

Day 4 – Awakening to the Divine Feminine and the Soul The Black Madonna, Divine Wisdom, the Holy Spirit

*“Her thoughts are more than the sea, and
her counsels profounder than the great deep”*

Once upon a time, the feeling for the sacredness of life and relationship with the Cosmos was a deep instinct, shared by the whole of humanity. Then, almost imperceptibly, it was lost. For centuries, a tremendous problem has been troubling the waters of the soul. It is this: in a civilization which is patriarchal in organization and outlook, which has been structured for millennia by a male image of God presiding over religions and institutions created entirely by men, and by a polarizing mythology which glorifies power, conquest and the mastery of nature, how can the long-silenced voice of the Feminine, the voice of the Soul be heard? How can we begin to recognize once again the sacredness of the Earth, the sacredness of the Cosmos and the role we might play in a great cosmic drama if we were once again able to bring ourselves into a harmonious relationship with them? In this talk, I will bring to life ancient words and images of the Feminine that I hope will put us in touch with what was once named as the Black Madonna, Divine Wisdom and the Holy Spirit.

Window of the Virgin – La Belle Verrière

In this wonderful stained glass window, we are looking at an image of the Virgin Mary, Mother of Christ, to whom this Cathedral is dedicated. On either side of her are angels and above her head is the descending dove of the Holy Spirit, the bird that is the immemorial messenger of the Great Mother and descends to Chartres from far distant ages.

Annunciation

I think that something comparable to an Annunciation is taking place in our time, presaging a new birth in human consciousness, an awakening to awareness of the Feminine, awareness of the Soul and the divine unity of life.

The Sleeping Beauty

This awakening was presaged in the well known fairy tale of the Sleeping Beauty. It is not by chance that this is one of the best loved fairy tales, passed from generation to generation for many centuries because it describes a profound truth. The soul lies spellbound in the enchanted castle of our inner life, waiting to be redeemed from its millennia-long trance by the longing for greater understanding of our predicament — the longing carried by the figure of the prince who alone can penetrate the hedge of thorns that guards and conceals it. Knowledge of the holy unity of life, reverence for nature, trust in the powers of the creative imagination, in the atrophied faculty of intuition — all these are needed to awaken the Sleeping Beauty and help us to recover the lost sense of relationship with life.

Hedge of Thorns

In this story, the hedge of thorns that had defeated many previous suitors turns to roses for the one who is destined to reach the innermost room of the castle of the soul. The hedge of thorns is our inheritance of beliefs, whether religious, political or scientific, which present the greatest obstacle to the recovery of the lost treasure of the soul. The fact that we are now on the verge of destroying the Earth and each other is the direct result of living for so many centuries in ignorance of our most profound need, to know that our lives are rooted in the life of the soul and beyond that, in relationship with the life of the Cosmos.

Coronation of the Virgin

In the Renaissance, the awakening to the Feminine was foretold, as it were, in the many beautiful paintings of the Coronation of the Virgin, showing her being honoured by Christ as he crowns his mother as if she were his bride. This painting invites the “marriage of the two great archetypal principles and the two long-separated lunar and solar ways of knowing where the Feminine is recognised and honoured as an essential partner of the Masculine.

Black Madonna of Montserrat

But it is the images of the Black Madonna or Black Virgin that are the ones that connect us with a far distant past and to the image of the Great Mother and Great Goddesses of an earlier age. They represent far more than the Mother of Christ. They represent the Cosmos, the Earth, and the Anima-Mundi or Soul of the World.

Black Madonna of Montserrat shrouded in golden veil

They symbolise the divine Presence of spirit within the forms of life. Theirs is the image that presides over this new awakening as millions make pilgrimages to their shrines as they did in the Middle Ages. The child they hold on their lap represents the new consciousness that Christ himself embodies and that is a potential present within each one of us.

