential for advancement in the spiritual world.

The second etherization stream of Christ may or may not join together with the first stream thus far described.

Through the first stream, elements of thinking arise and are etherized, while the second stream helps develop spiritualized feeling and willing.

These two etheric streams begin to wind around each other like the trunks of two trees growing as one. The analogy of the two trees in Eden can be instructive in imagining the way these two streams work together.

The Tree of Knowledge of Good and Evil represents the stream that develops through spiritualized thinking, a sort of Wisdom of the Gods.

The Tree of Life represents the etheric stream aided by the Cosmic Christ as it wraps around the other stream and helps carry upward the spiritual gifts that humans offer to gods.

The image of these two intertwined trees creates the spiritual reality behind the symbol of Mercury's caduceus, with the intertwined snakes on the pole or tree. The wings of the caduceus represent the rising etheric stream taking wing. The clairvoyant can clearly see this spiritual caduceus in the human aura as the chakras and glands that take in earthly nutrition, spiritualizing it as nectar and ambrosia for the gods.

As the Holy Grail of nourishment, the pineal gland offers up spiritualized thinking, feeling, and willing to the gods. They, in turn, reciprocate with cosmic energy flowing into the body through the pituitary gland.

However, the pituitary gland can only receive the cosmic nutrition arising through sense perception if the pineal gland has deposited the crystals that make it possible. If the pineal gland was filled with etherized calcium (brain sand) and there were many spiritual drops in the heart, the human would see the divine in all things.

From this tantric practice, an awakened kundalini force can arise. A rainbow is then seen glowing around the two-petaled brow chakra of the developed aspirant.

However, one must remember that without proper spiritual training, these ancient practices of serpent worship can be very dangerous. If awakened prematurely, this force can cause great psychological damage.

The process of serpent worship that utilized the raising of kundalini force has evolved over time, just as the human body, soul, and spirit have evolved. Even the Tibetan interpretation of tantric practices from India went through a great transformation as they were updated from these ancient practices.

In the Tibetan system, the three or more chakras below the heart are combined into one chakra with sixty-four petals. The proper stimulation of the three channels starts at the heart chakra, not at the base of the spine.

The successful aspirant becomes a “rainbow warrior,” because a rainbow can be seen emanating from the pineal gland. It emanates from the top of a tetrahedron that is at the end of the combined channels at the brow chakra.

The three channels originate in the heart and end at the pineal gland, where a tetrahedron with a rainbow shines around it.

In modern times, it is appropriate to utilize a natural breath, instead of bringing it into the realm of waking consciousness. Our angel helps mitigate the process while Sophia is active in the process of evolving the human into a creative center of spiritual activity.

Christ awakens the modern aspirant to the divine through the way, the truth, and the life.

- The *way* is the path of moral development that leads to the etherization of the blood.
- The *truth* is the meditative content of the Cosmic Christ and His microcosmic manifestation in each human.
- The *life* is the nourishment of the earthly and cosmic nutrition streams.

Just as this etherization occurs in human physiology, so it also happens with the planet Earth. Let's use the analogy of the aurora borealis, the colorful and illuminated ionized particles of oxygen, hydrogen, and nitrogen that rise up near the magnetic north pole. This natural phenomenon is similar to the rainbow glow of human light that bathes the pineal gland.

When these ionized particles encounter solar wind, the magnetic breath of the sun, they light up. The glowing oval light rotates around the Earth's poles like a crown. When strong solar winds arise, they collide with the ionized particles and the *rainbow bridge* of the Norse Myths, Bifrost, is there for the gods to cross, come to Earth, and commune with humans under the World Tree, Yggdrasil. This myth is revealing and worth examining.

In many traditions, the northern territory is referred to as the land of the Hyperboreans, Mount Meru, the Garden of the Hesperides, Eden, the unmoving north, the World Tree, and many other names. When they are sleeping, all humans pass through this "portal" or "threshold" into the spiritual spheres.

Here is how the process works. Each night, the human being leaves her physical and life body (etheric) in the bed. The desire body (astral) and human personality (ego or I) go out through the portal of the north into the spheres of the planetary beings. These beings take the aspirant's offerings of higher thinking, feeling, and willing as food for the gods and return in like fashion, imbuing the aspirant with heavenly food from the spiritual world.

The aurora borealis is the outer manifestation of a spiritual process that demonstrates that humans can ionize material particles into "human light" that rises up to the North Pole, where it occasionally interacts with the breath of the sun, creating fantastic color displays—a wonder of nature.

Human spiritual striving literally turns our planet into a shining star.

One could say that the aurora is one way to depict the moral development of humankind. The aurora is an image of the chakras of humans joining together to create a collective offering of higher morality to the universe.

Like the pineal gland, the North Pole manages the development and nutrition of the chakras. With the unmoving stars above it, it has been seen as a world tree where all the realms come to birth and the stars hang like fruit. It is also seen as a temple, with the pillars being the curtains of aurora borealis rising up around it to protect the sacred realm from non-spiritual eyes. The dome of the temple is the starry sky. The interior of

the temple is filled with dreaming souls who have come there to learn and commune with spiritual beings.

Another analogy that is helpful is the image of the pineal gland as New Jerusalem, a city foursquare (cube) with twelve gates (the zodiac or twelve cranial nerves) and the Tree of Knowledge and the Tree of Life in the middle with rivers flowing forth.

There in New Jerusalem is the Lamb of God (our higher spirit) awaiting the Virgin Bride (purified soul) for the spiritual wedding (of our soul to our spirit).

This New Jerusalem is a resurrected Garden of Eden that has been re-deemed by the efforts of the very humans who were sent forth from Eden. An angel with a fiery sword has barred humans from re-entering Eden. Perhaps the fiery sword is the aurora borealis and the Sacred Northern Land is the new Eden. The challenge now is to rise to the north consciously, encounter this angel, and gain permission to re-enter Eden, making it the New Jerusalem where the wedding to one's higher self will be enacted.

Rudolf Steiner has spoken of a super-etheric realm that surrounds the Earth and is the repository for the perfected human vehicles that great master beings have left behind. He calls it Shamballa, New Jerusalem, the sphere of spiritual economy, and other such names.

The etheric body of the human and the Earth are, therefore, a mirror of the spiritual world and all of creation.

The portal of the north is the direct access point for entering these etheric realms.

Each time an aspirant crosses the threshold of sleep, death, or deep meditation, he enters this Temple of Wisdom. Here he can access higher forces that can be applied to his personal development.

Each night during sleep, humans stimulate the flow of energy in the etheric streams of the human chakras on a grand scale. In the occult physiology of the human being, the microcosmic forces of the Earth are at play. The stream of color rising from the heart to the pineal gland is very similar to the ionized particles rising from the Earth's core to the North Pole. It is as if one is an expression of the other—the external mirrors the internal, and vice versa.

Both etheric streams existed before Christ was incarnated, but they were greatly enhanced when His own etheric blood was given to humans. His gifts have enlivened both the human earthly and cosmic nutrition streams by adding another etheric stream fired by His cosmic deed.

Through Christ's deed at Golgotha, the Earth has grown from a planet into a budding star. We witness this in the aurora borealis.

On this side of the threshold, we can see the Archangel Michael's fiery sword in the aurora borealis. On the other side, we find the Halls of Learning, the Temple of Wisdom that is the reflection of the Cosmic Christ and the Being of Wisdom, Sophia, working together to create a spiritual future for humanity.

It is this City Foursquare that we all rise up to inhabit as we spiritually develop. Through the Christ Deed of spiritualizing our thinking, feeling, and willing into sense-free Imagination, Inspiration, and Intuition, we create our offering of nectar and ambrosia for the gods. By understanding the Cosmic Wisdom of Christ and Sophia, we open ourselves to receive the nourishment that our spirits need to evolve.

Whichever spiritual tradition you use to perceive it, the etherization of the blood is one of the most sublime processes ever experienced by humankind. It is the means by which we exchange earthly and cosmic nourishment with spiritual beings of higher realms. As a deeply internal biological and spiritual communion with vast external forces, etherization results in the creation of the most precious spiritual substance of all—the rose-colored drops within our hearts that confirm our spiritual worth to ourselves and are evident to all who can perceive.

Questions for Discussion

1. What is the process for the etherization of the blood?
How does this work?
2. How does it make you feel that the hierarchies consume your transformed higher ethers each night during sleep?
Does this make you view sleep differently?
3. Have you been able to control the lower chakra appetites of sex, food, comfort, revenge, hatred, anger, and other immoral qualities? If not, do you see how this may encumber your own spiritual development?
4. Do you practice self-reflection, meditation, contemplation, or other disciplines? How often?
Which ones?
5. What color is your own etheric stream?
6. Have you ever been able to recognize a highly developed master or aspirant by perceiving the rose-colored drops in their heart?
7. Beyond the one essential drop said to be given by Christ, how many rose-colored drops do you think are in your heart at this time, in this life's incarnation?

The Tongues of Flame

*Every wound opens us to perceiving something more,
and the wound heals to become a new organ of perception.*

In the preceding chapter about the etherization of the blood, we have noted that when the earthly nutrition stream etherizes the spiritualized elements from one's physical, etheric, and astral bodies, a distinct flame of color unique to each practitioner can glowingly emerge around the pineal gland or crown chakra. This phenomenon has been recounted throughout the ages. Indeed, spiritual masters from many traditions have been said to have "flames" dancing above their heads. For example, in the Christian idea of Pentecost, the "tongues of flame" burned brightly above the heads of the apostles—clear evidence of the earthly and cosmic nutrition stream being fully activated.

This rising "wind" of energies culminates in the "tongues of flames," creating the remarkable capacity for humans to develop a new sense organ that can perceive the spiritual world with an angelic capacity for *Living Imaginations* that connect us to the hierarchies that interpenetrate all of creation. Most people have not yet developed these higher forces of their spiritual nature. Only a spiritual seeker can *take wing in the heart* and mount the winds that lift his perception beyond sense-perceptible limitations to the forces and beings beyond the material world.

This development begins in the mind through prayer, concentration, contemplation, meditation, and spiritual training. The clear light of the mind acts like a sword of wisdom. It pierces the heart, creating a wound that becomes the dawning of new spiritual perception. Goethe has pointed out that the nature of light *pierced* the human body and created a “wound” that became an organ of perception—the eye. Similarly, each physical, emotional, and spiritual wound opens us to perceiving something more, and then heals to become a new organ of perception. There is a purpose to our suffering.

We do not need a guru or priest to begin this process. If we have the moral development necessary to sustain this *new fire in the heart*, we can ascend Jacob’s ladder to heaven and reunite with our higher self. We can climb from the heart chakra through the three higher chakras into a realm that is known by many names: the Illusory Realm, Shambhala, New Jerusalem, the Higher Self, the Realm of the Spirit, Tushita Heaven, Eden Redeemed.

Each human slowly develops spiritual capacities with focused mental, moral, and spiritual training or through the initiations of life. To activate these capacities, one must first compound knowledge into wisdom through experience and conscious stimulation of the chakras. It is the most extraordinary inner journey of human experience. As we ascend the two serpentine channels wrapped around the central channel from the heart to the pineal gland, we rise from the heart chakra (Sun-blood) to the throat chakra (Mars-thyroid), then the brow chakra (Jupiter-pituitary), and finally the crown chakra (Saturn-pineal), above which would appear the tongues of flame.

Let us examine the path of ascent from the heart to the pineal gland more closely.

Step 1. Master the Lower Chakras.

The journey to ascend up to the pineal gland begins only after the seeker has mastered the lower chakras below the heart, transforming them into an instrument of “slow-burning fire.” This feeds the heart the warmth it needs to etherize the blood and help ionize particles that are ascending the frontal spinal cord. Unfortunately in today’s world which is filled with stress, environmental poisons, poor-quality food, violence, and sexual aberrations, many people are not in resonance with the organs of their lower chakras, thereby throwing off their entire metabolic system,

making the process of fueling a spiritual fire in the lower chakras almost impossible.*

Step 2: Heart Chakra—Blood Cleansing.

In the heart, the seeker is given the “baptism by water” through the blood/circulatory system. Through the workings of the thymus gland, which is connected to the heart chakra, the human creates the system that accepts or rejects any new elements in the blood by producing white blood cells and disease-fighting T cells that cleanse or remove harmful substances from the blood. This can represent a certain type of renunciation of sense perception that acts as a shock to the heart, akin to experiencing a “baptism of water.” It initiates a separation of the physical body from the etheric body—a precursor to spiritual perception. Symbolically, we must “wash off” the delusional perceptions of the material sense-oriented world and seek the spiritual, an unseen world of supersensible forces and beings that constantly surrounds us, building up our various bodies and chakras.

Step 3: Throat Chakra—In the Realm of Angels.

As we pass upward through the throat chakra, we develop a capacity that is rightfully the realm of angels, at this point in evolution. Through the throat, the realm of Mars, we learn to use our thinking as something consequential, living, and tied to the rest of creation. The process of etherization has, in a sense, “warmed up” our thinking. The rising particles from the heart connect the seeker to the archetypes in the living etheric realm. These thoughts are not just fanciful wisps that pass without consequences; they are the substances that connect us to the foundation of life, the wisdom that is implicit in all things we perceive. Here, in the throat chakra, is where Imagination comes alive.

What is Imagination? The same forces that compose the living etheric world around us. Imagination emanates from beings in the spiritual hierarchy. Therefore, as the forces and images of Imagination come to light in our being, so do the forces raying in from the realm of the angels. When human thought can become alive, mobile, and follow rules of nature

* For more information on the relationship of good digestion and nutritional support with spiritual development, please see our website at www.ourspirit.com which offers a variety of ascension protocols and products that may assist you in creating or re-establishing the energetic pathways needed at a physical level for the activation of the chakras.

and super-nature, then Living Imaginations can alight in the human for moments of Inspiration or Intuition.

Our thoughts attune us to the language of the gods, the hierarchy. By developing the petals of the throat chakra, we can actually begin to interact and communicate with these beings. The thyroid gland, which is located in the throat chakra, is the center of communicating the rate and rhythm of metabolism in the body, literally how big you are and how fast your body burns. The thyroid speaks to the body as a master of the metabolic system controlling the rhythms of life.

Step 4: Brow Chakra—Contacting the Archangels

As the seeker rises higher on the wings of the spirit and enters the brow chakra, he reaches the realm of Jupiter. The two-petaled brow chakra is the prime example of duality in the physical realm—ruled by the pituitary gland, a twin gland. Each night during sleep or spiritual awakening, the pituitary gland receives cosmic nourishment from the spiritual world and sends it to the respective chakra, planetary organ, or system in need, which receives it. For example, each chakra operates like an antenna, broadcasting to and receiving from the planetary spheres as they create the ocean of vibrations in which we live. At the same time, each planet speaks to a chakra, a major organ (heart, kidney, etc.), a bodily system (circulation, respiration, etc.), and particular metals, minerals, and plant substances in the body. This continuous communication between the human body and the planets, the “Harmony of the Spheres,” is the key to activating new organs of perception, communication, and nourishment.

The pituitary gland also controls calcium in the body. This mineral is “lifted up” into a new form in the rising etherized substances, as carbon transforms it into a bio-mineralized form of calcium carbonate, a crystal with piezoelectric capacity.

It is here, in the brow chakra, the realm of Jupiter, where we can consciously contact the next rank of the hierarchy, the archangels. Through the spiritual force of Inspiration, archangels influence humans and offer the substances that help create races, nations, languages, and the migrations of people.

These moments where we briefly partake of the higher hierarchies’ characteristics may be seldom and far apart, but the experience is powerful. The person experiencing an authentic Inspiration has no doubt what-

soever that the accompanying sounds and images originate from beyond this world and simply cannot be put into simple words.

For the seeker, Inspiration comes in a flash, maybe for only a second or less, and can create an intense desire for a lifetime communication with the spirit.

Archangels are mighty beings who we cannot truly cognize, and thus not many people can access Inspiration at will. Yet a single Inspiration can ignite the Imagination and create endless images. Great poets, musicians, and writers hear their inspiration and become scribes to the spiritual flow of archetypal ideation that streams endlessly from beyond our world of sense perception. Some Inspirations have no sense-perceptible object with which to associate.

Inspirations drive human biography, which drives history. To rise consciously to the brow chakra and its accompanying Inspiration is to hear the harmony of the spheres and begin to live within it.

Step 5: The Crown Chakra: The Pineal Pinnacle

Rising higher up the sacred, Holy Mountain of the Grail, the seeker refines the substances of the lower bodies, and “transmutes” them into the living crystals that are deposited in the pineal gland. In the prior chapter, we learned about this amazing “brain sand.” Here, in the Crown Chakra, we reach the limit of the human aura, rising a bit above the human head. It also symbolizes the limit of our active solar system, Saturn.

We have now reached the pineal gland with etherized nitrogen, oxygen, and hydrogen through the working of carbon. At this point, the soul forces of the chakras have been transformed into spiritual forces. They exist in full potential as the spiritual forces of each human coming towards themselves from the future.

In essence, the future angelic and archangelic forces have been focused to digest the forces of the spiritual world that enter the human body through sense perception. It is a perfect match of forces. When sense perceptions have been fully taken up in the blood, forces from the spiritual world are called down to meet them.

This is when Intuition can arise as an active force of the spirit. Archai, Spirits of Time, fill Intuition with spiritual substance that builds the eternal forces in the individual.

