

The Magdalene Mysteries and the Path of the Blue Rose

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Heartbeat of Mother Earth Summit, February 2017

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The Magdalene Mysteries relate both to alternate histories and Gnostic Texts concerning Mary Magdalene and Jesus, and to the Tradition of the Blue Rose, the name given to MM's teachings, and a lineage of Grail Priestesses and Womb Shamans whose central symbol is the Chalice of the Grail.

I was led to these Paths initially by a dream-vision on June 22, 2016, on the morning I was entering France from Italy, on my way to the Languedoc region in the SW, a part of France known for the beauty of its landscape, its rich history especially in Medieval times, its wine producing vineyards, olive groves, and sunflower fields, together with its alternative stories of MM and Jesus 'after' the crucifixion, its heretical Cathar 'Holy Spirit' movement from the 11th to 13th centuries for whom the Grail Chalice was a central symbol, and the stories and legends of the Holy Grail which sprung up in France and elsewhere during the 12th century.

Since my dream, I've been on a journey to discover how I am being addressed by it, and what the relevance of the stories and traditions to which they relate might be for us today, in the Age of Transition to a new Aeon or myth.

In my dream, looking out to sea, and as if a veil has parted, I see the Chalice of the Grail arising out of the ocean. It is showered with golden light from above, and it is drawing up water from below and spewing it out like a fountain. I marvel at it. The energetic numinosity of the dream and its powerful and sacred impact wakes me up.

Immediately upon waking, the vision of the Cup makes me think of Mary Magdalene and her alabaster jar or cup, probably because I had seen so many paintings of her so recently in Italy – especially the frescoes at Assisi, and in the museum at Perugia where we had been staying. I also had many other immediate associations including the image of Aphrodite (Roman Venus) arising out of the ocean on a half shell (according to Hesiod's account of her origins, see also Botticelli's "Birth of Venus"), and of course, I thought of the legends of the Grail so prominent in Provence and the Languedoc (and elsewhere) in the 12th century where we were heading that day. In the legends, the Grail is a Chalice, a platter of

abundance, or a stone (which connects these tales with alchemy). But the Grail is centrally related to the ancient symbol of the Vessel, considered a life-giving or healing Cauldron, inspiring strength or wisdom, or dispensing grace. The actual word “Gra-al” is very ancient, going back to the bloodline of kings who descended from the gods.

The Grail is also the cosmic center and a symbol of the heart. It was always a symbol for the Eternal Feminine, a sacred womb/tomb, the cave of initiation and transformation. In my dream, I was struck by the suspension, as it were, of the Cup between the upper world of spirit and the world of water and earth below, as if the Chalice represented the ‘love bond’ between spirit and matter. I was also impregnated by the profound sense of a Sacred Mystery emanating from the vision that seemed to point to the deepest secrets of the soul. This elusive sight also hinted at the Aquarian Water Bearer of the New Aeon. Furthermore, as a central and centering symbol, the Chalice alludes to the Circle ‘whose center is everywhere and circumference nowhere’ – an image of God symbolizing the spiritual goal of the seeker – also reflected in the ‘rose of the enclosed garden’ motif that like the vessel was depicted as the object of a profound search which is at the heart of the Grail legends (see *The Grail: Quest for the Eternal*, John Matthews).

The Grail has many meanings – commonly referred to as the Cup of the Last Supper, or of Jesus’ blood from the crucifixion (collected by Joseph of Arimathea, possibly his father who, according to one legend, established a Grail Center in Glastonbury), or it represents the teachings of Jesus (symbolic of the death and renewal mysteries in the tradition of Isis and Osiris), perhaps even the royal bloodline of Jesus and Mary Magdalene (of which there is strong evidence in the record – please see the work, especially, of Laurence Gardner). Sometimes Mary herself is the Grail, or her womb is the Grail as the carrier of the bloodline, or the body itself is considered a sacred vessel – thus each one of us is a potential carrier of the Grail.