Black Madonna of Le Puy

Awakening to the Feminine calls us to the arduous creation of a new kind of civilisation, exactly the kind of civilisation that the School of Chartres was trying to bring into being, one that was based on a conscious relationship with the Cosmos and an understanding of the divine laws that order it. It means moving to a new level of consciousness where the deepest instincts of the heart in both men and women: compassion, insight, informed intelligence and a longing to protect, heal and make whole can find expression in ways that may be described as devotion to all forms of life. This powerful evolutionary impulse is working a profound alchemy beneath the surface of our culture, drawing men and women together to participate in a process of transformation that is manifesting as a new consciousness which recognises the interconnection and interdependence of all aspects of life — its essential but hidden Oneness. The

arrogant celebration of “man’s conquest of nature” is being replaced by the realisation that if our species is to survive we need to respect, safeguard and cherish the planetary life on which all our lives depend.

Black Madonna of Beaulieu-sur-Dordogne

Like the magma of the Earth’s core, the long repressed Feminine Principle is rising to meet the masculine one in response to a deep soul impulse to balance and marry these archetypal principles within ourselves and within our world. Awakening to the Feminine requires a receptivity not only to the events occurring in the external world but to the long-ignored voice of the Soul that speaks below the threshold of consciousness – speaks to us through dreams and visions, through intuitions and through her longing for relationship with us.

Black Madonna of St. Gervasy

The influence of the Feminine is responsible for the growth of the environmental movement; for the determination to free women in every culture from their long oppression and encourage their increased participation in society; for many new approaches to healing both psyche and body. It is reflected in our mounting revulsion for arms sales and weapons of mass destruction and for the outrageous carnage of war; the wanton desecration of the miracle and marvel of the human body; the helpless victims created by it. It is expressed as the growing compassion for the millions who lack food, water and access to education and for all the suffering created by our cruelty, including the ongoing sexual abuse of children and the abuse of women through rape, trafficking and pornography. It is drawing us to work together to transform attitudes and oppressive social customs that have prevailed unchallenged for millennia.

Black Madonna of Clermont Ferrand

The Black Madonna also connects us to Gnostic Christianity, Alchemy and Kabbalah because in mysterious ways, they carried forward from an ancient lunar past the cosmology of the Divine Feminine which was slowly to disappear over the centuries of the patriarchal era. The repression of the image of the goddess was the principal reason for the loss of the idea that the whole of life was sacred. But equally important was the eradication of all traces of animism and the repudiation of the idea that nature was ensouled with spirit and therefore sacred. It was the desacralization of Nature, the eradication of spirit from Nature, that ultimately removed from the people who lived during the millennia of the three patriarchal religions their age-old sense of participation in the invisible cosmic being of a Great Mother whom this image represents.

Wisdom Notre Dame

Here, strangely, in the middle of the central portal of the Cathedral of Notre Dame in Paris, called the Porch of Judgement, sits the figure of Divine Wisdom, the guiding image of Alchemy. In her left hand she holds a sceptre and in her right hand she holds two books, one that represents the exoteric tradition and the

other the esoteric tradition. Leaning against her knees is a ladder whose nine rungs represent the successive operations of the Great Work of Alchemy that we shall come to tomorrow. Wisdom was always associated with the image of a goddess in the pre-Christian world, with Inanna in Sumer, Maat and Isis in Egypt and Athena in Greece. But as we move into the Christian era, there is a profound shift in archetypal imagery as Wisdom becomes associated with Christ as the Logos, the Divine Word. The Christian image of Deity as a trinity of Father, Son and Holy Spirit becomes wholly identified with the masculine archetype. Yet, here, seated on a throne, is the figure of Divine Wisdom, with her head touching the clouds.

Divine Wisdom, the Holy Spirit

It is all the more interesting, therefore, to discover a feminine being, identified with Divine Wisdom and the Holy Spirit who comes to life in certain passages in the Book of Proverbs, the Book of Ben Sirach and the Wisdom of Solomon in the Apocrypha. She speaks as a Mother: “As a mother shall she meet him; with the bread of understanding shall she feed him, and give him the Water of Wisdom to drink.” With their vivid imagery, these passages transform the idea of the Holy Spirit, speaking as Divine Wisdom, from abstract idea into living presence. In these passages, she speaks as if she were here, in our world, calling to us to awaken to her presence, to obey her laws, to listen to her wisdom, promising her blessing if we can only hear her voice and respond to her teaching. She is unknown and unrecognised, yet working within the depths of life, striving to open our understanding to the divine reality of her being, the sacredness of her creation, and her justice, wisdom, love and truth. This Feminine Presence is longing to be known, calling out to the world for recognition and relationship. She is the deep intelligence of the cosmos that is rooted in tree, vine, earth and water and active in the habitations of humanity. She is the principal of justice that inspires human laws. She is invisible spirit guiding human consciousness; To those who, like Solomon, prized her more highly than rubies, Divine Wisdom is their wise and luminous guide. As these passages were not included in the Dream of the Cosmos, I thought you might like to hear them. They, together with other wonderful passages, can be found in Seminar 13 on my website:

Solomon speaks of Wisdom in these beautiful words:

“I prayed and understanding was given me: I called upon God, and the Spirit of Wisdom came to me...

I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out...

And all such things as are either secret or manifest, them I know.

For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

For she is the brightness of the everlasting Light,
the unspotted mirror of the power of God, and the image of his goodness...
She is more beautiful than the sun, and above all the order of stars: being
compared with the Light, she is found before it...
I loved her, and sought her out from my youth, I desired to make her my spouse,
and I was a lover of her beauty.” Wisdom of Solomon 7:7, 10, 21-7, 29; 8:1-2

In the Book of Proverbs, Wisdom tells us that she is the Beloved of God, with
Him from the beginning, before the foundation of the world. She speaks from
the deep ground of life as the hidden law which orders it and as the craftswoman
of creation.

The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth:
When there were no fountains abounding with water
Before the mountains were settled.
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep:
When he made firm the skies above:
When the fountains of the deep became strong:
When he gave to the sea its bound,
That the waters should not transgress his commandment:
When he marked out the foundations of the earth:
Then I was by him, as a master craftsman:
And I was daily his delight, Rejoicing always before him,
Rejoicing in his habitable earth;
And my delight was with the sons of men.

Proverbs 8:23-31

Divine Wisdom, The Shekinah, Holy Spirit

I would like to speak now at some length about the image of the Shekinah in
Kabbalah because I think it offers us the best description of Cosmic Soul that
exists. The Shekinah is the image of the Divine Feminine or the Feminine Face
of God as it was conceived in the mystical tradition of Judaism, originating
perhaps in the Rabbinic Schools of Babylon, and transmitted orally for a
thousand years until it flowered in the writings of the Jewish Kabbalists of
medieval Spain and south-western France. In Kabbalah, religion ceases to be a
matter of worship and collective belief. It becomes a direct shamanic path of
communion between the individual and the Divine Ground. In the imagery and

mythology of the Shekinah, we encounter the most complete description of the Divine Feminine and the relationship between the two primary aspects of the god-head that has been lost or obscured for centuries in the patriarchal religions.

Why is the tradition of the Shekinah so interesting and significant? Because it gives us a different image of spirit. Here is an image of spirit that is the actual ground of the phenomenal world; that has brought this world into being through a process of emanation from the divine ground. We could perhaps understand her as the hidden intelligence within nature, or what the alchemists called the *lumen naturae*, the light of nature. She offers an image of divinity that gives infinite value to life in this world and offers a theology of connection between the visible and invisible dimensions of reality.

The Shekinah reveals the missing imagery of the god-head as Mother, Beloved and Bride that has been lost or obscured in both Judaism and Christianity and that could, if recovered and honoured, transform our image both of God and Nature, not to mention ourselves. The Bronze Age imagery of the Great Goddess returns to life in the extraordinary beauty of the descriptions of the Shekinah and in the gender endings of nouns that describe the feminine dimension of the god-head. But the Divine Feminine is now understood as a limitless connecting web of life, as the intermediary between the divine ground and life in this dimension. The Shekinah brings together heaven and earth, the invisible and the visible dimensions of reality in a resplendent vision of their essential relationship.

Secondly, the mythology of this tradition restores the Bronze Age image of the sacred marriage in the union of the Divine Father-Mother in the ground of being. There is not a Mother and a Father but a Mother-Father who are one in their eternal embrace; one in their ground, one in their emanation, one in their ecstatic and continuous act of creation through all the dimensions or worlds they bring into being and sustain. No other tradition offers such a breathtaking vision, in such exquisite poetic imagery, of the union of male and female energies in the One that is both. The Song of Songs was the text most used by Kabbalists in their contemplation of the mystery of this divine union.