As this process is taking place in the pineal gland, the forces of earthly and cosmic nutrition join to nourish both the spiritual world and the human. This reciprocal activity constitutes a mutual symbiotic relationship between humans and the hierarchy, similar to the process by which human exhalation of carbon dioxide feeds plants as their outpouring of oxygen feeds us.

As the seeker mounts the singular gland of the pineal complex, the transmuted substances of the earthly world are turned into “alchemical gold”—piezoelectric calcium crystals or “brain sand.” These crystals are directly related to the seeker’s ability to communicate with the spiritual world through the personal guardian angel, folk-soul archangel, and the global consciousness of the time spirit (archai). As all three work together, Intuitions are born.

If the seeker completes this journey, he reaches the point where the flames of spirit can alight.

The flames of spirit

The process described above is self-sustaining. The more we use both streams of etherized substances—the spinal (Tree of Knowledge of Good and Evil) ether stream and the frontal (the Christened or Tree of Life) etherized stream—the more we create permanent drops in the heart and etherized crystals in the pineal gland. These crystals can be seen clearly by clairvoyants as a rainbow glow around the pineal. They refract spiritual energy into the lower chakras, with each related to a band of frequencies, vibrations, and colors. In the case of these precious crystals, treasure is a matter of quantity: the more crystals available in the pineal gland, the more cosmic energy is transmitted to the chakras and the body through the blood and nerves.

Since the pineal gland is directly related to the crown chakra, a clairvoyant would thus see a glowing crown of light and color swirling atop the human head. The crown chakra is said to have one hundred petals and can be quite large in a highly developed adept. This lotus flower lays flat on the head, upturned to the sun, which feeds it the necessary warmth, light, sound, and life. The more open this chakra is to the spirit, the more nutrition it may receive and send to the other chakras. It also serves as a

storehouse of archetypal forms, such as the living images that a person worships and the true nature of a person's moral development.

Once the crown chakra is developed, it becomes the Holy Mountain or the Sacred Tree that extends into all realms of the world and spirit. Here is the point where direct communication with the divine can take place.

Let's consider the story of the apostles "tongues of flame." They had spent forty days with the risen Christ. They heard His teachings again, but this time through spiritual eyes and ears. Then, with their own eyes, they saw Him ascend into heaven. Afterward they gathered with the three Mary's in the upper room, prayed intensely, and fasted for ten days, awaiting the promise of Christ that He would send the "Comforter" after a short while.

When they were all gathered for the feast of the harvest in the upper room, a great wind swept into the room as if the *breath of God* had arisen. Cloven tongues of fire appeared above each of their heads. The apostles' tongues began to speak in a spiritual language that was understood by all. After this, they bravely went forth with the Comforter to proclaim Christ.

This description is biblically historical, but it is also allegorical. For instance, the etherization of the blood begins in the heart, a wounded or suffering heart that bleeds for others, stimulated by spiritualized thoughts that open it to arise to higher morality and moral deeds.

The apostles spent forty days with the risen Christ until their morality was strengthened. The sorrow of Christ's death was the necessary wounding that began the initiation process for the apostles. Then, Christ ascended into heaven before their eyes (Imagination). This visual experience showed the apostles that Christ is a spirit returning to spirit. The seeker, too, can ascend as a spirit into the realm of the angels, first experienced as Imagination.

Ten days of prayer and fasting prepared the apostles for the coming of the Comforter, the Holy Spirit, as a rushing of wind inside the upper room.

Now, the apostles had all heard the coming of the spirit—the Inspiration of the archangels that announced the coming of the Holy Spirit. Here began the next step of initiation into the realm of the Beings of Time, or archai, when the tongues of flames burned brightly above the head of each apostle, just as the pineal gland of the spiritual person glows and lights up like a visible flame.

The apostles had risen through the ranks of the hierarchy to the realm from which Christ emanated, the realm of the Spirits of Form, who stand

one rank above the Time Beings. They manifested one of the gifts of the future through speaking in a Language of the Spirit that was understood by all. This is a type of redemption of the Tower of Babel. In the future initiates will speak a Language of the Spirit common to all ranks of the hierarchy. This new language is the language of Christ, the *Word* made whole.

The condition of Pentecost, the alighting of the flames of spirit, is a far-distant future condition of human spiritual evolution. When the etherization of the blood begins with the eternal drops in the heart that—step by step, through Imagination (throat chakra), Inspiration (brow chakra), and Intuition (crown chakra)—rise into the purified realms above the crown chakra, what Tibetan Buddhists call the “Illusory Realm,” then the

human ascends the ladder of the hierarchy and takes on characteristics of angels, archangels, and archai.

These characteristics are the very ones that humans need to develop for future ascent through the ranks of the hierarchy. Some highly developed

initiates can maintain this spiritual condition, but for contemporary men and women, it will be a long time before they will be able to directly communicate with the hierarchy at will.

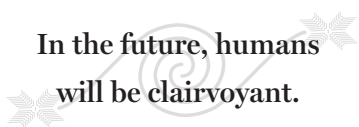
Occasionally, great initiates bring the teachings from the Masters of Wisdom through the Archangel Michael and the Spirits of Wisdom (Sophia) to humanity as guiding principles for moral and spiritual development. These teachers often display a halo-like glow around their heads.

This “flame of Pentecost” is a new organ of perception. It can perceive beyond the material world into the supersensible worlds where humans are nourished for their efforts to take wing and rise into the realm of living, archetypal, hierarchical beings. The more we develop these new organs, the more we can become co-creators with the divine and begin to assume the responsibility for the maintenance of our own physical, soul, and spiritual organs.

Our mission, then, is to perceive these beings and work with them so that we can take the helm of our own spiritual development. Our spiritual brothers and sisters are there, eagerly awaiting our birth into new realms of light, wisdom, and love.

Eternal Truth

In the future, humans
will be clairvoyant.



Questions for Discussion

1. What is Imagination, Inspiration, and Intuition?
2. What is the difference between Imagination and Inspiration?
3. What is Intuition? Have you ever had an intuition? Did you feel that it came from within or from an external source that you could not explain?
4. Have you ever experienced true Inspiration? What was it like? Where did it come from?
5. What is the path from the heart chakra to the crown chakra?
6. Where is humanity in the process of evolving to communicate directly with the divine?
7. Have you ever observed the glow above a person's crown chakra?
8. Where are you in your own journey to communicate directly with the divine?

Sophia and the Etherization of the Blood

*It is there, in the upper room of the pineal gland,
that the rushing of winds comes to ignite the flaming tongues of Pentecost.*

So far, we have been considering the mechanics of the etherization of the blood. Let's now bring Sophia into the discussion and clearly define Her connection to the spiritualization of matter. She is the most important part of the process, for she holds wisdom for humans to understand the earthly and cosmic nutrition streams.

Sophia's wisdom is, indeed, the vehicle for lighting the fires that feed the etherization of the blood. She has always been the sounding-board, or mirror, to individual souls as they reflect upon their mental and spiritual development. As the spiritual mother and consort of each individual spiritual scientist, she can awaken one's soul to develop his thought capacity.

In personal terms, when we ascend through the spirit realms, we take on the characteristics of Sophia, the Being of Wisdom. Holy Sophia takes our hand and guides us into these realms. In this way, we may become "warriors" who are willing to work diligently and endure hardships to find the grail of wisdom that Sophia embodies—and that is embodied in the human being.

Being a spiritual warrior is an age-old concept that has been explored by many different world traditions, so there are many connections between them. For example, the tongues of fire of Pentecost for Christians is similar to the Tibetan initiation of Kalachakra that produces a “rainbow warrior” with light rising from his heart to his pineal gland and a rainbow at the third eye.

In the Finnish *Kalevala*, it is Ilmari, the great smithy, who is carried in a whirling tree to the far north to forge the Sampo for the Old Woman of the Northland. Once the smithy has forged this spinning, colorful mill that produces salt, gold, and meal, he marries the rainbow maiden, daughter of the Old Woman. The daughter sits on a rainbow that spans the sky—yet this is a rainbow that does not need the sun’s light to shine. The Sampo spins like a lid on the mill and emits rainbow colors.

At this point, the reader should recognize this content as familiar—these myths and stories describe the process by which the earthly effort feeds the gods and then, likewise, the gods feed us. Those are the earthly and cosmic nutrition streams discussed in previous chapters.

So, how can we best understand Sophia’s role?

It is first important to get to *Know Her*. This is the guiding theme of *The Gospel of Sophia: The Biographies of the Divine Feminine Trinity*. One of the first things you would have learned about Sophia is her tri-fold nature, three distinct faces (persons) that combine to create Her composite being:

- She is the Mother who created all things and sustains them within Her being.
- She is the Daughter who descended from the ranks of the Beings of Wisdom (Kyriotetes) to the human realm and over-lighted Mary for eleven years from the baptism of Jesus Christ until Her assumption into Heaven. This Sophia never leaves the earth and has been appearing via apparitions ever since.
- She is the Holy Sophia, who never incarnates into a human body. She came to Earth around 2100 B.C. For every hundred years of history, she grows one year in human development. The Holy Sophia is, in a way, like the collective consciousness of the developing intellect and spirit of humanity. She possesses characteristics of the human being but is not limited by the

same physical restraints. To each striving intellect, she appears as a person who is helping lead them to the spirit. As close to us as our own souls, She always calls us upward to the spirit. She has evolved over time and interacts with the developing human intellect and consciousness, recording each step forward for humanity and the individual.

Sophia was twenty-one at the time of the incarnation of Christ. Just as Christ was bringing to humanity the capacity to think clearly as an individualized ego or I, Sophia was turning twenty-one and coming into Her own ego development.

Since that time, She has evolved another twenty or twenty-one years, making Her about forty-two years old in “Sophia years.”

Since Christ’s resurrection, Sophia has evolved through three sets of seven-year growth periods that developed the three aspects of Her soul:

- Sentient Soul (Egyptian/Chaldean Epoch)
- Intellectual Soul (Greco-Roman Epoch)
- Consciousness Soul (Anglo-Germanic Epoch)

Throughout these spans of time, we can find individuals who have encountered Sophia and written about Her as the most profound experience of their lives.

Sophia is intimately connected to each step of human development, both collectively and personally. Humanity developed the Sentient Soul during the great Egyptian/Chaldean epoch and the Intellectual Soul during the Greco-Roman epoch. Now we are in the Anglo-Germanic epoch, (1415 A.D. to about 3575 A.D.) where humanity is developing the third aspect of the soul called the Consciousness Soul.

Sophia, too, has gone through these epochs as a “human” experiencing the same. Now, She has grown beyond humanity’s general progress of the Consciousness Soul and has cultivated the next aspect of the human being called the Spirit Self.

Sophia is the forerunner of humanity; She is a “human” who is leading humanity into knowing Spirit Self. She awakens us to the Christ consciousness in our hearts and then shows us the path to the spirit that She has already traveled in advance of us.

Sophia joins together those who can awaken their Spirit Self by refining the eternal thoughts of the Consciousness Soul. In uniting the efforts of our individually awakened Spirit Selves we create a spiritually conscious community that the author calls “Our Spirit.” It is *our* spirit because the shared communion with the hierarchy always unites the single individual with the whole.

A spiritual union

Sophia and Christ become one through the process of spiritual marriage between our souls and our spirits. When we have purified ourselves and accomplished the prerequisites for spiritual advancement, She transforms our souls into what is called the Virgin Soul. This spiritual condition is the preparation for receiving Sophia into the Consciousness Soul. Once this happens, we have the possibility of creating and communing with Living Imaginations.

In Christian esotericism, we call the Virgin Soul’s ability to see Imaginations the “descent of New Jerusalem.” This heavenly city is the purified astral body of the seeker that is now becoming visible to waking eyes. Each night, the seeker of truth builds this city from the forces of her own astral body of higher desires. All that she seeks to find in the spirit is embodied in this image of New Jerusalem.

The Christian esotericist becomes a “virgin” waiting for the bridegroom, Christ. Each virgin has a lamp that she must keep trimmed or its fuel may burn out before the groom arrives. This is the alchemical “slow-burning fire” that we have described previously.

Each aspirant, or Virgin Soul, has the lamp that is like the “candle on the forehead” that A. E. refers to in *The Candle of Vision*. It is also akin to the lamp of the old man in Goethe’s fairytale, *The Green Snake and The Beautiful Lily*.

This singular light is the only illumination available to the awaiting bridesmaid. As the groom arrives, this solitary glow then joins with others. Now fully lit, the trimmed wick and the united light of all the virgin souls illumine the descent of New Jerusalem.

Let’s look at the stages of the initiation process:

- **Living Imaginations.** The first stage of initiation is called Living Imaginations, wherein the seeker's efforts are focused with the help of the consort, Sophia. She who is already in the realm of New Jerusalem, called Spirit Self, calls all seekers to take wing and mount the spiritual sky that leads to New Jerusalem. As we rise up with Sophia's help into the realm of Living Imaginations, we are contacting the realm of angels. Once the Virgin Soul arises and becomes a part of the Living Archetypal Imaginations that birth creation, she then realizes that she has purified herself for the spiritual wedding to Christ.
- **Living Inspirations.** In the realm of Living Inspiration, the seeker meets archangels singing their continuous praise before the Throne of God. Sophia the Daughter leads the seeker into this realm where the higher aspects of soul marry the spiritual aspects of the individual—now becoming Sophia the Daughter, marrying Christ the Son.
- **Sacred Wedding.** As the Lamb of God, Christ awaits the bride in New Jerusalem. He has made Eden anew in this New Jerusalem. There He weds each Virgin Soul as His spiritual consort. At this point in evolution, He is most active in the etheric realm of the earth and the human etheric body. He appears in the etheric realm as a sign of redemption and an everlasting commitment to humanity to be present always until the end of time. Christ will, over time, appear more and more to humanity, whenever they are in need. People in great suffering and pain may see Him enter their rooms, bringing comfort and healing. His throne is now in the realm of Living Inspiration, which breathes spiritual life into all things.
- **The New Eden.** After the wedding, the New Eden is full of wisdom and love. There, both the Tree of Knowledge and the Tree of Life nourish the spiritual nature of humanity like the Holy Grail that feeds all those near it whatever they need. So, too, the Tree of Life now can fulfill its task of giving humanity a perfect spiritual body that needs only spiritual nourishment. Higher sound and life ether is then made available as spiritual nourishment.

The entire realm of the divine begins to open before the newly acquired spiritual organs. The realms of Living Inspirations and Intuitions now become open to the spirit nature of the seeker and the previously known forces of creation now reveal themselves as beings of the spiritual hierarchy.

- **Living Intuitions.** Arising from the realm of dreamless sleep in human consciousness, Living Intuitions are far beyond what any thought can cognize or feeling can experience. Our will is a great mystery that has yet to be tapped, with nascent forces we have yet to control. These forces of Intuition are so powerful that we become co-creators with the hierarchy when we wed our higher

souls to our spirits. In the realm of Living Intuitions, the seeker becomes a creative god, an archai, or a Time Spirit. Just as Imagination transforms the astral body of desires and Inspiration transforms the etheric body of life forces, so does Intuition transform the physical body of material forces and works through the ego or I. Intuitions penetrate to perception of beings

Eternal Truth

All of matter is *enchanted*
into the limits of space
and time, waiting for living
human perception that
perceives the spirit behind
matter to liberate it.

behind all things eternal and they bring complete *knowing* to the individual. During these “moments of contact” with these realms, the human being transforms the astral, etheric, and physical components of their being.

- **End Result.** These Christened Selves of humanity are the end result of all of creation. Sometimes, now and then, spiritual people transcend time and space and claim their higher bodies for use in the present. Great seers and sages have the capacity to align themselves with their higher bodies and use the forces and powers that are available to advanced individuals streaming in from the future.

This wedding described between Sophia and Christ has already happened; it is the heavenly image of the evolving human spirit.

Continuous communication with spiritual realms is hard to attain but can be done. If the aspirant works hard to develop the mental, emotional, and volitional sides of his being, he can build the capacity for “living thinking” that can lead him into these realms.

Living thinking is basically communication with Sophia that causes spiritual forces to come to bear in the material world, thus transforming or *disenchanting* matter.

Tools of ascension

Sophia helps us create new supersensible organs that can interact with spirits of the hierarchy and the elemental kingdoms. There are two key elements that serve as “tools of ascension” to help the aspirant in the process of ascension.

- **Christened Drop of Blood.** Sophia first points at the gift of Christ in your heart, the living etherized drop of blood bestowed for your evolution. If She did not witness this capacity in you, you might never know of its existence and the tremendous potential for spiritual development. Essentially, inside of each of us is an image of the divine person, copied from Christ and deposited in our heart as a gift that draws their soul back to heaven, its home. The fiery drop of etherized blood in our hearts is one of the most powerful tools for ascension. It is immortal, staying with you from life to life. Each time you incarnate a truly free, moral deed, you have the opportunity to add more drops to this Christened drop.
- **Phantom Bodies.** Sophia also helps seekers upward into the perfected bodies of humanity by *phantom bodies*. The future bodies that humanity will develop are available now through the efforts of Imagination, Inspiration, and Intuition. These aspects of humanity are part of what is called the Atman, or Spiritual Human. Already created, these “images of divine humanity” stand ready for every person who can rise up and claim them.

Each time you reach into the future and embody the Christ that you will become through Living Intuition, you create the morality that continues from life to life. Sophia helps you develop the higher aspects of thinking, feeling, and willing to transform them into Imagination, Inspiration, and Intuition.

In all of our deeds, we strive to emulate Christ's ego consciousness in the realm of New Jerusalem. Sophia helps us ascend to that goal.

New Jerusalem is like the upper room that the apostles gathered in to pray, fast, and await the coming of the Comforter. It is the pineal gland in the human body.

The path of the apostles

One could imagine also that the apostles went through three great trials before the coming of the Holy Spirit. Christ's death, resurrection, and ascension were analogous to the three stages of spiritual development that lead to Living Intuitions.

The apostle's hearts were dispirited by the death of Jesus Christ. Through His death, Christ planted in their hearts the etherized drop of blood that gave them the strength to endure. This is the preliminary stage that we see in the etherization of the blood.

The Resurrection of Christ conquered death. It gave the apostles the ability to take wings of the spirit and ascend the path of wisdom to New Jerusalem or World Pentecost. It imbued them with the wisdom that Christ had conquered death and that they could, too; therefore, humans are indeed immortal.

Christ descended to the depths of hell and rose again to be with His apostles for forty days, teaching them divine wisdom. Their hearts were ready to learn about ascension in terms of three steps.

- **First step of ascension.** The first step of ascension for the etherization of the blood is to commune with Living Imaginations that are sense-free, unbound by materialism or brain-bound thinking. Christ taught the apostles about these Imaginations of a higher world.
- **Second step of ascension.** The second step of development happens when the soundings of the archangels lend inspiration

to the seeker. Christ spoke with His apostles, filling their ears with the inspiration that conquers death and creates new life. He walked about in an ascension body that could materialize at will, but also was solid enough to be touched. Christ had conquered the elements. All forces answered to Him as the Lord of Karma.

- **Third step of ascension.** The third stage of the etherization of the blood happens when the aspirant meets the beings who stand behind the created world as Living Intuitions. This spiritual knowing is a living force that activates the spiritual forces in the human will. The apostles saw Christ's Ascension into Heaven with their own eyes as a definitive "knowing" that Jesus Christ is the Son of God. They witnessed this direct Intuition of the divine. They saw that Christ had conquered death and risen into heaven as an example of what all moral human spirits will do in time.

He ascended into heaven just as the aspirant ascends into the realm of the Being of Time, the archai. It is there, in the upper room of the pineal gland, that the rushing of winds comes to ignite the flaming tongues of Pentecost. The flames are the sign that the ascent was complete, that Christ had come into their hearts and minds. It was then that the apostles spoke with the power of Christ.

Pentecost is now a world festival of the spirit announcing the birth of the awakened ones, the avatars that are showing humanity the way back home to the spiritual world. The aspirant who can ascend the intertwined Trees of Knowledge and Life into New Jerusalem can then aspire to Baptism by Fire, the flaming tongues of Pentecost.

Another analogy that displays the three stages of initiation can be found in the three Marys. All three are noted for listening to Christ and following His instructions. All three witnessed His passion, death, and resurrection. They were present in the upper room when the Holy Spirit descended.

- **Mary, the sister of Martha, represents Imagination.** This Mary was awake enough to know that Christ was about to be crucified. She knew He should have rare oils rubbed into His skin to prepare His body for death. This Mary represents Imagination, because she saw the Christ in Jesus and listened to His words and prophecies.

- **Mary, the “one the Lord loved,” represents Inspiration.** Mary Magdalene was one of Christ’s best students, noted for “laying her head upon his chest” and being very close with Him. It is this Mary that is said to have kissed Jesus Christ. She represents Inspiration, that stage of initiation wherein one encounters the forces of the archangels. Christ spoke to her first after His death.
- **Mary, the Mother of Jesus, represents Intuition.** This Mary represents the stage of initiation wherein one encounters the archai as Living Intuitions.

Mary was the highest initiate of the Mother Mysteries back to the time of Eve.* She had accumulated more human experience than any other except John the Baptist, who Steiner tells us was the original Adam.

Mary held all of this wisdom in Her heart. Then, at the time of the baptism of Jesus, She took on yet another Being. This was the lowest aspect of a Being whose origin is in the ranks of the Beings of Wisdom (Kyriotetes) but Who had descended through the ranks of the Beings of Motion (Dynamis), Beings of Form (Elohim), Archai, Archangels, and Angels to the rank of human.

This Sophia, called the Daughter, became only slightly human by over-lighting Mary for eleven years, until Mary was assumed into heaven. This Mary has the greatest biography of any human. She represents the stage of initiation where Living Intuitions can permeate one’s spirit.

The Three Marys are like the three soul aspects of thinking, feeling, and willing. They represent all that is true, good, and beautiful in the world. These seemingly humble aspects of the soul that they represent can transform into the tools needed to ascend the ladder to the stars, the path to the spirit.

Sophia can be found everywhere in the lives of the three Marys. Their combined witnessing of Christ’s passion represents the greatest deed of any

* Mary also received the over-lighting influence of the “other” Mary, the paradisiacal twin soul to the Adam Kadman, the Mary of Nazareth described in the Luke Gospel. This “Eve Kadman” over-lighted Mary from the time of her death when the two Jesus boys were twelve years old. Also, Mary received the transmission of the “ego,” or memory body, of Jesus and Zarathustra just as he went to the River Jordan to be baptized by John. This is when the “old” Adam in John the Baptist recognized the “new” Adam (Adam Kadman) in Jesus of Nazareth.

human in history. Most of the hierarchy, in fact, could not witness the pain of the crucifixion, but Mary witnessed it as His stepmother, daughter, and spiritual consort. This must have been beyond human endurance.

In fact, Mary was made divine by Her participation in the Mystery of Golgotha, the death and resurrection of Jesus Christ.

Through the Kyriotetes over-lighting Her, She acted as Christ's spiritual consort.

While Christ utilized the combined forces of the Elohim, the Beings of Form, Sophia the Daughter is the combined forces of the Kyriotetes that descended to the human realm and interacted with Mary.

This spiritual wedding between the Kyriotetes and the Elohim is cosmic in nature and far beyond human comprehension.

Yet Mary held all of these things in her heart.

After Her son's death and resurrection, She stayed with John the Divine for eleven years, imparting treasured wisdom that can be found in his epistles and gospel. Christ had made them Mother and Son from the cross.

What the three Marys teach us

Each of us can learn from the three Marys many things about our spiritual evolution. In fleeting moments, we may recognize our higher selves manifesting in our lives, or we may truly love the higher self, feeling as though we are already wedded and can lay our heads upon the heart of our spiritual beloved.

We can all look forward to trying to birth our higher self and mother its potential as a child growing into an adult.

Mary, the Mother of Jesus, is another side of Christ, the wisdom portion that is necessary to witness both His earthly and cosmic natures.

Mary-Sophia shows us that just as Christ ascended into heaven, his beloved Mother, Daughter, and Spiritual Consort also ascended. Received there by Christ and the Trinity and the Hosts of Heaven, She became the Queen of Heaven.

This is the path of the divine human in each of us. This is the passion that each of us must endure as we witness our own death, resurrection, and ascension.

Three in One

*Thou art the three, made as the holy sun
To mirror the echoing stars begun.
You burgeon forth, and blossom anew
In each human heart, only conscious in few,
Who know the call, ancient invitation of gold,
To wed with your angel, in alchemical hold
That unites the twins, marries spirit to soul.
When New Jerusalem comes, we're made whole.
We strive to see the other side of life
And find the cure for toil and strife,
To take the step, the right-hearted way,
And find the high path, seek destiny's day
Before our open, listening ear of the heart,
Before wounded vision is where we should start;
That place so empty, cold, and alone
Reminds you not of the celestial home
Where all things are brilliant, shining anew
Sharing Love's Wisdom, with all who are true,
Denying ill-hearted thoughts of old
And bursting forth bliss and fiery hold,
That binds all beings in love's raptured embrace,
Melting our hearts into one, to see Her holy face.*

Questions for Discussion

1. What role does Sophia play in the etherization of the blood?
2. What are the three aspects of her nature?
3. What is Sophia's age?
4. What is Sophia's relationship to Christ?
5. Explain the difference between Living Imaginations, Living Inspirations and Living Intuitions? When does the aspirant encounter each on the path toward ascension?
6. What happens at each stage of ascension?
7. What can we learn from the Apostles' experience with ascension?
8. What can we learn from the three Marys?
9. What is the significance of the wedding/union and New Jerusalem?
10. Why is Sophia the most critical part of human ascension?

The Eucharist as Spiritual Nutrition

“Wisdom is not our own creation; it is food from the gods.”

Let’s explore the concept of spiritual nutrition another way, through a study of the Eucharist, the Christian Holy Communion. This profoundly meaningful act is conducted in most Christian churches as the central method to communicate directly with the divine. It involves simple elements—water, bread, and a chalice of wine or grape juice—yet the ritual is about spiritual nutrition, just like the etherization of the blood that was previously outlined. Studying the ritual will enable us to better understand the earthly and cosmic nutrition streams.

When Jesus of Nazareth asked his disciples to perform the “taking of bread and wine” in remembrance of Him, the body and blood of the spirit, He was essentially becoming their spiritual nourishment. The act of communion serves to relive His sacrifice of body and blood so that humanity might live eternally. In fact, there is no doubt that the intent of the last supper was to feed the spiritual needs of the disciples. Humans bring their offerings to the altar in the form of good thoughts, feelings, and deeds so that they can deliver their nourishment to the divine. These offerings are gathered, and both wine and water are placed in a chalice, or grail.

Here are the key elements of the Christian Holy Communion:

- **Chalice.** The chalice of wine represents the grail that feeds each person exactly the spiritual nourishment she needs.

- **Wine.** This is the blood of Christ sacrificed willingly for the spiritual advancement of all humans.
- **Water.** The water represents the waters of life, which Christ is known to be, promised to the believers who drink the transformed wine.
- **Bread.** The bread is the symbol of Christ's body given through death and made whole through resurrection. It is added to the wine and water already in the chalice.

There is a transformative element to these substances. The earthly blood must mix with the heavenly water of life in the chalice. This mix also represents the blood and water that flowed from Christ's wounds into Mother Earth. Then, bread is added in the Eucharist. Christ's body and blood are believed to flow into the substances of bread and wine, and when we consume them, we obtain eternal life.

In other words, we eat and drink God, and we become a god.

Sound familiar?

Yes, in the same way as the earthly and cosmic nutrition streams, we offer our gifts of wine, water, and bread, and we gain eternal life, the waters of life, and the bread of life. This reciprocal feeding is part of a continuous cycle of life sustenance between Earth and heaven.

For a Christian, the body and blood transforms or becomes the actual body and blood of Christ. A Christian may be baptized in water at birth, but the Holy Communion brings down the Holy Spirit, just as the tongues of fire descended upon the disciples at Pentecost.

As the priest raises the chalice and the host of bread together, he pronounces, "This is the body and blood of the Lord." The Holy Spirit descends as a dove and transforms the material into the spiritual.

Connection with earthly and cosmic nutrition

This image of the raised chalice and host meeting the descending Holy Spirit is a true and clear image of what happens in the body when the earthly nutrition stream rises up to meet the descending cosmic nutrition stream.

In this analogy, the chalice is the human heart that holds the blood. It can be later filled with the heavenly waters of life after the etherized blood rises

to its home, the place from where it came—heaven. The priest raises the chalice and host just as the etherized blood rises from the heart to the head.

The host, in this analogy, represents what the human body gathers from the environment and offers up to the divine realm. The host and chalice of wine represent sense perception that has been rarified and deposited in the pineal gland as brain sand. “Offered up” to the spiritual world, it represents all of our actions, emotions, and thoughts that are worthy to reach those spiritual heights. Then, through transubstantiation, the spirit descends with heavenly nourishment, transforming the bread and wine into nourishment of eternal life.

The descent of the comforter, the Holy Spirit, or the divine food and drink that is bestowed in return for the believers’ offerings occurs in the same manner as earthly and cosmic nutrition.

Christ donated the spiritual constitution of the human ego and raises the human being into the realm of the divine. In our human realm, where spiritual beings cannot “see” or “hear,” we provide eyes and ears for them. We create a holy space for the spirit to fill, if for only a moment. We redeem this world of seemingly dying material by developing higher consciousness to interact with the hierarchical beings that exist behind sense perception. This “communion with the gods” is a dialogue that transforms our perceptions, feelings, and actions into something more united with the spiritual stream of forces rising into the heavens. The human body is, indeed, the temple of the divine. These processes of spiritual nutrition build an immortal and imperishable spiritual body of forces that defy death and bring elevated consciousness to the realm of New Jerusalem descending from the heavens.

The Christian is trying to purify himself as a virgin bride awaiting the groom. The merging of the physical and emotional bodies with the spiritual is the intent of evolution, a type of spiritual marriage. Humans were made to evolve into angels, and so on. To do so, a conscious dialogue and “wedding” with higher beings is necessary.

A new language of morality will teach us how to spiritualize our earthly actions so that we “feed” the hierarchy.

In turn, the hierarchy will “feed” us.

Thus, we offer up our sins to be healed and our goodness as food for heaven. This is the Tree of Knowledge of Good and Evil.

Once we have entered into the “golden light” in and around the third ventricle of the brain and have raised our consciousness along with the

fiery moral energy of the heart—that transformative force that can turn dead matter into living perception—then we can receive from the fountain of life the ambrosia and nectar of the gods, or body and blood of the

resurrected Christ. This eating and drinking is the marriage banquet of New Jerusalem wherein we marry our virgin souls to our higher selves, our Christened selves. Then, just as in the marriage of Cana, water is turned into wine. Earthly matter is transformed into spiritual nourishment.

As the marriage of the Virgin Soul to the Lamb of God is celebrated in New Jerusalem, the fountain of life spills forth a river of spiritual nourishment and everlasting life to all who drink

from it. The Tree of Knowledge has grown into New Jerusalem (the mid-brain) and offers the fruit of wisdom that has been gleaned from knowledge. Then heaven reciprocates and offers the Tree of Life, which grows in the middle of New Jerusalem, bearing twelve fruits, the nourishment, for the healing of the nations.

The twelve doors leading into New Jerusalem, the new Garden of Eden, are the twelve cranial nerves which bring to the brain a host of information from the nerves that govern sense perception. This host, transformed sense perception, is the offering of the human who wishes to commune with the divine.

Christ himself redeemed all perception by realizing in truth that the kingdom of heaven has already descended to the Earth and that the time is at hand for humans to ascend back into the realm of heaven. His perfection of human sense perception and redemption of all matter is the model that Christians can follow to make their personal offering through the Eucharist.

His body is the bread or the host that has come to Earth.
He lived and digested the human condition.

Eternal Truth

Only the good can rise
to the secret chambers of
the brain; evil has no place
and will be rejected. It will not
provide the “spark of love”
that drives the process of
spiritual nutrition.

Through that effort, He was able to offer His body as the spiritual antidote to humanity's fall into materialism.

Christ offered his body as earthly matter that became redeemed, and his blood as spiritualized matter that transformed the Earth.

A spiritual feast

It may seem primitive and bizarre to think that spiritual development happens because we “eat and drink” the body and blood of a god who was sacrificed through death to feed his followers. This is essentially akin to human sacrifice and cannibalism, animistic practices that have existed throughout human history.

One would think that modern humans would be far beyond this simplistic view and might ask how anyone could believe this amalgamation of pagan practices.

What Catholic can explain the meaning of this seeming “human sacrifice” that makes up for the fall into sin due to eating the fruit of the Tree of Knowledge of Good and Evil?

Does the wine and bread truly change?

Does the act of Holy Communion really help a person spiritually advance?

Questions like these make the spiritual scientist examine these rituals more carefully. Combining the rituals that effectively worked for spiritual aspirants in the past with new beliefs was not a difficult matter to achieve but a very difficult one to explain. Once there were no longer any clairvoyants left to explain why there are halos around the heads of saints and holy people, then rituals, practices, and beliefs may seem odd, hard to explain, or simply unintelligible. For example, ancient clairvoyants saw the golden glow in the mid-brain expand to a larger size around the head of a saint. The saint was activating the earthly and cosmic nutrition streams to a higher degree and therefore would have a stronger and larger golden glow about the head.

The Christian images, symbols, and beliefs concerning the “breaking of bread” are an amalgamation of pre-Christian traditions. Ancient clairvoyants in the Catholic Church took many of the rituals and rites of the ancient Mystery centers of initiation and incorporated the best into the

developing rites and sacraments of the church. Our ancestors could see the workings: how humans nourish the gods and how gods nourish humans. This long stream of mystery initiation wisdom was congealed into the rites and rituals of Christianity.

The Holy Eucharist is an adoption of the pageantry of the Grail Mysteries. These Mysteries were performed in the grail castle before the reigning King who possessed the Holy Grail that fed the needs of everyone who came near it. This Grail King also hoped to pass the Holy Grail to the new grail king, the rightful heir to the kingdom.

This is the essential message of the Catholic Church and the ritual of Holy Communion and other sacraments. They are empowerments of the seven holy virtues through the seven sacraments. This development of the virtues was the path to the grail and later became the sacraments of the church.

It is the nature of one religion to absorb the wisdom of the previous; this is the way of evolution. Christians absorbed many traditions that were originally pagan. More than twenty religions and belief systems worshipped a “sun-god” who comes to the Earth to redeem it through his death. These solar religions contributed enormously to the development of Christianity.