Finally, this tradition describes the feminine image of the god-head as Divine Wisdom and Holy Spirit and as Mother, Daughter and Sister, giving woman what she has lacked throughout the last two and a half thousand years in Judeo-Christian culture - an image of the Divine Feminine in the god-head that is reflected at the human level in herself. The Shekinah is Divine Motherhood, named as "Mother of All Living"—the title that was also given to Eve in Genesis. The Shekinah comprises all women in her mystery. Women can know themselves, in their role as mothers, in their care and concern for the well-being of their loved ones, as the instinctive custodians of her creation.

The mythology of the Shekinah gives us one of the most incandescent, vivid and powerful images of the immanence of the Divine in this physical dimension of life, transmuting all creation and the apparent insignificance and ordinariness of everyday existence into something to be loved, embraced, honoured and celebrated because it is the epiphany or showing forth of the divine radiance that dwells hidden within it and has brought it into being.

Pink and Gold image of Light

Divine Spirit (*Ain Soph or Ein Sof*), eternally existing beyond form or conception, is the Light at the centre, at the Source and moves outwards as creative Sound, Thought and Energy, bringing into being successive spheres, realms, or dimensions imagined as veils or robes which clothe and hide the hidden source yet at the same time transmit its radiant Light.

The transmission of Light from source to the physical level of the world we know is also imagined as an inverted tree — the Tree of Life — whose branches grow from its root in the divine ground and extend or emanate through successive worlds, planes or dimensions. The primal centre or root is the innermost Light, of an unimaginable luminosity and translucence. The inner point expands or is sown as a ray of light into what is described in some texts as a sea of glory, in others as a palace or womb which acts as an enclosure for the light. From here it emanates as a radiant cascade, a fountain of living water, radiating light to permeate and sustain all the worlds or dimensions it brings into being. All life on earth, all consciousness, is that Light and is therefore utterly sacred. Nature is described as the garment of God.

The Feminine face of the god-head is named as Cosmic Womb, Palace, Enclosure, Fountain, Apple Orchard and Mystical Garden of Eden and, at the same time, the emanating radiance that manifests as the successive robes or veils that we might call spheres of consciousness or dimensions of reality. She is named as Mother, Sister, Daughter, Beloved and Bride, the architect of worlds, the source or foundation of our world, who is the Radiance, Word or Glory of the unknowable ground or godhead. She brings into being all the creative powers and entities, both female and male (named as the ten *sephiroth*), all the spheres of manifestation ensouled by the god-head until she generates the manifest world we know.

The Kabbalists called this last sphere *Malkuth*, the Kingdom, where the divine Father-Mother image is expressed as the male and female of all species. Humanity, male and female, is made in the image of God, the reflection of the duality-in-unity of the god-head. The Shekinah is forever united with her beloved Spouse in the divine ground or heart of being and it is their union in the god-head that holds life in a constant state of coming into being, so this is an on-going Creation. The sexual attraction between man and woman and the expression of true love between them is the enactment or reflection at this level

of creation of the divine embrace at its heart enshrined in the words: *I am my Beloved's and my Beloved is mine*. Human sexual relationship, enacted with love, mutual respect and joy, is a holy ritual that helps to maintain the ecstatic union of the divine pair.

Blue Radiant Image of Shekinah

The Shekinah is the Divine Spouse, the indwelling and active Holy Spirit and the divine guide or immanent presence who delivers the world from bondage and restores it ultimately to the heavenly spheres. Because she brings all worlds into existence as her robes or veils and dwells in them as Divine Presence nothing is outside deity. In the radiant Light of the cosmic sea that she is, everything is connected to everything else as through a luminous circulatory system, a seamless Web of Light. Moreover, the Shekinah is deeply devoted to what she has brought into being, as a mother is devoted to the well-being of her child.