Wisdom of the human spirit has few descriptions outside of symbols, archetypes, and parables that communicate the wonders of the divine. Symbols go beyond words and can transcend cultures, ages, and generations. As such, they give us a powerful language that transcends time and space. Symbol imagery takes us to the edge of the spiritual world, but not beyond. Archetypes and parables carry the language of wisdom from one cultural age to another, from one lifetime to another. Something deep within us resonates with these symbols and we recollect their wisdom, perhaps from our own different lifetimes.

The spiritual world cannot be conceived with human images. Symbols take us beyond images into the associations and correspondences that arise the moment one’s thoughts enter the realm of living archetypes. Parables teach lessons that cannot be conceived with images or summarized in words. They instruct our actions and inform us of the power of the human will.

Therefore, the images, teachings, and rituals that relate to human spiritual development will often seem similar. They will follow a common path if examined with a comprehensive view of comparative religions, mythologies, and spiritual practices. The golden thread that weaves into the

Catholic practice of the Eucharist is truly a beautiful picture of the earthly and cosmic nutrition stream that has been described by the ancients with the symbol and parable of the Holy Grail.

Eating forbidden fruit, the apple of Eden, seems to have started this relationship between God and humans, and now we are told to eat and drink Christ's body and blood to undo what happened in Eden. One Adam ate and *fell* into death, and the second Adam (Christ) rose from the dead and now we eat and drink Him to gain eternal life. This cycle of nourishment is evident.

Trees exhale their death and it becomes life for humans, while humans exhale their death and it becomes life to plants. This symbiotic relationship is one of consuming, nourishing, and extinguishing or eliminating. It is the way of nature, and the way of spirit. It is not barbaric or cannibalistic; it is simply *spiritual economy*. Even though it can be described in words and images, the communion can only be truly understood through the bliss of wisdom and the love of spirit.

We should be pleased to be feasted upon by the hierarchy, and we can give them a great meal when we are imbued with morality, reverence, and purity. In turn, as Dr. Steiner points out, when the hierarchy enters a human being to "chew" our bodies, we receive their gifts of Imagination, Inspiration, and Intuition. We should be delighted to know that anything that we did, felt, or thought could feed an angel even a crumb of nourishment. How could this possibly be, that a higher hierarchy might need something from a human?

When we reflect upon the idea that our personal guardian angel is terribly interested in our development and could only want the best for us, we begin to see how a symbiotic relationship exists. Certainly we know the bliss of a beautiful idea that becomes a reality—perhaps a gift of nourishment from the spirit—or perhaps the sense of appreciation and satisfaction that arises when our hard-earned efforts at knowledge finally merge with a sense of timelessness and wisdom descends into us.

Eternal Truth

Humans are in a
symbiotic relationship
with the divine just as
the bacteria in our bodies
are in symbiotic
relationships with us.

We can see wisdom descend into an awaiting chalice of love in the heart. We sense that it was created by the spirit that distills human effort into wisdom.

This sense of human spiritual effort meeting divine wisdom is much like the Christian image of the hand-maiden awaiting the groom with the lamp filled and trimmed.

Eternal Truth

**Wisdom is not
our own creation; it is
food from the gods.**

This lamp of knowledge becomes wisdom when the love of Christ, the Lamb of God, marries our soul.

Eden is redeemed.

New Jerusalem has descended as the Tree of Knowledge leads us to wisdom and the Tree of Life

gives us its fruit and the waters of life that flow from the New Jerusalem.

We are redeemed as the New Eve who marries the New Adam making heaven our home.

This is the parable of the prodigal son who leaves his home to search the world, ultimately to return in humility, raised to his former station and fed a royal banquet. This is the spiritual meal that the Holy Communion provides the faithful believers.

For those who believe, it is spiritual manna from heaven made from their personal Redeemer's body and blood.

For non-believers, it is perplexing, but once light is shed upon the ritual and its meaning over long periods of time, the simple truth of spiritual symbiosis seems evident.

The earthly and cosmic nutrition exchange is a universal human endeavor. We should give credit to the pre-Christian initiates and all those that followed for keeping the rituals and rites that feed the soul and nurture the spirit intact.

All higher development of the spirit is available to each aspirant as a personal and unique experience. One person's efforts can build upon the efforts of others; we stand on the shoulders of great thinkers who have come before us. As we gather and sort knowledge into a comprehensive picture of the divine, wisdom comes more sharply into focus as a divine communion with spiritual beings.

Questions for Discussion

1. What do the wine and water of the Eucharist represent?
2. Why is the bread added to communion?
3. What distinguishing characteristic sets a saint apart from a materialist?
4. Why do images, symbols, teachings, and practices of different traditions all seem familiar or related in some way?
5. What is spiritual symbiosis?
6. When you exchange nutrition with plants, animals, bacteria, or minerals, are you fully conscious of the symbiosis of the food chain? How are these symbiotic relationships different from our relationship with the hierarchical beings?
7. What does the higher hierarchy need from human beings?
8. What is the essence of wisdom?

Vajrayogini's Tantric Wisdom

*We should glean the wisdom from all of these practices and find the common
golden thread that shows us where the footprints of the spirit have been,
and even more importantly, where it will lead us.*

Let us now examine another pre-Christian Divine Feminine Mystery, in order to draw similarities and gain a broader understanding of Sophia in terms of the earthly and cosmic nutrition streams. For this, we have to mentally journey to the high-elevation valleys of the Himalayan Mountains, where the Tibetan Buddhists believe the deity Vajrayogini is the highest female buddha of all. Vajrayogini is truly one of the best examples of Sophia, the Goddess of Wisdom. She also is a clear example of Christ and His passion, death, and resurrection.

Vajrayogini's tantras are considered the highest in Tibetan teachings. As the living consort of all buddhas, she is personally united with each on an individual level, as well as all practitioners of her tantric yoga discipline. Her characteristic thirteen yoga practices can encompass a practitioner's entire life. Vajrayogini is a Tibetan re-envisioning of the Goddess Kali, the wife of the Hindu God Shiva. Kali taught the female practices of tantra in India that had been synthesized from the Bonpo culture from the Himalayan Mountains.

These ancient buddhist teachings from the greatest master—Tonpa Shenrab Miwoche, the teacher of Gautama Buddha himself—placed women at the center of most spiritual practices. Remnants of these ancient rites

were mixed into the worship and practices surrounding Kali, and later influenced Tibetan interpretations. The Tibetans also have a close association with the Bonpo religion, as many of their own practices were passed down from this older culture.

Sophia and Vajrayogini are one in the same—they both represent wisdom. For the Tibetan Buddhists, Vajrayogini is the goddess of transcendental wisdom. Through her practices, the aspirant has the quickest path to enlightenment. Yet, this may not be so easy or always fast, for Tibetans believe that an aspirant may have to wait multiple incarnations to be worthy enough to receive the teachings of Vajrayogini.

One of the promised results of the practice, if done faithfully on a daily basis, is that the aspirant will reach enlightenment within this or the very next incarnation. The practice also ensures that if the practitioner received the full teaching in one life and carried out the practice daily, then in the next life he would be invited to participate in the teaching again. This is the only practice in Tibetan Buddhism that carries such a promise. Therefore, you can imagine the reverence and respect that is held for the teachings of Vajrayogini.

Vajrayogini practices may have existed in rudimentary form as far back as 10,500 B.C. or further. The mysteries of the great goddess have been concealed in these practices and mixed continuously with additions right up to the 15th century.

Enhancements were made by masters who could rise up into the spiritual world, commune with these beings, and bring back practices that originated there. These living practices claim to directly speak with the hierarchical beings who aid humanity's evolution. Therefore, the mechanism and beings evolve along with the process.

For instance, if you ask a high Tibetan lama if he believes in Christ, he will probably answer that Christ for the Tibetans is a living being in the spiritual world called Avilokateshvara. This being looked upon humanity and saw so much suffering that his head split open. Eleven heads sprouted out to see in all directions the suffering of humanity. Upon seeing all of this, he sprouted a thousand arms and hands to help humanity alleviate its suffering. In each hand was an eye to see and some type of spiritual weapon or aid to specifically stop the hardship. This being indeed acts in the same way we might expect Christ to appear in the spiritual world. It seems as if we have found two similar descriptions of the same being.

See the chart on the next page spread for some of the similarities between Vajrayogini and Christ/Sophia.



Vajrayogini

Vajrayogini

Christ/Sophia

Pictured as naked

Was stripped of his clothes

Carrying a cross over her shoulder

Suffered bearing the cross

Crown on her head

Thorn of crowns on His

Freely offering a chalice of blood
and chopped-up body for
redemption

Last supper of bread and wine
being his body and blood

Making a promise to always be
available for the aspirant

“For wherever two or more
of you are gathered in my name,
there am I among them.”

Skulls around her

Crucifixion on the Mount of Skulls

Loud clatter and noise all about

Yelling crowd throughout
the passion of Christ

Flames dancing up all around her

Christ descended to hell for three days

Standing on love

Christ was love

Breaking the neck of pride

Defeats Lucifer and pride

Conquering the earth/moon/sun

Ascended to heaven as Lord of All

Attaining immortality

Defeated death and is immortal

Conquering the flaming sword

New Jerusalem has been opened
guarding the way to paradise by Christ

Finding her other half, which is
her staff or consort

Christ weds Sophia and sent
the Holy Spirit

Rising up into the heavens

Ascension into heaven

Bringing the sword of wisdom

Taught wisdom, and He came
to *bring the sword*

Baptizing in fire

Promised comforter comes in
a cloven flame at Pentecost

Cleansing the world through
her cooked blood

Christ “washed” away sin
through His blood

Vajrayogini

Christ/Sophia

Taking on the evil of the world
and swallowing it whole

Redeeming humanity

All three eyes on heaven

Conquering all worldly desire

Wearing the signs of ascension
as jewelry

Flying anywhere

Being personally present with every
aspirant, master, or Buddha

Merging the two trees of
wisdom and life

Letting loose the heavenly waters

Perfecting the three higher vehicles
that intuit wisdom through right
action

Conquered space and time

Wed together the physical/etheric/
astral realms under the control of
the higher self

Perfected all the lotus flowers in
the chakras

Faced the temptations of the devil
and defeated all evil

He healed original sin from
the garden of Eden

His eyes always on
his Father's Kingdom

Conquered all desire through
the temptations in the desert

Was transfigured and then ascended
before his followers

Can appear anywhere to help
the distressed

Is the personal savior of every human
or hierarchical being

Redeemed eating the fruit of the
Tree of Knowledge and brings the
Tree of Life

Was considered the living waters
of life and brings the waters of life
to New Jerusalem

Descended through the hierarchy
and perfected all vehicles of
consciousness

Deed of Christ conquered
space and time

Provides humanity with the archetype
and substance of the higher self

Forgiveness from the cross,
resurrection, and ascension showed
Christ mastered all chakras

For each of these points, there is a tremendous amount of Tibetan teaching behind the symbol, image, and practice. The point of the Tibetan Vajrayogini practice is to visualize yourself as Vajrayogini so that you become like her, a great being of wisdom and compassion—similar goals that Christians have with Christ. The many similarities between Vajrayogini practices and the Catholic Eucharist indicate that not only did newer religions subsume the teachings and rituals of previous religions, but also that the similar content points directly to truth.

Whether practicing Catholicism or Tibetan Vajrayogini practices, both the mechanism and the outcome seem to be very similar. Clairvoyants report that they see similar images, symbols, and teachings from the same phenomena. This should give us some assurance in our research, some firm grounding in a scientific approach to these spiritual matters.

Once again, we find a common theme in the aspirant offering up his body, soul, and spirit in the form of sacrifice to attain spiritual goals of compassion and enlightenment. The offering of one's body and blood to reach this higher consciousness leads to heaven and creates the sacrifice that becomes food for the gods.

These are the same goals found in most religions, myths, and aboriginal beliefs. The ancients were correct as long as we consider their teachings in relation to the specific time they were given. We must glean the wisdom from all of these practices and find the common *golden thread* that shows us where the footprints of the spirit have been, and even more importantly, where it is leading us.

Vajrayogini is the consort of all beings. She weds herself to your soul step by step, then carries you into the spiritual world when the time is right. She even merges with the aspirant in a “union” which looks a lot like sex, but is, in fact, the opposite. Before the aspirant can join with her, Vajrayogini appears as a naked sixteen-year-old girl representing desire and the need to conquer the vices of the lower chakras. The skulls around her neck are the aspirants who have failed in their attempts to gain wisdom.

Vajrayogini is no comforter; she is the most fierce and powerful of the goddesses. Her practices involve birth, death, and all stages in between. Her yogas pervade waking, sleeping, and all sense perception as the aspirant envisions himself becoming one with all things through love and compassion born of the wisdom she brings.

The aspirant must step into the fire to be with her. He must be willing to cut up his own body with the curved blade she carries in her lowered

right hand. This symbolizes the ability to cut the cords of attachment that bind him through the lower chakras.

Once the aspirant cuts up his body, he throws the pieces into the skull-cup and cooks them with the blood until they are delicious pure offerings for all beings. Magical letters, symbols, and mantras accompany each stage of these visualizations to help the aspirant see himself as Vajrayogini in all respects.

Vajrayogini also sends out streams of energy that collect all the evil of the world and throw it into the same boiling skull-cup. This skull cup is made from the aspirant's own skull. He is cooking up an alchemical brew that can heal himself and others by using his physical body as an offering.

This type of compassionate sacrifice of oneself then leads to the drink of immortality from the skull-cup, while all the time keeping his three eyes on heaven and carrying the staff of the consort, the cross over the left shoulder.

This staff is both burden and a sacred tool for ascension. Vajrayogini needs no consort or *other* to generate and complete the practices. She has the power to create her own consort. This is truly singular and extraordinary in such practices. She seems to be the very highest of the Buddhas. All of the male Buddhas need her, but she does not need them. She can ascend by using her staff.

Vajrayogini can turn her khatvanga staff, a representation of her consort Chakrasamvara (the sensation of the world), into the tool to complete the circuit to the divine. This staff is most crucial for ascension and is another picture of the earthly and cosmic nutrition streams. It is a most powerful image, given through ancient clairvoyance, and can be quite instructive on this topic.

Her khatvanga staff represents the other half, her male side, of her development. Only through union of the male and female can spiritual ascent begin. Vajrayogini represents divine union; therefore, her staff represents her male side. After she has cut and offered herself up by her own hand, the staff, blade, and cup remain.

These obvious symbolic associations are universal, yet specific to the tradition. The staff has a cross-piece, a dorje, or thunderbolt, with magical electrical powers of lightning and the adamantine qualities of diamond. Another dorje adorns the top of the staff with three heads below representing the conquering of three worlds.

Shiva, the male Hindu god, like Heracles, carried a staff or club that represented the hero, but Vajrayogini's staff represents the path to wisdom and enlightenment. Her staff is like Mercury's staff of wisdom and medicine and represents the human spinal column, mid-brain, and pineal gland. The dorje represents the limbic system of the brain where the lightning bolt of electricity jumps from the pineal to the pituitary gland.

That is why Vajrayogini cooks the entire body in her own skull-cup, the grail in the brain. All the fire from the nerves rises up to the brain. There they are dissolved, purified, and made into a food and drink for the gods and humans.

Vajrayogini's brew in her own skull-cup is offered and accepted by all sentient beings, including all the higher Buddhas. This brew is truly the soma, the water of life, amrita, the fountain of youth, and all of the other descriptions for the forces that rejuvenate the body. This slow-burning is one of her secrets. Practitioners come to learn that as they deplete these life forces and stress our bodily systems during each day, they can balance and rejuvenate their life forces when asleep.

Vajrayogini's practices involve a vast array of complex visualizations and mental manipulations of sacred letters and sounds in relationship to the individual chakras. These are accompanied by mantras and complex ritual empowerments and ceremonies. All exist as a language or a dialogue with beings in the higher hierarchies.

The more the aspirant can fully live into the nature of the deities, the more the signs of ascension accompany her development. Clairvoyance, throughout its many levels, is taught in these practices. The results of the Vajrayogini practices are measurable to those who have already ascended the ladder of moral, mental, and ritual development of the higher attributes of the human soul and spirit. Only a clairvoyant can observe these results. New spiritual organs are developed that can only be seen by others who are likewise developed, as in the phrase "only a saint can know a saint."

Vajrayogini displays on her body many signs of ascension that exist in the fields around her. These signs will also happen to any practitioner who objectively observes the signposts of the spiritual path.

- **Fire.** First, the aspirant is enveloped in a field of fire, which is made of transcendental, divine wisdom. It takes the shape of a flame or a sword. Often a flaming sword is found in the details of the picture below Vajrayogini. The meaning implies that we

must step onto sacred, flaming ground that burns away all lower desires or traces of the lower world that might see this naked, sixteen-year-old, voluptuous goddess as sexual. Vajrayogini stands upon the being of compassion with her right foot, while bending back and breaking the neck of the being of pride with her left foot. These obvious deeds should accompany any sensible spiritual training.

- **Sun. Moon. Earth. Star.** Vajrayogini stands upon a sun disk and a moon disk, within the six-pointed star. This shows that she has full consciousness of the beings of the sun, moon, and earth. The six-pointed star represents the inscribed sacred space on the earth that is necessary for the practice. This awareness of body, soul, and spirit—earth, moon, and sun—aligns the foundation chakra, drawing in the forces of astral fire to ignite the kundalini, the fierce fires around her. These fires are necessary to melt the frost in the central channels that wind like a serpent to the crown. Elaborate teachings explain these exact processes and the breath retention exercises and visualizations which draw the prana, or life force, out of the air and into the hara chakra.
- **Magical Jewelry.** Vajrayogini has magical jewelry created with precious metals and jewels that dangle down into the foundation chakra, sex chakra, and hara chakra. The hara is generally seen as the seat of “the fierce woman,” a fiery force that can be fanned by conscious breathing exercises. Kept secret, these practices have been passed down orally for hundreds, if not thousands, of years. They have continued to work effectively. Melting the frost causes the opportunity for the male and female forces within the single human body to unite and merge in the heart, the seat of the soul. Together, both male and female—Vajrayogini and her male staff—may ascend to the higher realms found in the human skull. Through the sacrifice of burning the body, the soul ascends to the spirit.

Vajrayogini wears a jeweled dress, with jewelry at her hara and solar plexus and ringlets at each joint of her body. She is covered in jewelry, the signs of her ascension. Each bead is a reference to the mental development and morality training that caused the petals in the chakras to develop into shining jewels. Each shows the result of the spiritual training that has enabled one to control

and utilize the forces available in each chakra. The jewelry does not burn because it is made of the alchemical, adamantine gold that has been tempered in the fire and deemed to be pure.

- **Diamond Thunderbolt.** At Vajrayogini's heart is a large double dorje, or vishuvajra, the spiritual weapon of compassion that can defeat any foe. This diamond thunderbolt weapon spins in all directions, protecting her from all evil forces. It sends back the very energy they sent towards her. Vajrayogini is invulnerable because all that is left of her material self has passed through the fires. It is eternal, and the double dorje creates a huge force field that protects her always. Made of diamond, the dorje cannot melt. It is indestructible, like the human etheric body.
- **Necklace of skulls.** Around Vajrayogini's neck is a powerful necklace that brings nourishment. She wears a necklace of fifty skulls, the remains of aspirants who lost sight of the goal by looking at the outer image of Vajrayogini instead of the hidden wisdom within. Therefore, Vajrayogini's nakedness is a sign of ascension, not an opportunity to descend to the sex chakra. As the practitioner ascends from heart to throat chakra, other images created from the world of desire are not allowed. The aspirant must be far beyond reproach in any area of moral development. A naked girl is a temple of the divine, not an object to desire. If the aspirant carries desire from this point on, it has serious consequences: you get burned alive in your own unresolved fires of desire. This is called the purification of the desire body, or the astral body. If the consort you desire is any other than your "one beloved," then you cannot go the next step and your head will roll.
- **Ascension Signs.** Vajrayogini has many signs of ascension around her head. On her brow are three eyes, all of which look directly into heaven. Her head is tilted back, gazing at Tushita heaven, which is represented in the levels of her headdress. This means that she can see directly into the spiritual world where the seven chambers in the head resonate with the seven planets and their astral magnetic influence. Vajrayogini has tassels that stream down from this "heaven on Earth" that bring bliss, wisdom, and nourishment to her followers. These are the nourishing streams

of earthly and cosmic nutrition. Around her forehead are the heads of the five Buddha families who instill in her the power to overcome the five senses and the delusion into which they lead aspirants. She wears the crown of the five Buddhas as the Queen of Heaven and represents the redemption of the fall of Lucifer. By redeeming the temptation of the five senses, She returns the stones in Lucifer's crown. Vajrayogini has conquered Mara (illusion) in the same way as Gautama Buddha. She is no longer deluded by the illusion of the world.

- **Earrings.** Her large earrings denote that she has conquered the realm of speech and inspiration. She can both speak with and listen to the hierarchies and dance to the tune of the music of the spheres, or songs of the gods.
- **Bell and Drum.** On her staff is the bell and damaru, a two-sided drum that sounds continuously in her presence. The bell is made of the seven metals, relating to the seven planets. It summons the gods and is held with a single dorje to "slay" any lower desires that arise during prayer, meditation, and rituals. The drum is two-sided to show that the two sides of the brain must work together to focus and solicit the higher frequencies of bliss and wisdom. It also repeats the symbol of the skull as a grail that nourishes the aspirant. However, this time it works through vibration and the mixing of binaural frequencies that create specific brainwaves. Hearing the frequencies of the planets united in the bell harmonizes the seven chakras into one frequency. Spiritual development unites the seven chakras into harmonious melodies of the divine while developing new organs of spiritual perception.
- **Single dorje atop head.** On top of Vajrayogini's head is another single dorje standing on end at the tip of the head, where the crown chakra is found. This dorje represents the fiery tongue of the spirit that descends during spiritual practices reminiscent of the flames of Pentecost. It also is found at the top of Vajrayogini's staff.
- **Staff.** Her chakras are adorned from bottom to top, but the staff only from the heart upwards. The staff starts with a double dorje, just as Vajrayogini has at her heart, and then moves through

three heads representing the throat, brow, and crown chakras, ending with a single dorje. The bell, drum, and banner show the development of the higher spiritual aspects that would accompany Her adornments denoting spiritual ascension through the three steps of Imagination, Inspiration, and Intuition.

- **Elaborate background.** Generally, most pictures of Vajrayogini have elaborate backgrounds. Some have her image in one or another of her many forms united as consort with other Buddhas. There seems to be no shame in sharing spiritual development. In fact, it seems that Vajrayogini may be some sort of collective spiritual development that is common to all practitioners. This is exactly what one aspect of Sophia accomplishes in the human soul, to draw it upward into the spirit.

Vajrayogini's practices

Let's explore in detail the practices of Vajrayogini, keeping in mind the similarities with Sophia. Just as Sophia is known to bring wisdom, Vajrayogini is surrounded by vases of the elixir of wisdom distilled from the fire. While Sophia nourishes Her creation, Vajrayogini is pictured feeding plants, animals, and humans the water of life and the amrita of the gods, specifically, the peaches of immortality, the source of the secret drink that brings eternal life to gods and humans. Vajrayogini has distilled this substance through her wisdom and practice of the "clear light of bliss."

As a result of these practices, certain parts of the brain are developed and can be seen by the clairvoyant. Here is the progression:

- **Union of drops.** Once the fiery serpent of light has melted the frost in the three central channels, moral development can bring the channels together in the heart. There, the three channels merge: white, red, and pink. The white frost and the red frost blend into the pink drop of immortality. These spiritual drops last beyond death and accompany a spirit from life of life. They are the beginning of the process of purification by fire that distills all desire and sense perception (carbon) into the amrita of the gods. This activity is associated with the thymus.

- **Rise to the throat chakra.** By enkindling the heart with all of the consciously risen fire from the pits of the hara, the purified drops rise along the central channel to the throat chakra. As the drops rise from the heart, oxygen is etherized. It moves to the throat, where it is raised in frequency to transform oxygen into an etherized particle. This activity is associated with the thyroid.
- **Rise to brow.** These two etherized particles then rise to the brow, where nitrogen is etherized into a substance similar to the water of life. In this process, the female forces of silica wed the male forces of calcium and their child, brain sand, is left behind as a permanent stone that is used to build the holy temple. This activity is associated with the pituitary.
- **Brain sand.** The brain sand is represented in Vajrayogini by her headdress, which shows a crown as the pineal gland. The many stones are the tiers of the crown, building a temple into Tushita Heaven. This activity is associated with the pineal and the transformation of hydrogen.

In so many ways, Vajrayogini is a perfect example of humans feeding the gods with their spiritual work and the gods feeding them through nectar and life-giving waters. Humanity's sacrifices and gifts are rewarded with signs and experiences of ascension, bliss, wisdom, synchronicity, and life flow.

The more Vajrayogini is examined, the more we find that this practice accurately describes the earthly and cosmic nutrition streams. Every detail of the Tibetan symbolism, mantras, mental training, and moral development is a universal archetype for the being intimately concerned with our spiritual development, yet doesn't contradict other traditions. Vajrayogini is a most amazing omnipotent, omnipresent, omniscient being who displays the highest characteristics of the divine, much like Sophia and Christ, or Sophia Christos.

One point: Her practice does not allow for promiscuous sexual behavior. The practitioner gets one tantric lover, one time, no second chances. The life commitment of tantra is very serious; the penalties for breaking tantric vows are severe. Faithfulness and loyalty are primary aspects of the practice for a householder or a single practitioner.

It is said that Vajrayogini picks the practitioner, not the other way round. Loyally, she promises to always be there, especially at the moment of death, to take your hand and lead you to Tushita Heaven. This is the same thing Catholics pray for in the Hail Mary: “Pray for us sinners, now and at the hour of our death.” Just as Mary/Sophia is there for intercession, aid, and guidance, so Vajrayogini will be there for her followers.

Vajrayogini’s thirteen yogas are a path of development that turns everything into prayer and praise for her, because her wisdom can be found everywhere. The practitioner asks her to enter his every thought, word, action, and intention. All sense impressions are her coming alive in nature, speaking her special language of compassion through all he sees, feels, hears, thinks, or imagines.

Vajrayogini communes with all spiritual beings. She can take her consorts anywhere and teach them anything, whether in the material world, the soul realms, or the spiritual heavens.

She is closest when the aspirant is working on refining his lower self into the fiery image of Vajrayogini, who has conquered all aspects of creation and draws him upward. Every bite of food or drink is her body and blood. Every aspect of life becomes prayer, devotion, and ritual to the divine—thus, the divine manifests and partakes in these conscious offerings as the aspirant becomes the sense organs of the gods.

As we have already learned in previous chapters, there are four stages of development in Eastern practices: sutrayana, mantrayana, vajrayana, and tantrayana.

- **Sutra** practices involve prayers and visualizations that focus the aspirant on moral development that enlivens the newly developing petals of the heart chakra.
- **Mantra** practices use oral prayers that have great power to focus consciousness on spiritual or eternal principles through the throat chakra.
- **Vajra** practices use visualization of spiritual weapons, powers, and deities to generate higher aspects of the soul and spirit through the brow chakra.
- **Tantric** practices use wisdom gleaned from nature to fire the forces of creativity and utilize the full power of the thousand-

petaled crown chakra. Preliminary development of the lower practices must come before the tantric practices can be fully realized.

From what has been presented here about the practices of Vajrayogini, we can see many analogies, correspondences, and similarities with the intent and purpose of other religious and mythological paths of spiritual development.

The beauty of the vast knowledge and practical wisdom found in Tibetan practices has captivated many Western seekers of the spirit. The ancients were filled with wisdom, but now these practices must be reinterpreted for Westerners—connections must be drawn to our times today. Just as yoga had its appropriate era of development and use, so did ancient shamanistic practices from the Bonpo culture. We must try to put such ancient perspectives in a modern light so that we benefit from comprehensive spiritual research—the past and the present. All of the traditions that we have examined indicate that deity worship is the fastest way to develop higher spiritual characteristics. For it is true that what one worships, one becomes.

Questions for Discussion

1. What are the similarities between Vajrayogini, Sophia, and Christ?
2. What are the most distinctive differences?
3. When is Vajrayogini closest to the aspirant?
4. Are there any aspects of the Tibetan Vajrayogini practice that resonate with you?
5. Who do you personally relate to more—Vajrayogini or Sophia?
6. Is there something you respond to about Vajrayogini more than Sophia—or vice versa? If so, what?
7. Do you think we can successfully integrate the ancient traditions into the modern?

The Human Trinity

*Coherence is extremely important in our morphic energy fields and
the overall health and happiness of the body, soul, and spirit.*

The human being can be seen as a trinity in many ways.

The most obvious is the human trinity of body, soul, and spirit.

The head, torso (heart), and limbs can be seen as the human trinity of nerves, blood, and bones.

The human trinity of thinking, feeling and willing is found in soul capacities.

Modern science acknowledges a threefold division of waking, dreaming, and dreamless sleep as states of human consciousness.

There are, of course, other ways to describe the division of the human constitution. It can be seen as a set of nine bodies; three for the physical (physical, etheric, astral), three for the soul (sentient, intellectual, consciousness), and three for the spirit (spirit self, life spirit, and spirit man/human). The threefold division of the brain is well known: the forebrain, midbrain, and hindbrain. Everywhere we examine the human being's constitution, we find a trinity.

The human trinity is a reflection of the divine trinity of Mother/Father, Daughter/Son, and Holy Sophia/Holy Spirit. Either as the Divine Feminine Trinity or the Divine Male Trinity, we see a threefold nature of beings that are three and yet one.

Why this is true is based upon the nature of consciousness and its propensity to find itself exactly in the middle of the universe. There is an equal amount of things outside of us as there are inside, and human consciousness

(I) stands in the middle. We find ourselves in the middle no matter what we examine. The adage, “as above, so below” seems true in the case of human consciousness. We find our personal self to be an image of the whole, one and many.

This paradoxical math is the foundation of the trinity. One consciousness (Father) merges with a second (Mother) and create the third (Son). This couple can create multiple children we call “the many.” The trinity is a sign of the many, the all of creation. One plus one equals three, in the case of spiritual math. Newborn creation from the combination and generation of “two” creates the multiplicity of the world.

The trinity arises by understanding the perspective of “subject” and “object,” which observed at the same time creates a third perspective—the “objective viewer,” a consciousness separate from inside and outside. This happens naturally as we perceive the thoughts inside of ourselves and those outside of us (thoughts inside of other beings and things) and build a bridge between them.

Human consciousness can find itself in at least these three places at one time. This manifests as our conscious experience of waking, dreaming, and dreamless sleep (trance). Waking is experienced inside our bodies, dream-

ing is experienced outside of our bodies, and trance consciousness can bridge the two. This combination comprises our immediate experience of consciousness as a trinity.

A trinity can be envisioned as a spectrum of expression from one extreme on the right, to the other extreme on the left. The middle point is the place that holds the balance between the extremes, whereas the extremes

hold the furthest extension of the spectrum, eventually becoming an exaggeration of the middle. The movement between extremes is a natural phenomena. A continuous pulsation between the extremes is a source of energy; it is the rhythmic pulsation of life, like the heartbeat of creation and destruction, life and death. A trinity is the balance of expression of a

Eternal Truth

We have three capacities,
three forces, three levels of
consciousness, and three worlds
to use as the theater of our
human expression.

spectrum or a continuum of forces from top to bottom that seek equilibrium and homeostasis.

We are most aware of the soul spectrum of thinking, feeling, and willing as the primary trinity of the human constitution. These three primary soul capacities can be the foundation upon which we come to understand the human being as an entity beyond a physical being. Finding the three centers of energy generation in the human body or the three types of waves that the brain generates can be understood within the scheme of this trinity of forces.

We can see that the head, heart, and metabolic system are the centers of energy generation in a threefold system as this is where thinking, feeling, and willing reside. The fore-, mid-, and hind-brains can be correlated with thinking, feeling, and willing and then a full picture of the balance that is necessary to maintain a healthy brain can be formulated. Thinking, feeling, and willing can become a special trinity of forces that bring revelation wherever applied.

Etheric vision is developed through enhancing the ability to perceive life pulsing as a continuum of expression between extremes. The etheric formative forces give and take in an endless expression of extremes that are held together by a middle ground. Awakened consciousness stands on the middle ground, fully aware of the extremes of dream and trance. Wakefulness can see the spectrum as a lemniscate that always returns to the middle, fully cognizant of the extremes and the necessity of balance.

We can also see ourselves as three lemniscates that extend above and below, left and right, forward and backward. These three directions, or extension of our consciousness inscribe a cube within which we live. This cube is found first in the heart but can extend out as far as the imagination can go.

We live between the universe without and the universe within and the threefold nature of space is found through expanding the continuum of our consciousness.

In every way we express ourselves in three fashions no matter what area of the human nature we wish to examine. Using the trinity is a key that can help unlock many mysteries of the human being and her place in the world. This was expressed by the ancients as the three worlds in which the gods, humans, and demons could be found. There was an upper world, a middle world, and an underworld.

This trinity of the cosmos is quite common throughout many cultures. Christians name these places as heaven, earth, and hell, three worlds that are available to the human being on the path to the spirit. We have three capacities, three forces, three levels of consciousness and three worlds to use as the theater of our human expressions.

THREE FIELDS OF FORCE

The ancients have always taught that the human body has different foci of energy that need to be harmonized. They believed that the unfortunate person who cannot successfully link his three morphic fields of thinking (brain), feeling (heart), and willing (lower three chakras) is doomed to mental instability, unfulfilled feelings, and incoherent behaviors. Only through alignment of these three fields of force can the aspirant find the full potential of energy and nourishment that the human body can provide. A person in harmony with his environment can go even further, expanding his personal field of energy to encompass the entire universe.

The fields of energy can be discussed in many ways, as:

- Energy centers of bio-electromagnetic force
- Morally-driven spiritual chakras
- Clusters of nerve ganglia
- Stages of initiation
- Stages of philosophical and intellectual development
- Religious symbols
- Bio-electromagnetic toroidal fields

Whatever terminology one uses to describe them, the head, heart, and lower chakras create three separate worlds that must be integrated and coherent for spiritual development. All of the images, symbols, and technical explanations agree that for health, longevity, and evolution in physical, psychological and spiritual terms, the energy centers of the body should work together in harmony. Then, the earthly and cosmic nutrition streams can feed both the gods' and the aspirant's spiritual needs.