Blue and gold are the colours associated with the Shekinah. As a Cosmic Entity, She is the radiant ground or “light body” of the human soul - at once its deepest, essential ground, its outer “garment”— the physical body — and its animating spirit or consciousness. We are all divine sparks of her Being. She is the holy presence of the “glory of God” within every one of us. All of us, moving from unconsciousness and ignorance of this radiant ground to awareness of and relationship with it, live in her being and grow under her guidance until we are reunited with the source, discovering ourselves to be what in essence we always were but did not know ourselves to be—sons and daughters of God.

What I discovered as I read these texts is that - even at a distance of a thousand and more years - their words offer the most vivid and powerful imagery of the immanence of spirit in the life of this planet. They seem to transmute all creation and the apparent insignificance of our lives into something precious and sacred, to be loved, embraced, cherished and celebrated because the life we see and experience here is the epiphany or manifestation of the divine ground that has brought us into being and contains our world within itself. This deeper understanding of life radiates from the magnificent passages in the Books of Proverbs and Ben Sirach where Wisdom speaks as the Holy Spirit, calling on humanity to listen to her. Unknown and unrecognised, she says she is working within the depths of life, within the depths of nature and our nature, yearning to open our hearts and minds to her presence, her justice, her compassion and her truth. It seemed to me, as I read these passages that I was listening to the voice of the Shekinah speaking to the souls of humanity who are the scattered sparks of her divinity.

Kabbalah

The mystical tradition of Kabbalah is known as the Voice of the Dove and Jewels of the Heavenly Bride.

Tree of Life

The Tree of Life in Kabbalah offers a template of humanity's ascent from unconsciousness to cosmic consciousness.

Explain about the four worlds as nested one with the other, going inwards to the Divine Ground, with each one holding many more hidden worlds. So here we have, going from the bottom, the World of Manifestation, our world; The World of Formation; The World of Creation; The World of Emanation or the Divine World. Beyond all of these is the Creative Ground.

The Soul or Anima-Mundi

The Soul or Anima-Mundi

is the Cosmic Sea of Being underlying physical reality

The Soul is the Source or Matrix of Consciousness:

the invisible Great Mother

called Sophia, Divine Wisdom, Shekinah, Holy Spirit

The physical body and brain are the vehicle of the Soul in this dimension of reality

You could not discover the limits of the soul, even if you travelled by every path in order to do so; so profound is its meaning. Heraclitus

Gnostic Christianity

The Nag Hammadi Library discovered 1945

Yet another strand in this extraordinary story is the Gnostic imagery of the Divine Mother who was known to the early Christians in the first two centuries of the Christian era. These were most probably the community of Jewish Christians who had taken refuge in Alexandria both before and also after the destruction of the Second Temple in AD 70. They brought with them the treasured tradition of the Queen of Heaven, Divine Wisdom and the Holy Spirit who was worshipped in the First Temple in Jerusalem. Were it not for the discoveries of the Nag Hammadi texts in 1945, this part of the story would have been lost to us, perhaps forever.

By the year 200, as Elaine Pagels tells us in Chapter III of her book *The Gnostic Gospels*, "Every one of the secret texts which Gnostic groups revered was omitted from the canonical collection, and branded as heretical by those who called themselves orthodox Christians. By the time the process of sorting the various writings ended...virtually all the feminine imagery for God had disappeared from the orthodox Christian tradition." So, until the latter part of the last century when the texts discovered at Nag Hammadi were published, no-one knew that some groups of early Christians had an image of the Divine Mother whom they had named "The Invisible within the All." Some texts speak of how, as the Eternal Silence, the Divine Mother received the seed of Light from the

ineffable source and how, from this womb, she brought forth all the emanations of Light, ranged in related pairs of feminine and masculine energies. They saw her as the womb of life, not only of human life, but the life of the whole cosmos. They knew this Divine Mother as the Holy Spirit and saw the dove as her emissary. The Jewish Christians believed that, at the baptism of Jesus, it was the Divine Mother, the Holy Spirit, who spoke to her son saying “This is My beloved son, in whom I am well pleased.”

I find it fascinating that the imagery and mythology of the Divine Mother in Gnosticism is so similar to the imagery of the Shekinah in Kabbalah that they seem to belong to one and the same tradition. Certain texts name her as the Mother of the Universe but also speak of the androgyny of the divine source in imagery similar to the later kabbalistic texts.