Let's look at each one in more detail.

Heart chakra

The heart is the organ that produces the most energy, as measured by an EKG. Its bio-electrical current is fifty times stronger than that of the brain, and it can be detected far from the body.

The heart also demonstrates capacities that science calls the “little brain of the heart.” Amazingly, it gathers information, communicates, and possesses its own intelligence. We now know that the heart has the power to modulate brain activity and optimize its functioning.

When the heart and brain are working together, this is called cardiac coherence. The brain and heart are synchronized, creating benefits in health, energy levels, and personal relationships. Emotions of the heart can trigger the release of hormones in the bloodstream that produce powerful effects in the soul.

Eternal Truth

Head chakra

The torus field created by the head is well known. For a long time, it was thought to be the only generator of bioelectrical energy. The cluster of nerves in the brain was assumed to be the battery, computer, and wires for the human electrical system. These older views then evolved into theories of bio-energetics, where adenosine triphosphate transfer was considered the electrical function of most every cell. Together, the body as a whole produced bio-energy.

This type of bio-energetics is now known to cause far too little energy to drive the bio-electrical functions of the brain. The ancients have always known that in the human head, great forces of earthly and spiritual energy are produced, and a powerful bio-electromagnetic field emanates. The head also creates a plasma generator capable of producing a tremendous amount of electrostatic and bio-electromagnetic energy that extends a far distance from the body, a topic outlined further in this chapter. Still, the human heart is more powerful than the brain, for it can override and entrain the brain to its own rhythms.

Gratitude and love seem to strengthen the field of force around the heart, while the opposite emotions deplete it.

Lower chakras

The bio-electromagnetic fields generated in heart and head also connect with the foundational energies arising in the lower abdomen from the lower chakras:

- Hara chakra (just below the navel)
- Sex chakra (gonads or ovaries)
- Foundation chakra (sacrum/tail bone)

In Kundalini yoga, it is believed that at the tip of the spine a fiery pit gives rise to the serpent power (kundalini). This energy travels up the spine through the six other chakras to the brow chakra, where a hooded serpent is located in the central spot—the “third eye” on the forehead.

Often misunderstood, this lowest center of energy generation is attributed to either the sex drive or the center where chi energy is created, or at the bottom tip of the spine, where it is said Kundalini as a fiery serpent lies coiled and ready to rise. In Tibetan Buddhism, the three lowest chakras are grouped together as one chakra with sixty-four petals. From this combined chakra, energy arises.

Just as a type of calcium can form in the pineal gland that causes death and a lack of energy, so too in the lowest chakras the energy can be turned in the wrong direction to cause harm and destruction to the spiritual aspirant who uses it for personal gain. Misdirected foundational energy can lead to selfish expressions of the human ego. Sexual energy can turn the greatest human power into the grossest, and chi energy can digress into many forms of violence. If an aspirant has not learned to curb lower desires, then this center will not produce enough energy to fire the heart into “cooking” sense impressions into spiritual insight and nourishment for the gods.

A cup of golden light

In terms of how these three chakras work together, modern paths of initiation begin in the heart. The fiery moral forces of the lower chakras feed the fire in the heart so that it may begin to “rarify” sense perception and the environmental elements that humans consume as nourishment.

Once the heart has aligned its moral force with those of the throat, brow, and crown chakras, the spiritual world lights up the plasma generator in the brain and creates endless energy for all of the nerves, or chakras.

Here is how it works.

- **Particle stream.** A continuous stream of heated etherized particles rises from the heart, through the throat chakra, the brow chakra, and then to the crown chakra. These particles feed the plasma generator in the head.
- **Refinement.** Etherized particles of carbon, oxygen, nitrogen, hydrogen, calcium, and silica become ionized and rarified in a specialized breathing process that tempers them into more refined elements.
- **Brain sand.** The elements feed the pineal gland the material needed to transform calcium into calcium carbonate crystals, which are then deposited in the pineal gland as brain sand.
- **Piezoelectrical potential.** Once the calcium carbonate crystals of brain sand are available in the pineal gland, it may become highly charged with piezoelectrical potential.
- **Torus field.** In the region from the fourth ventricle of the brain, where the pineal is located, to the third ventricle, exists a space the ancients call the “grail,” or “cup of golden light.” Filled with fluid, the third ventricle sits in the middle of the brain, surrounded by the lateral ventricles (first and second) above and around the limbic system. Bio-electromagnetic fields of energy from the brain stem surround it, creating a magnetic field required for a plasma generator.
- **Electrification.** As the bio-electrical and magnetic potential of the pineal gland discharges through the middle of the third ventricle and then onto the pituitary gland, a direct current electrifies the torus field in the head. The bio-electrical potential for this low-temperature plasma generator is sparked from the pineal gland’s silica-based positive potential to the pituitary’s calcium-based negative potential. The calcium carbonate crystals inside of the pineal “reach out” to connect with the calcium potential of the pituitary and a circuit is closed, creating the stream of



Toroidal Man

Artist rendition of the toroidal fields of force created in the human body.

electrostatic and bio-electromagnetic energy needed to drive this toroidal field.

- **Golden light.** The ancients described this phenomenon as a *spark of lightning* jumping across the *cup of golden light*, thereby creating the nourishment of warmth, light, sound, and life.
- **Nerve honey.** Golden light feeds the nervous system via the posterior half of the pituitary through excretions called nerve honey, or heavenly dew (pituitrin). This heavenly dew also was called the waters of life, nerve fluid, manna, and the comforter. This super-charged golden light also feeds the front half of the pituitary, which then sent the heavenly dew into the blood stream, causing a harmonizing effect.

The ancients believed that the human head was the most perfect and finished aspect of the body and that great mysteries and secrets lie hidden in the brain. Nourishment from the brain is one aspect of the mechanism, while nourishment from the heart is another aspect. For the full potential of the human to shine forth, the two torus fields of heart and head must be harmonious. This type of heart-mind matrix can bring the feeling of the heart into the brain, which then nourishes the blood and nerves through the processes described above. The lower chakras work as the foundational elements for the higher and are instrumental to the process.

The challenge with the threefold system of energy created by the human is that it is easy to produce, but not as easy to synchronize and cohere. The correct alignment and use of these three fields of forces constitutes a key factor in human spiritual evolution. The more consciousness we bring to the process, the more energy we can produce.

PLASMA GENERATORS IN THE HUMAN BODY

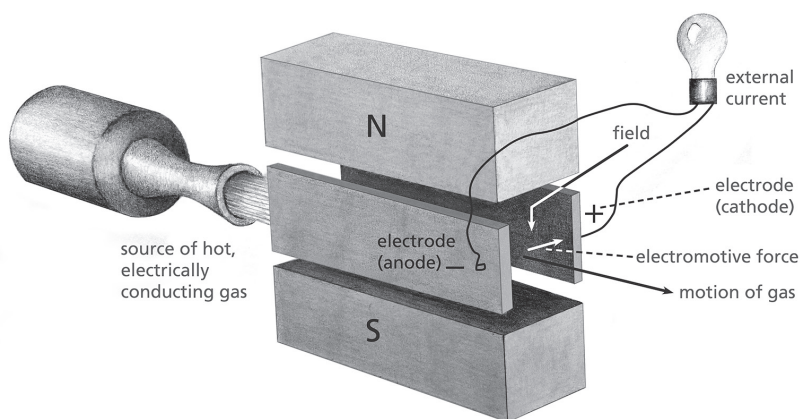
In the previous chapter, Tibetan and Vajrayogini practices showed that an aspirant could open his thousand-petaled crown chakra and begin the path of ascension by following certain exercises or tantric yoga. Although they may seem like mythical, fantastical images, we can find similarities to modern technologies of energy production called magneto-hydrodynamic generators. Once understood, these generators can provide the aspirant with a functional example of how the earthly and cosmic nutrition streams and the etherization of the blood occurs in the human body and, consequently, in one's own spiritual development. In the same way that we have drawn connections between different mystery traditions in this book, we also are mindful to connect the dots with any practices, processes, or tools—both ancient and modern—that can help illuminate the path for the aspirant's spiritual development.

Plasma generators are some of the most powerful direct current generators in use today. To produce direct current, the generators stream a heavy metal-impregnated gas/plasma (a conductor) across an open magnetic gap. In a closed system, they will keep going once started and continue as long as the magnetic field holds and the gas/plasma keeps passing over the gap in the magnetic field.

Magneto-hydrodynamic generators are capable of transforming thermal energy and kinetic energy directly into electricity. Likewise, the magnetic energy of larger systems such as the earth and sun are generated in a similar fashion.

It may surprise many that the circulation of the blood throughout the body by the beating heart produces enough kinetic energy to establish a field of magnetic force in and around the heart and torso. As the blood-stream passes through the heat of the lung/blood exchange, the presence of iron and other metals establishes the metallic fluid necessary to create this MHD dynamo. Blood also acts like a gas. What most of us cannot see—but clairvoyants can—is that near the heart is a flame about the size of a human thumb. A small furnace driven by the breathing process, the little flame arises from the interaction of the lung passing the warmth of oxygen to the heart.

When the heat from the lungs creates this flame between the lung and heart, the metal-laden gas of the blood flows through this gap. Here, direct electrical current is established. Both electrostatic and electromagnetic forces create a torus of energy in a coherent field of bio-electromagnetic energy.



MDH Generator

A simplified illustration of the mechanics of a magneto-hydrodynamic generator.

The energy created by this human MHD generator is far beyond the previous attempts to explain bioenergetics as a simple transfer of cellular energy. The human heart creates a field of magnetism that extends up to fifteen feet. This energy field is basically the center of three fields of force: one in the heart, one in the brain, and one that extends from the combined three lower chakras.

These centers of energy production in the brain, heart, and lower abdomen relate to soul capacities that also find their centers of activity in these three areas. Thinking finds its home in the brain, feeling in the heart, and willing in the three lowest chakras.

It only takes modern science to examine the three centers of vital forces (thinking, feeling, and willing) to reveal a wealth of information about the resonant fields of morphic energy that are created by these plasma generators. Still little understood by science, the three centers generate a tremendous amount of energy. Although scientists may use instruments to determine accurate measurements of this energy, they still have not yet discovered its source and nature.

Interestingly, these fields of force have been found to resemble the Van Allen belts of the earth that create and maintain the magnetic sphere of the globe. These donut-shaped fields of force are called toroidal fields, which are the key mechanisms for thinking, feeling, and willing. When activated by consciousness through practices such as tantric yoga, meditation, prayer, or contemplation, these forces evolve to become the spiritual forces of Imagination, Inspiration, and Intuition—topics covered repeatedly throughout *The Gospel of Sophia*.

Here is the key: the processes whereby these toroidal fields of force come into being and are sustained are directly connected to the earthly and cosmic nutrition streams. They constitute the manifested energy that arises from the expansion of consciousness.

When nourished properly, both physically and spiritually, these force fields are potentially unlimited, giving the aspirant the ability to attain unlimited spiritual power.

Eternal Truth

The human heart is
an energy dynamo
with a plasma-generated
magneto-hydrodynamic
force.

BRAIN WAVES AND THE THREEFOLD HUMAN

As we have seen, coherence is extremely important in our morphic energy fields and the overall health and happiness of the body, soul, and spirit. We've also seen how aspects within the human body repeatedly reflect the threefold nature of Sophia, the Divine Feminine Trinity. Likewise, a balanced alignment of the three states of consciousness—thinking, feeling, and willing—is essential in developing our higher natures:

- **Thinking**, the most awake aspect of our consciousness (waking)
- **Feeling**, the consciousness that is most like a dream (dreaming)
- **Willing**, consciousness that is asleep without dreams (dreamless sleep)

Understanding how the brain functions during each of these aspects of consciousness is critical to controlling and integrating them. Modern science has categorized brain waves and created devices that are driven by the user activating a particular brain wave. Knowing how the waves work is a great benefit to the spiritual aspirant. For this reason, a review of the current state of brain wave theory is offered here, along with a new way to look at the soul force associated with each pattern, showing again the threefold nature of consciousness.

Eternal Truth

Theta is the brain state
where magic happens in
the crucible of your own
neurological activity.

Brain waves

- **Alpha.** The Alpha state, 8-12 Hz, is an intensely pleasurable and relaxed state of consciousness essential for stress reduction and high levels of creativity. Artists, musicians, and athletes are prolific alpha producers. Alpha represents something akin to letting go of anxieties.
- **Beta.** Beta waves range between 13-40 Hz and create a wide-awake, alert state of consciousness. Your mind is sharp and focused. You make connections quickly and easily. In this state, you are primed to do work that requires your full attention. Neurons fire abundantly in rapid succession, helping you achieve peak performance. New ideas and solutions to problems flash like lightning into your mind.
- **Delta.** In the Delta state, you are sound asleep. Delta waves are the slowest of all five brainwave frequencies, ranging between 0-4 Hz. Slow wave sleep is the deepest of sleep states and plays a vital role in health and well-being. During this phase of the sleep cycle, the brain begins producing very slow, large Delta waves.
- **Gamma.** Gamma waves are the fastest of the brainwave frequencies and signify the highest state of focus possible. They are associated with peak concentration and the brain's optimal frequency for cognitive functioning. The frequency of 40 Hz is associated with being the key to the act of cognition.
- **Theta.** The frequency of 4-8 Hz is one of the more elusive and extraordinary brain states you can explore. It also is known as the twilight state, which you normally only experience fleetingly upon waking or while drifting off to sleep. Theta is the brain state where magic happens in the crucible of your own neurological activity.

As part of the path to self-development, we need to control our ability to separate and recombine these aspects of consciousness at will. When one aspect alone controls our consciousness, we are not utilizing our full capacities. When all three aspects of thinking, feeling, and willing unite in coherence, we create good health and advance smoothly along the spiritual path.

<i>Soul Force</i>	<i>Consciousness</i>	<i>Brainwave</i>
Thinking	Waking	BETA 12-19 Hz <ul style="list-style-type: none"> • Normal waking consciousness • Active, busy, concentrated, anxious GAMMA 26-70 Hz a subset of Beta waves <ul style="list-style-type: none"> • Higher mental activity, perception, R.E.M. • Double sets, new insights double hertz
Feeling	Dreaming	ALPHA 8-12 Hz <ul style="list-style-type: none"> • Dreaming consciousness, waking relaxed with eyes closed • Movement or intent to move stops alpha waves • Originates in occipital lobe • It is the activity of the visual cortex in an idle state MU 8-11 Hz <ul style="list-style-type: none"> • Motor cortex-critical role in imitation-haptic region of brain • Diminish with movement or observation of movement
Willing	Sleeping	DELTA 1-4 Hz <ul style="list-style-type: none"> • Deep sleep consciousness, Non-R.E.M. • Stage four of sleep • Children up to age 5 can be in delta state while awake • High delta in intoxication, delirium, schizophrenia, dementia THETA 4-8 Hz <ul style="list-style-type: none"> • Sleep and wakeful states, meditation, consciousness • Many neurons fire simultaneously, short-term memory • Connected to spatial learning and navigation • Alert states connected to learning and navigation • Hippocampus, cortex, temporal lobes, basal forebrain • Separate periods of encoding and retrieval

Questions for Discussion

1. How do the three toroidal fields work together to produce energy?
2. What is the “cup of golden light”?
3. What challenges do you face in balancing the three chakras?
4. How does the energy process in the body resemble the plasma generator?
5. Why do you think the fields of force are similar for the human body as well as in larger systems, such as the Van Allen belts and planetary systems?
6. What happens within the body when consciousness expands?
7. How do the brain waves relate to aspects of our consciousness?
8. Which brain wave do you tend to access the most?
9. Are you able to perceive when you are moving from one state of consciousness/brainwave pattern to another?

The Three Worlds

*The threefold brain is a well-known theory
that is an appropriate archetype for the future.*

The human head is the most perfected part of our being. Its nature is threefold in form and function. Current scientific theory designates the brain into the following components: reptilian, mammalian, and human. The reptilian brain, or hindbrain, is used by the will. The mammalian brain, or midbrain, is used for feeling. The human brain, or forebrain, is used for thinking. This division into three regions is a well-known theory and also an appropriate archetype for the future. Here again, we see Sophia's threefold nature reflected within the human body. As the aspirant strives for integration, connection, and harmony, it is important to understand how these regions relate to one another.

From the first weeks of life in the womb, the brain is strongly connected to the heart via the largest nerve in the body, the vagus nerve. In this way, a form of internal communication, the head always knows what the heart is doing.

Whereas the brain is a mirror of sense perception that shows an individual ego the outside world, the heart is the decision maker. For example, if a person is sad, all perception is tainted by this mood. The heart is truly the center of our spiritual activities. Still, in the modern age, humans like to find their homes in the head, where they believe they are alone with their thoughts.

The brain also sends nerves from the upper world into the underworld, the realm of the will or the sex-metabolic centers. These centers of will

direct fiery forces up the nerves to stimulate and support the desires of the individual and the directions of the brain. Let's look into each region—and overall interaction—in more detail.

Reptilian hind-brain: Willing

As the oldest, the reptilian brain is comprised in part by the cerebellum, pons, medulla oblongata, and other reticular systems that monitor and control spatial relationships, balance, and movement in all of the body's organs and systems. The cerebellum has two sets of choroid plexuses that create cerebral spinal fluid at its base and these two "rivers of life" provide the fluid that surrounds the brain so it "floats" as an island. (There are two other choroid plexuses in the lateral ventricles in the mid-brain that also create these "rivers of life.")

Interestingly, Eden was described as an island with four rivers flowing all around it, a good archetype to describe the brain.

The cerebellum, the oldest part of the brain, has two sections, one on the right and one on the left side of the spinal cord. When you view a cross-section of the cerebellum, there is a distinct picture of a tree with twelve leaves imprinted. This is the Tree of Knowledge of Good and Evil with the out-flowing rivers of Eden at its base.

The cerebellum was perfected over time as the animal kingdoms enhanced brain function and capacity, then gave these secrets to the design of the human brain. Animals have perfected components of morphic function that have been donated to humans as highly specialized and nearly perfected aspects of creation.

Each animal has a particularly developed physical ability that was amalgamated into the paragon of creation, the human body. Animals came to Earth before humans descended so that the many parts of the human body could first be tested, then combined into the most perfected vehicle for consciousness. Therefore, the oldest part of the human brain is the most evolved, because animals perfected the will and metabolic systems into an appropriate vessel for consciousness.

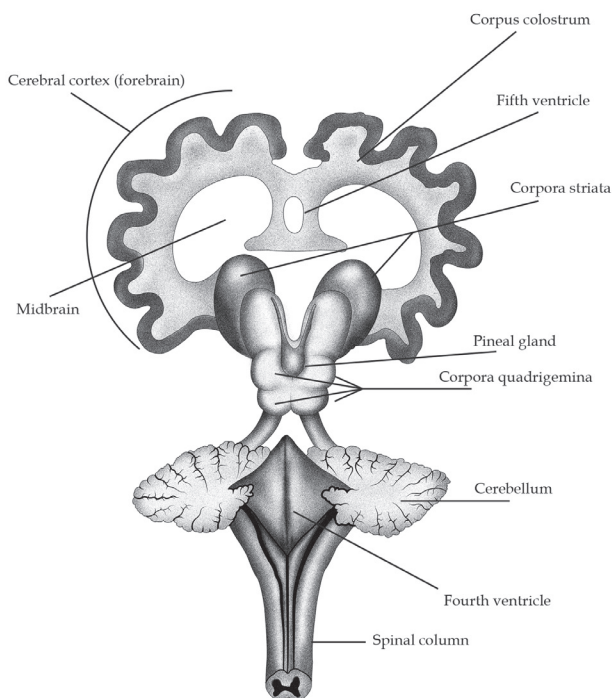
Mammalian midbrain: Feeling

The midbrain is the second oldest part of the human brain. It contains the brain stem, ventricles, multiple glands, fornix, and numerous other

parts. Not only does it do the important work of controlling feelings, it also processes neural information through the thalamus, hypothalamus, pituitary gland, and other structures.

Brain stem: Tree of Life

In the midbrain, we find the brain stem reaching up from below, bringing with it the neural “serpent forces” of the body. The thalamus wraps around the brain stem, resembling the Tree of Life with the serpent wound around it. It is here that all information from both nerves and blood is processed. This *Garden of Eden* is where sense perception, feeling, and thinking become spiritual nourishment, or not. Only higher-order functioning stimulates the midbrain until it glows with a golden hue and forms the vessel for earthly and cosmic nutrition.

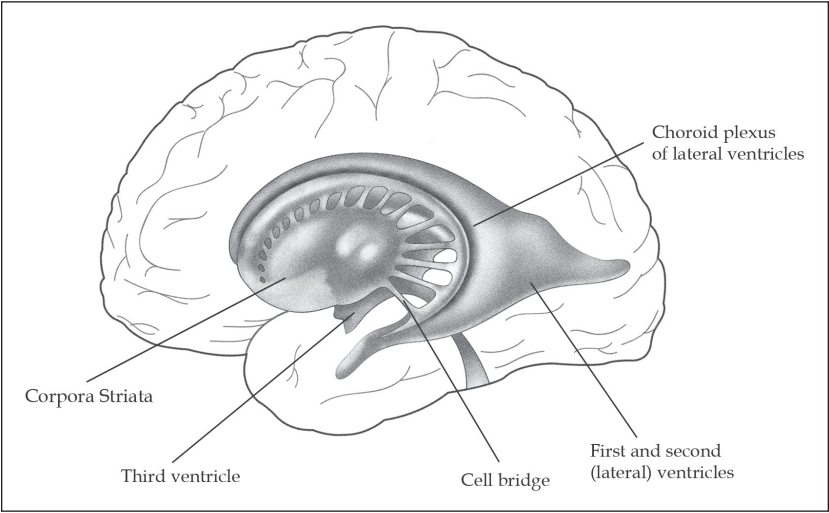
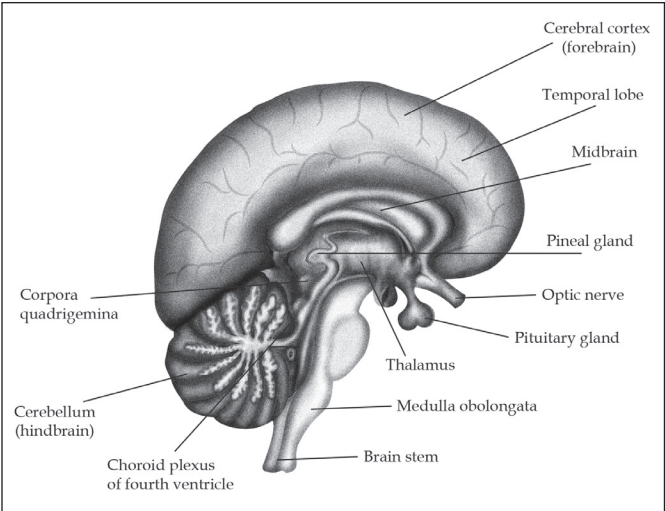


Sectional View of the Brain

A sectional view of the brain that shows the tree-like nature of the cerebral cortex and the cerebellum.

**Side
View of
the Brain**

A side view of
some of the
principal parts
of the brain.



Corpora Striata

Side view of the corpora striata in the mid-brain, which coordinates neural activity between the fore-brain (cerebral cortex) and hind-brain (cerebellum).

Ventricles: The Great Wings

The ventricles of the brain are a fantastic component of physiology that will undoubtedly lead, in the future, to new technologies that are conducive to human life. Situated on top of the midbrain, the two lateral ventricles look like great wings. These have two canals that lead downward to the third ventricle, which is very thin and is flanked by the two parts of the thalamus.

The third ventricle is constantly being supplied with new cerebral spinal fluid from the two lateral ventricles directly above and the fourth ventricle below. Extending from the rear of the third ventricle, an aqueduct leads to the fourth ventricle. There sits the pineal gland, on top of the corpora quadrigemini, a cube-shaped organ into which most of the twelve cranial nerves extend. Just below the pineal gland in the fourth ventricle is a lateral recess near the cerebellum.

The third ventricle is very thin. Toward its front section, a portion becomes so thin that it is often shown as a hole through which the thalamus passes. This spot is called the interthalamic adhesion. It is where the thalamus processes the neural charges of the brain stem and discharges them into the fluid in the third ventricle.

As this charge is released into the third ventricle, a piezoelectric discharge from the pineal gland moves through the hypothalamus and the infundibulum into the pituitary gland. This bio-electric cycle receives neural “food” through the senses. It electrifies the midbrain to discharge substances that stimulate the pituitary gland into excreting hormones that feed the nerves and blood system. This cycle of higher-order stimulation only happens when the pineal gland stands erect and allows the flow of energy into the midbrain through the ventricular aqueduct. The pineal gland is the gatekeeper for this process of earthly and cosmic nutrition.

The wings of the lateral ventricles hold great secrets for the future and are a key to cosmic nutrition. If we take the shape of the four ventricles and look at them in a symbolic way, we can find many analogies to spiritual references:

- **Serpent.** One could easily see the serpent of the nerves winding around the spinal cord of the Tree of Life. The serpent is said to have wings and, indeed, the lateral ventricles look like wings.

- **Angel.** The angel that keeps humans out of the garden is like the pineal gland that stands guard.
- **Apples.** The lateral ventricles have tiny crystals that are luminescent and look like apples hanging on a tree. The Apples of the Hesperides, the Apples of Idunna, and the Apples of the Tree of Life were reserved for the immortals. We can rise to where Atlas holds up the world, the atlas of the spine, and there the daughters of Hesperides watch over the apples, just as Eve picked the apple and gave it to Adam. These flecks of light are not understood by science now, but will be in the future.
- **Dew.** From the lateral ventricles, a shroud of mist is excreted that surrounds and bathes the midbrain with the “dew of the immortals.” This dew was imagined to be the elixir of life, the water of life, amrita, soma, and the manna from heaven, to name a few.



Ventricles

Artist rendition of the “bird-like” nature of the ventricles of the brain.

Garuda Bird of the East

Another accurate archetypal image of the brain describes the ventricular system as the Garuda Bird of the East, which is known as the vehicle of Vishnu, his chariot of sorts. When the entire ventricular system is perceived as a three-dimensional shape, clearly a type of human bird is implied, exactly as the Garuda Bird is described:

- **Wings.** The two great wings are the lateral ventricles.
- **Head.** The bird's head is the third ventricle, which has the appearance of an eagle or vulture head with a single horn extending from the top of the head towards the rear.
- **Beak.** The beak is clearly indicated by the front of the third ventricle dipping forward as if drinking from the pituitary gland.
- **Eye.** The interthalamic adhesion looks like the eye of the bird.
- **Neck.** The aqueduct looks like the bird's neck leading into an elongated body that has a dragon-like spine.
- **Body.** The fourth ventricle is the body of the bird-man.
- **Talons.** The lateral recess looks like eagle talons at the base of the fourth ventricle.

Taken together, the resemblance to the Garuda Bird is quite striking. Krishna rides the Garuda Bird as his main choice of transportation. The pineal gland sits atop the ventricles and resembles a person riding a large bird.

As the king of the eagles, the Garuda bird is at war with the snake forces in the world. The brain is filled with snake forces throughout the cerebral cortex since the convolutions of the brain resemble in their structure a bundle of snakes. The King of the Birds is the conqueror of the naga, or snake forces. Thus, in the brain, the forces of snakes and the forces of the eagle or bird found throughout the ventricular system are engaged in a fiercely equal and eternal struggle.

The Geruda Bird is known for flying into heaven to drink amrita at the fountain of immortality. The snake forces must be tamed before the Geruda can bend down and drink from the fountain that is associated

with the pituitary and its power to regenerate both nerve and blood. The pituitary's dew of enlightenment is the hormone pituitrin, which regenerates both nerve and blood systems in the human body.



Garuda Bird

This picture of the Vedic Geruda bird shows similarities with the ventricles of the brain.

Purbha: Bird and Snake

The Geruda Bird is found on the spiritual tool or dagger called a purbha. This three-sided knife has a dorje at one end and a three-sided blade in the bird's mouth that resembles a beak. The blade is not sharp, and the dorje at the other end is the symbol of lightning.

The purbha is used to claim sacred space for performing rituals, empowerments, and offerings. It is a clear example of the picture of the mid-brain with the glands and the ventricles. The four-sided dorje represents the corpora quadrigemini. The ball on the top is the pineal gland, which is

one pole of the circuit made from the fourth ventricle to the third ventricle, then down the infundibulum to the pituitary.

In the middle of most purbhas, a sphere represents the thalamus surrounding the brain-stem. The other end of the purbha has a stylized, triple-sided pyramid with two spiraling snakes on each side. This tetrahedron-shaped, three-sided pyramid represents the pituitary gland as the other pole of the circuit.

The Geruda Bird's head is the shape of the third ventricle, complete with ornamentation and a single horn-like structure at the back of the head called the suprapineal recess. The bird's eye is the interthalamic adhesion.

Overall, the similarity of the ventricular system to pictures of the Geruda Bird is revealed.

The purbha is a picture of the process of drinking from the fountain of life. Some purbhas have the Queen of the Nagas (snakes) riding on the back of the Geruda Bird as she travels with the forces of the lightning bolt (dorje) from one pole (pineal) to the well of immortality (pituitary).

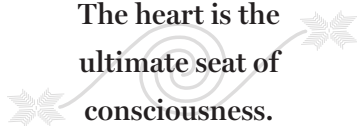
Many forms of purbhas emphasize one or the other aspect of the process referred to as the raising of kundalini force, which is seen as two entwined snakes wrapped around the spinal cord up to the brain stem and the thalamus. These electrical forces of the two snakes add to the process of earthly and cosmic nutrition that occurs as the bio-electrical forces of the nerves meet the fiery and magnetic forces of the blood.

When Bird and Snake work together, as the purbha implies, then a lightning bolt jumps from one end to the other. The purbha is a spiritual tool used to defeat the forces of darkness from preventing access to the well of immortality. The aspirant is the consciousness that rides on the purbha, just as Krishna rides the Geruda Bird into heaven to be replenished at the well of immortality. The purbha claims spiritual ground and, most especially, the spiritual ground of the midbrain.

This story also is found in Greek myths when Zeus turns into an eagle to fetch the water of life from the sacred river for Psyche, who was unable

Eternal Truth

The heart is the
ultimate seat of
consciousness.





Purbha

A Tibetan purbha is a Vajra tool that denotes the creation of spiritual space. It also is an accurate picture of the spiritual functions of the human midbrain.

to fly. She was able to get near this spot but could not acquire the water. She had to descend into the underworld and then climb into the heavenly realm to obtain the treasures of Persephone's beauty and the water of immortality.

Once Psyche had accomplished the tasks Venus had assigned as punishment for being unfaithful to Eros, she drank the water of immortality and rose into the heavens as an eternal spirit alongside her husband. Psyche is seen as a butterfly, and the sphenoid bone looks much like a butterfly. It is directly adjacent to the pituitary gland, the well of immortality.

Psyche was given the wings of a butterfly to ascend to heaven after drinking the water of immortality. These images can be found in the midbrain, repeating a similar message.

In the midbrain, a tremendous process of alchemy takes place that is activated by the nerve function of the spine and enhanced by the fiery processes of respiration and blood circulation stimulating the activity of the ventricles and glands. As the crystalline "apples" in the lateral ventricles light up, similar processes take place in the cerebral cortex.

Human forebrain: Thinking

The front part of the brain is the newest, where thinking generally finds its home. Enhanced development of the frontal lobes indicates advances in human thought. As we learn to use the brain more efficiently, the cerebral cortex will further develop. Thinking finds itself being mirrored in the cerebral cortex as it monitors and controls the body, speech, and mental images. The outer senses are generally processed in the hind or midbrain, whereas conscious, wakeful thinking happens throughout the convolutions on the outer areas of the forebrain.

Overall, the spiritual analogies to the brain are endless. Most religious symbolism can be found somewhere in the body, more often than not in the brain. Still, one should not forget that the heart is the ultimate seat of consciousness.

The human supreme sensation is the blood rushing around the heart and the processing of all sense perception by the heart and lung. The warmth in our body arises as an interaction between lung and heart. The ultimate vibration of the universe also is found in the human heart as the rhythm of life itself.

The heart acts just like the galaxy with its rhythmic exchange between emptiness and fullness, black hole and ion jet. This rhythm of creation and destruction is the fountain of life. Like the sun amongst the planets, it inspires life abundantly in all directions.

The heart, like the head, has been called the Garden of Eden from which the Rivers of Life flow. The Tree of Life is found in the circulatory system of the body, which branches out like a tree.

Blood is a gas that is always trying to return to the spirit from whence it came. It carries breath and breath carries thought. That is why it is called the "bearer of light."

Breath is called prana, or life. It is the vehicle for life in the human body. The blood is the selfless carrier of life. As the blood first receives sense impressions from the breath, it writes memory into the human body. These are carried by the breath to the brain, where they are mirrored and processed. Then, the three aspects of blood (sulphur, salt, and mercury) process the brain's response to sense perception and decide whether a memory will be formed. The blood controls consciousness, whereas the brain controls mirrored sense perception and thought. All higher thought, feeling, and willing are centered in the heart.


The heart, just as the brain, has seven chambers to evolve as humans take on their higher natures. The heart is also the center of the seven major organs. The liver, gall bladder, spleen, kidneys, pancreas, lungs, and brain all center around the heart as planets revolving around the central sun.

The head, heart, and metabolic system all have seven components that correspond to the planets and their resonant vibrations. Each organ also is related to a particular metal, tree, color, day of the week, vowel sound, archangel, world view, and bodily system.

This type of sevenfold manifestation is mirrored in head, heart, and limbs in keeping with the spiritual law—*“as above, so below.”* Esoteric anatomy and physiology are unending in their wisdom and depth. They can inspire humanity to center itself within the universe as the unfolding mystery of creation. The earthly and cosmic nutrition streams are related to these symbols and analogies in all respects.

There is no end to the spiritual wisdom found in the human body if we simply open our eyes to see what it truly is. Sophia in our consciousness works through these mechanics of manifestation, but She is not limited by these tools. She is always changing and growing into the spiritual characteristics that She is helping humans become. She grows alongside us and works through our bodies as the Temple of Wisdom.