The beautiful lines I am going to read are from one of the texts found at Nag Hammadi called the *Trimorphic Protennoia*. They are clearly related in feeling and imagery to the verses in the Book of Proverbs where Wisdom is speaking of herself, but also to the imagery of the Shekinah.

Trimorphic Protennoia

I exist from the first.
I dwell within the Silence,
Within the immeasurable Silence.
I descended to the midst of the underworld
And I shone down upon the darkness.
I am the one hidden within
Radiant Waters...
I am the Image of the Invisible Spirit.
I am the Womb that gives shape to the All.
By giving birth to the Light
that shines in splendour.

Cosmos picture

Could we image the Holy Spirit as the Light that manifests as both wave and particle, or as the deep unexplored “sea” of cosmic space and the invisible light particles which are the ground of all physical reality, including the extraordinary complex structure and organisation of energy that we name as matter - a word which comes from the Latin word for mother - *mater*. After so many billions of years the energy of life has evolved a form - the planet earth - and a consciousness - our own - which is slowly growing towards the recognition of its ground and source. Yet, because of the loss of the tradition of the Divine Feminine, we do not know that what physicists are exploring in the finer and finer gradations of matter they are discovering is what the awe-struck explorers of the Tree of Life in Kabbalah named the Face and the Glory of God, nor that the universe we explore with the Hubble telescope is the outer covering or veil

of a unimaginably fine web of luminous and invisible relationships. If only these images of the Divine Feminine could be restored to us, how differently we might see matter, with what respect and awe we might treat it.

If we were able to speak to her, what comment would she pass on the pathological effects of our ignorance – the pollution of her earth, her seas, her air, the abysmal and wanton sacrifice of animals and the contamination with toxins and pesticides of the food and water that is her gift of life to us? And what of the torture, rape and murder of men, women and children in war, the use of explosives to destroy flesh and bone, the agony of orphaned, abandoned, murdered and maimed children? To hear her answer, we would have to attune ourselves to her being. We would have to listen with her ear to the voice of the suffering we bring into being by our ignorance of the oneness and divinity of life. We would have radically to change our habits of behaviour and become more consciously aware that the suffering we inflict on others is actually suffering that we are inflicting on the “body” of spirit: that spirit suffers through our suffering.

Robin’s Drawing

If we could sense her Presence, surely we would awaken to the sacredness and divinity of life. We would begin to see matter and our own bodies in a different light. We would treat them with greater respect. If we could awaken to her voice, we could bring matter and spirit, body and soul together, healing the deep wounds inflicted by the beliefs and concepts which have separated them. Even as we accomplish this, we would begin to transmit the light and love flowing to all creation from the Holy Spirit.

Now I would like to look at some aspects of the Divine Feminine

Concepts of the Divine Feminine

The Soul or Anima-Mundi

The Divine Ground of Being

The Matrix, Ground or Root of Consciousness

The Web of Life and Mediatrix of Connection

The Starry Cosmos as the Mantle of the Divine Mother

The Trans-Rational

The Divine Feminine carries the Archetypal Pattern of

Relationship, connection, containment, attraction, participation, receptivity

Innate Faculties of the Divine Feminine and the Soul

Instinct, imagination, feeling, emotion, intuition, empathy

Highest Qualities of the Divine Feminine

Wisdom, Compassion, Love, Justice, Beauty and Harmony

The instinct to heal, nurture, protect, cherish

All these are the Values of the Heart

Healing the wounded heart of humanity is about cherishing in every sense: Cherishing our own lives as having infinite meaning and value: Cherishing the time given us in order to discover our true direction in life and who we truly are. Cherishing the body which has been sacrificed for so long to our distorted image of spirituality; cherishing the lives of the people who have been given into our care; cherishing the planetary life which is the greater field of all our endeavors. Love calls us to caring, solicitude, insight, gentleness and understanding but also to strength, power and intelligence used in the service of humanity and on behalf of all species on the planet.

Now I would like to turn briefly to some of the ideas which are emerging from leading scientists and spiritual teachers.

96% of the Universe is invisible.

Where is the unseen 96% of our being?

Universe as a Web of Energy patterns

The Universe is not a collection of objects, but is an inseparable web of vibrating energy patterns in which no one component has reality independently from the entirety.