Questions for Discussion

1. What is the mechanism that causes the heart and brain to cohere?
 2. Why is the brain more developed in evolution than the heart?
 3. What are other characteristics of the three parts of the brain (fore, mid, and hind)?
 4. Why is the threefold nature of the brain an archetype for the future?
- 

Preparing for the Secret Teachings

In time, the Holy Trinity of Father-Son-Holy Spirit became the predominant religious belief in Christianity, totally obscuring any reference to the Holy Trinity of Mother-Daughter-Holy Sophia. All reference to the co-creative, equally important, and substantial nature of the two Trinities was obliterated, and the feminine divinity was relegated by church fathers to limited expressions of Her nature as Mother Gaia, Mother Mary, or some convoluted aspect of the Holy Spirit.

He came to the temple to seek divine favors from the goddess of fertility that his soil would be fertile and his harvest plentiful. Before going inside the otherworldly structure that had its ceiling hanging from the sky, circled by enormous, imposing marble columns that rested on brilliant alabaster floors, he needed to obtain a temple coin.

There were traders around the outside of the premises who were ready to accept gifts of grains, fruits, pottery, and cloth in exchange for coins. After an exchange was made, he entered the temple, where his eyes drew upward at its magnificence, stirring something sacred within his spirit. Looking across the room, he beheld the marble countenance of Demeter. She was sitting upon her throne with one hand holding a torch and the other extended in benediction to the supplicant. She was the radiant embodiment of Greek

womanhood—mature, serene, and beautifully draped in generous robes. She was the Mother and giver of food.

In a reverent and prayerful mood, he walked up to the goddess, knelt in front of a large urn that was positioned beside her, and placed a coin into a slot at the top of the urn. As the coin entered the slot, he prayed that his request for a plentiful harvest would be granted by the fertility goddess. Magically and instantaneously, water flowed from a spout at the bottom of the urn into a small basin where he placed his hands into the water and splashed upon his face, cleansing and anointing himself with her holy waters of life, knowing that the goddess had answered his prayers.

What the ancient worshipper did not know is that the holy water was dispensed from the first coin-operated vending machine, which was designed by Heron of Alexandria (c 10—c 70 AD). When a coin was inserted through a slot on the top of the urn, it fell upon a small plate that was attached to a lever. The weight of the coin activated the lever to open up a valve that let water flow out of the urn. Once the coin fell off of the plate into the bottom of the urn, a counterweight would snap the lever back in place, and the valve would be turned off.

The supplicant did not know about the internal machinations of the device, as did the priests and full initiates of the temple. For the aspirant, the flowing water and the magnificence of the temple were evidence that there was a deity and that deity had favored him.

The dispensing of holy water is a good analogy for ancient mystery wisdom. The naïve believer worked hard under the shadow of the gods and goddesses of the local temple, believing that deities watched over him. The resplendent and breathtaking temple represented the highest wisdom and science of its time. The gods and goddesses came into these temples because statues of them, which were often quite large, stood as evidence of their existence for the worshipper to see.

The believer brought offerings to the temple priests and, in return, the deity of the temple gave him divine protection, order, comfort, and “signs,” like holy water. He traded his offerings for temple coins, which often had images of the god or goddess imprinted on them. The coin held the magic needed to receive holy water. Here we see human work and labor transformed into divine nourishment through a process of offering something valuable from the believer for holy water and spiritual nourishment from the gods.

As modern thinkers, we know that the device was comprised of levers, weights, and switches that brought the water flowing out of the urn once a coin was inserted. This magic was a mechanism. But that notwithstanding, it did not diminish the love offering of the believer, or the tremendous feeling of satisfaction he received in the process of supplication. Indeed, when the water flowed just at the moment a coin was inserted, the aspirant believed with all of his heart that the gods had spoken to him personally. The holy water could bring healing to a worshipper just because of the very belief in the mystical processes of the divine.

Did it matter that a device was used to deliver the holy water if the believer found healing, abundance, or ease? Was spiritual communication with the divine activated by an “outer” manifestation of water or an “inner” process of spiritual nourishment?

Greek priests knew that awe, wonder, and reverence were necessary to contact the spirit. They knew that the wonder of the holy water dispenser created the right mood of soul for the supplicant to reach out to the divine. The holy water was a “sign” that the divine had heard his offering and had responded.

This is similar to any offering an aspirant made in a temple. For example, after he made an offering at the Temple of Delphi, the priestess (sibyl) would go into a trance and speak a message from Apollo. This was seemingly more direct but was also a deception, for the priestess entered the trance due to sulfurous fumes emitted from below her seat. The trance was real, but the sulfur was the mechanism used to induce the trance. The Sibylline Oracles were used to advise the Greeks for centuries and were found to be a reliable source of insight and predictions.

Behind the scenes, the priests and priestesses knew the truth about the mechanisms and used them to contact the spiritual world and the gods. When the temples and the mysteries were first created, there was direct communication with the gods and goddesses solicited by the outer, inner, and secret practices. But over time, clairvoyance dimmed and machinations were used to assist the priest, priestess, and worshipper to connect with a receding spiritual world.

Even the outer mysteries were no longer sustained by the confidence of the priests and priestesses. Authentic direct communication with the gods and goddesses became rare and the meaning of the symbols in temples and mystery centers became veiled and seemingly lost. The secret rituals of initiation no longer produced the same effects, and the direct connection to

the divine vanished from the world. The wisdom of temples and mysteries schools went underground and Sophia, the true nature of the divine feminine as Creatrix and Mother of All, was buried in scant remnants among patriarchal religions.

Although the myths and mysteries of the ancients began to fade from the outer world, there were those who kept these truths hidden throughout all time. These were the mystery schools where what was once outer, became inner. Sophia became hidden in plain sight. She became the open mystery of the human being.

In time, the Holy Trinity of Father-Son-Holy Spirit became the predominant religious belief in Christianity, totally obscuring any reference to the Holy Trinity of Mother-Daughter-Holy Sophia. All reference to the co-creative, equally important and substantial, nature of the two Trinities was obliterated and the feminine divine was relegated by church fathers to limited expressions of Her nature as Mother Gaia, Mother Mary, or some convoluted aspect of the Holy Spirit.

Sophia and the individual have personal histories that intertwine evolving consciousness throughout history. She is the priestess of our soul temples and helps lay out the path back to the divine. She does this through an inner mystery, the development of the human soul evolving into the Virgin Soul. No outer temples, mysteries, religions, priests, or priestesses are necessary for the inner development of Sophia's Temple of Wisdom in our hearts. We are our own priest or priestess, utilizing our own mechanisms of earthly and cosmic nutrition streams that will lead us back to our spiritual home.

The connections to Sophia are found both in the outer and inner world where they commune through a language of the spirit. Initiation is a process of learning this new language.

We learn this language first as an outer teaching, which is Volume 1 of *The Gospel of Sophia*. Then we learn the inner teachings of the *language of the spirit* in Volume 2. For the few initiates who are prepared in this lifetime to go further in their esoteric studies, Volume 3, the *Sophia Christos Initiation*, reveals the secret teachings of the mystery schools in contemporary terms.

The reader might ask why it was necessary to separate *The Gospel of Sophia* into three teachings. The answer is much like the example of the use of temple coins given above. The outer teachings are for anyone who is

willing to walk through the descriptions, poems, and historical selections that reveal the nature of the Divine Feminine Trinity in the outer world. Just as the Greek temple was self-evident and could be seen by believers and non-believers as a “sign” of the divine in their landscape, a reader of Volume 1 could see that Sophia, like a Greek temple, manifests in the outer world. We just needed to stop and take a look at Her magnificent presence.

Volume 1 helped bridge the gap between matter and spirit by giving examples of the divine in the outside world through simple observations and historical perspectives. Examining the common content in the ancient mysteries helped create a panoramic view of the Goddess in Her twelvefold nature. This placement of Sophia as the Goddess of the twelve directions (zodiac) is similar to a giant statue of the goddess found at the heart of a Greek temple. As Sophia stood before the readers eyes, it was possible to witness Her as a living being.

Volume 2, the sixth seal of *The Gospel of Sophia*, gives the knowledge of the mechanism of the earthly and cosmic nutrition streams. The mechanisms of Sophia’s spiritual energy in the outside world and the inside world are only the “devices” through which She works. Matter is spirit that has slowed down and fallen out of the divine world, much like a sediment. The mechanisms and devices that “show” us the divine are not the divine. The Greek gods worked through the blessing of the holy water, but they were not the mechanisms. It was the spirit that made the process of worship effectively manifest. This subtle point is most important and is disclosed in the *Sixth Seal*.

Mechanisms of the spirit through explanations concerning the nature of revelation, initiation, the ancient mysteries, the etherization of the blood, the earthly and cosmic nutrition streams, energy centers in the human body, morphic fields of toroidal energy, and brain waves are revealed in the *Sixth Seal*. These mechanisms are not spirit; they are the shadows of spirit and must not be confused with direct communication with the spirit, which could happen through any one of the above or numerous other mechanisms that open communication with the spiritual world. Each of these mechanisms might be considered a letter in an alphabet that can be combined to create a language with which to directly contact and interact with the divine.

First, we must *Know Her*, Sophia, in the outer world and in ourselves. Then, we can *Know Ourselves* through understanding the mechanisms

of ascension, the path of spiritual development that enkindles communication between our soul and our spirit together with the spiritual beings who surround and support us. Our body is now the temple because it is the “image of the divine in becoming.” We need not look outside of our own bodies to find the gods. This is knowledge of the human constitution that becomes the secret wisdom of initiation into the mysteries of spirit.

Knowledge of the nature of spiritual revelation as an uncovering of the soul is necessary to begin and understand the processes of ascension. Each of us will need to know the steps we mount back to the spirit. What to expect on the path has been told to us by those who have gone before us. By learning their symbols and studying their experience of spiritual transcendence, we find our own path.

Each mastered mechanism adds to what we can begin to understand as a language, a dialogue with the divine. Knowing letters of an alphabet and how they fit into the whole is crucial for listening and speaking this spirit language, which is as old as creation. We have all of the tools within us to connect with the spirit outside of us. Once knowledge of the inner teachings becomes wisdom of initiation through experience, we are given the ability to “hear the language of the birds,” or understand the language of minerals, plants, and animals.

Sacred spiritual hearing was lost in temples, mysteries centers, and religions. The holy person listens to the divine and can speak with higher beings to learn the wisdom necessary to help spiritual love incarnate in this world. Through this language, we become the bridge between the earthly and divine, and re-link our soul to our spirit.

Outer teachings awaken our spiritual experience of Sophia’s creation while inner teachings give us the knowledge to understand the mechanisms of spirit, the alphabet of a spiritual language. Higher consciousness can be added to the understanding and soon the aspirant learns to use her human constitution as new supersensible organs that can perceive the spirit. These supersensible organs can hear the spirit and once the aspirant can begin to control the mechanisms that allow spirit to manifest in these realm, she can learn to speak and communicate with divine spiritual beings and receive spiritual nourishment.

An aspirant may be able to advance on her own without the third aspect of secret teachings. Not all saints and holy people have gone through a conscious initiation process. Some attained the same experience through other means. Some souls are not ready for such advancement because it takes a

great deal of time and commitment. Some aspirants are fine with an outer view of the divine, while others are busy enough with understanding the mechanisms of spirit involved in the inner teachings. They might be busy learning the alphabet, but are slow to learn the language.

Many tiers of spiritual development are available on the path back to spirit. Self-initiation is for those who can know and understand that behind matter is the secret teaching of the spirit. The outside world and the human body can be found to be filled with spirit rushing into matter. Channeling this living spiritual energy is more available to one who has undergone conscious initiation.

An initiate is one who has learned the Outer Mysteries of building the temple, the Inner Mysteries of the mechanisms of the spirit, and the Secret Mysteries of the language of the spirit. This language works through the cosmic world order of morality that gives us the substance to clothe our spirit with physical matter. Even in the modern world, the initiate must be born, die, and be reborn to the spirit. Death to outer pleasures for the purpose of finding inner spiritual fulfillment is the path of initiation.

Reading will point you in the right direction, but won't take you all the way there. You must be somewhat like the humble Greek peasant who offers the best of his labor and gifts to the divine and truly believes that the divine acknowledges his efforts. We must believe that all of our spiritual effort is transformed into gifts of nourishment to the divine and that the divine reciprocates and nourishes us with heavenly sustenance.

We have seen in the *Sixth Seal* ways that the human spirit may feed the gods and likewise be fed by the spiritual hierarchy. Whether through the practices of the Holy Eucharist or the earthly and cosmic nutrition streams via the etherization of the blood, the gods are given our offerings and then give us the spiritual nourishment we need. This symbiotic feeding of the bread and wine, nectar and ambrosia, maintains the communion between humans and the spiritual hierarchy.

We could use the symbols of the Tibetan Buddhist tantric practices of Vajrayogini or the biographies of the Divine Feminine Trinity and still find similar results. Each person must find the cultural symbols that he or she can believe in that will activate the mechanisms of spirit. But no matter which path of spiritual development one takes, the goal is the same—to claim our rightful place and attain the feast of the prodigal son. We all return to the “garden” through the processes of spiritual nutrition and we can speed up that process by focusing conscious awareness on the process.

Direct communication with the spirit is the goal of initiation. This happens through a shock to the physical body that loosens the etheric body. This temporary separation from the physical body and the resultant contact with spiritual beings is the subject of Volume 3 of *The Gospel of Sophia*, the *Sophia Christos Initiation*. Not everyone is ready for initiation or learning a new language to commune with higher beings. The language of the spirit is, by necessity, symbolic. It unlocks the mechanisms of the earthly and cosmic nutrition streams that are initiated by the aspirant. It begins in a pure heart called the Virgin Sophia.

The language of the spirit is ancient and was the original language of all people. Any true initiation will use this secret language that is hidden in everyday things. Once an aspirant has understood the mechanisms of spirit, the language of spirit starts to reveal itself as the eternal gospel through etheric vision. This language is not abstract and can be found in all aspects of living matter. It is a cyclic language of rhythms that reflects the movement of the planets amongst the zodiac. It is a music called the harmony of the spheres. The zodiac comprises the consonants and the planets comprise the vowels of this spiritual language, this etheric vision, this harmony of the spheres.

The *Seventh Seal* reveals how the soul is constituted and what spiritual forces connect the soul to the spirit. Numerous languages of the spirit will be shared after the aspirant passes the guardian of the threshold and successfully births the spirit through self-initiation. Essentially, initiation is dying to the material world and being born into the spiritual world. We are, at first, just babes who can barely understand the language being spoken around us in the spiritual world or comprehend what is being perceived. But with time and practice, the language is learned, and ultimately used fluently.

We have learned some of the ABCs of the language of the spirit. We have learned where we have come from and where we are going in the future. We have been given “watch words” of the spirit and the keys or mechanisms that will open the Temple of Wisdom. We have shed light on the wondrous workings of the striving human spirit and what it may encounter on the ascent back to its heavenly home. We have seen how modern science is discovering a gossamer trace of the spirit that reveals the wisdom of the human body and some of the marvelous capacities that are part of ascension.

Bio-mineralization, for example, is the mechanism of intellectual and spiritual development that has been described by ancient clairvoyance but dismissed until recent evidence confirmed the insight of the ancients. Throughout all ancient cultures, the mechanisms of transcendental contact with higher beings has been cloaked in mystery language, but now is making its way into new scientific theories and discoveries.

The Gospel of Sophia, the Biography of the Divine Feminine Trinity is a representation of the outer mysteries of divine wisdom and unveils the feminine divine mysteries that have long been suppressed. It is the resurrection of the Divine Feminine Trinity as three separate beings, with three separate biographies. Through the trilogy of *The Gospel of Sophia*, this veil is lifted, and the secret of ages is revealed. After reading and contemplating the outer mysteries of Sophia, readers are given the inner and secret mysteries that can connect them directly, with enlightened consciousness, to the Divine Feminine Trinity. Together, Sisters of Sophia around the world can resurrect a cosmology that embraces both Trinities as the co-creators of our world.

Our path has led to a rickety rope bridge across a giant chasm. Only those who wish to challenge their beliefs and experience themselves beyond ordinary day consciousness, by giving up sense-bound thinking, may take the step of faith necessary to trust in the spirit and the belief that a higher world exists across the gapping chasm.

We cannot take the heavy load of attachment to the physical world across the bridge.

We must act in faith that those on the other side of the bridge are waiting for us and will welcome us into a new world where the eternal truths we have found on this side actually have their home on the other side.

We must believe that the magic of the bridge will hold us, or that if the bridge breaks, we will be given wings to span the abyss and fly safely to our spiritual home.

We must believe that we are truly citizens of the spirit world and that our ascension is at hand.

Afterword

Tyla and Douglas Gabriel maintain a web portal for enhanced studies of *The Gospel of Sophia* series. The portal can be found at www.OurSpirit.com. Our books, those current and future, are foundational pieces that support the cosmology of the Divine Feminine Trinity.

We recommend that as you read *The Gospel of Sophia* and any of the books published by **Our Spirit** that you reference our website and view its support material. We continue to upload video lectures that enhance chapters and special topics. These can be found in the **Our Spirit Talks** section of the website.

Additionally, we offer a free monthly newsletter that offers subscribers insight into the nuances, wisdom, and profundity of the Divine Feminine Trinity and other anthroposophical topics. We also offer a variety of ascension products and protocols that can enhance the development of the earthly and cosmic nutrition streams in the aspirant.

For more information on **Our Spirit**, *The Gospel of Sophia* series, and Tyla and Douglas Gabriel, please visit our website on a frequent basis. Newsletter subscribers have direct email access to the authors, who welcome your comments and questions.

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