Included in the entirety is the observer. Paul Davies, physicist

Flower of Life Patterns

The entire universe is an interdependent system that is co-arising with everything else at each moment.

In this co-arising process, we participate directly with the world beyond our physical body. Duane Elgin

Bernard Haisch

The electro-magnetic quantum vacuum is a form of light. It is an underlying sea of energy, that permeates every tiny volume of space, from the emptiest intergalactic void to the depths of the Earth, the Sun and our own bodies. Our world of matter is like the visible foam atop a very deep ocean of light.

Bernard Haisch, Astro-physicist

Aurobindo quote

There is but one force in the world, a single unique current which passes through us and all things... It is this force which links up everything, animates everything; this is the fundamental substance of the Universe. Sri Aurobindo

The Universe is an undivided wholeness in flowing movement. David Bohm

Ravi's quote about the Oneness of all that exists

The one central insight into Truth to which all Indian wisdom points is the oneness of all that exists.

This insight is not alien to other cultures; but in India all the great sages again and again return to it.

Although the truth is easily stated as “All is one”, the sages have also said that the realization of this truth in the core of one’s being can take many lifetimes.

And the realization of this truth is held to be the purpose of human existence. All art, philosophy and science, if they are true, reflect this vision and further its realization.

Ravi Ravindra , *Science and the Sacred*, physicist and philosopher

Three Orders or Planes of Reality

1. The plane of Earth or material reality

2. The Intermediary plane of subtle forms - the “soul” world of multiple dimensions

3. The plane of Pure Light beyond form - The Divine Ground the angelic intelligences

Each of these interacts continually with the others

Three Kinds of Body for these Three Orders

1. a physical body for this world.

2. a soul-body, called by some a subtle or etheric body, but also called the radiant, luminous or starry body, composed of much finer particles than our physical body and attached to it by a silver cord. This body is weightless and can move freely; it can create through the heart and the imagination and communicates telepathically.

3. A spirit body or bodies — called radiant, luminous or shining — composed of ever finer light particles that we enter into as we move closer to the light of the divine ground, ultimately merging with it.

Nine Celestial Hierarchies

In the North Porch of Chartres, above the central standing figure of Christ, in a scene portraying the Last Judgement, are sculpted the nine celestial hierarchies spoken of by Dionysius the Areopagite who had a great influence on the building of Chartres. The exquisite ruby and sapphire radiance of the stained glass of Chartres was designed to filter the light flowing from these celestial hierarchies transmitting the glorious colours of the walls of the Heavenly Jerusalem.

Kubler Ross quote

Nothing is more important for our well being than to know that when we die we move into another reality that is as real and vitally alive as this one.

Consciousness does not die with the death of the body; consciousness is eternal.” Elisabeth Kubler-Ross

The Immortality of the Soul

We are immortal and we retain our individuality after we die

There are literally millions of unseen worlds, planes or dimensions inhabited by countless billions of souls.

There is no place called heaven or hell but there are states of being which may be compared with these.

It is not what we believe but how we live our lives here that draws us to the plane we will inhabit there. No saviour accomplishes our redemption for us. We save, redeem and heal ourselves because we have the innate evolutionary capacity to do so.

We need to dismantle the firewall that reductionist science has constructed acting like a kind of prison around us, saying that there is only material reality and that the death of the physical brain is the end of consciousness. Not knowing that we and our loved ones survive the death of the body and move into other dimensions has caused a tragic amount of suffering. The apparent finality of death may be the greatest of our illusions.

Bridge connecting Two Realities

We are just at the beginning of a new phase of our cosmic evolutionary journey. We need to hold the image of a bridge connecting us to the deeper dimensions of the Cosmos. By holding the image we strengthen the bridge. In time, the veil between the dimensions may dissolve and we may be able to communicate more directly with the beings who are assisting our further evolution.

Angel of Chartres

To end, I invoke this angel from Chartres to help us to connect with the guidance flowing to us from these invisible realms.

Every atom of life interacts

with every other atom

None of us is truly separate from another

We all participate in the great Field of the Soul or Web of Life which connects us to all life on Earth and the life of the Cosmos