The Grail Chalice is also related to the ‘hidden treasure’ motif in legends and fairytales, “that comes to the surface of the earth once every seven hundred years, [announcing] its presence by little blue flames,” (Marie-Louise von Franz, *The Grail Legend*, p. 130). The work of redemption consists in releasing this light buried in matter, and reuniting it with the realm of light. Here we can see both Gnostic, Sophianic, and also alchemical ideas related to the Grail mystery. The Chalice itself has a background in the creation of the cosmos in the (Greek) Krater or Cup of the gods, the (Celtic) Cauldron of Rebirth of Ceridwen, and the Cup or Bowl of inspiration in the Dionysian and Orphic mysteries, as well as the Initiation Cup in the Eleusinian mysteries. The cups could also refer to the drinking of potions in the death and renewal mysteries that led to a transpersonal revelation in

which death and life are experienced as one (please see my *Songlines of the Soul: Pathways to a New Vision for a New Century*, Ch. 6, “Crop Circles: Star Codes/Earth Dreams,” for a discussion of the Demeter-Kore myth and Eleusinian Mysteries, as well as a reflection on Aphrodite/Venus as a symbolic expression of earth and heaven, desire and love, renewal and return, and her connection with dolphins, doves, and the planet Venus).

The Quest for the Grail is the quest for the highest value, the soul sustaining ‘Water of Life,’ a journey beset with initiatory trials and tests in search of the healing elixir and Mystery of Life. In Wolfram’s version, retold beautifully by Lindsay Clarke in his *Parzival*, the tale takes place in the strange and wondrous landscape of imaginal reality, and involves the story of the Wounded Fisher King and the Wasteland, and the feisty and learned Cundrie as well as the wise counsel of the hermit Trevrizent. One of the central themes is that the search for knighthood and conquest must be surrendered to the development of the capacity for compassion and the values of the heart – which involves asking the right question: “What ails thee?” In this tale, the Grail is a stone that fell from heaven and in which “the opposing powers of light and darkness are reconciled in creative tension” (p. viii). The age-old question, “What do Women Want?” as well as the other Grail question, “Whom does the Grail Serve?” are also taken up as we wade through the waters of the development and then limitations of the heroic ego, the wounding of the soul through the wounds of love, to the necessity of owning one’s shadow side and vulnerability on the way towards the healing power of love. There is even a reconciliation of Muslim and Christian in this story as we trace the play of opposites in many guises throughout the story and see how then, as well as now, our divisions both personal and collective keep us from what we most desire. The Grail is indeed a myth for our time!

In Mary Magdalene’s relationship to the Grail, her Cup is often imaged with light or divine fire streaming from it. She is the visionary Grail Priestess and Prophet, the Grail Bearer, Queen of Heaven on Earth. As cauldron and womb, MM is related to the ancient lineage of womb shamans going back to the Venus of Laussel 25,000 years ago in the caves of the Dordogne. Her use of oils for anointing (“Christ” means “the Anointed One”) place her in the tradition of the priestesses of Isis, and the arts of ritual anointing practiced in shamanic and healing circles cross-culturally, and with which MM may have been familiar in Galilee. (The Path of Pollen/Way of the Melissa, of which I am an apprentice, is related to this tradition – see www.sacredtrust.org.)

As carrier of the royal bloodline – the ‘sang réal’ of the House of David – her womb is the Holy Grail, or she herself is the Holy Grail (Baigent et al., in *The Holy Blood and the Holy Grail*, make this their central theme). The Merovingian Kings

of France are considered to be descendants of the bloodline of MM and Jesus. (In Dan Brown's novel, *The Da Vinci Code*, this perspective was popularized, the Holy Grail – San Graal – relating to documents establishing the marriage of Jesus and MM and their children, and the Grail itself not a cup but the sarcophagus containing the bones of MM, to be found under the Rose Line at the Pyramide Inversée by the Louvre in Paris.)

Perhaps of particular importance is the fact that, in Languedoc tradition, Mary Magdalene is remembered as “Mistress of the Waters.” She was also called “Mary of the Sea.” The association is always with water. To the Gnostics, as well as the Celts of course, venerated female figures were often associated with lakes, wells, fountains, and springs. “Gnosis and Wisdom were connected with the female Holy Spirit which ‘moved on the face of the waters’ (Genesis 1:2.) This was the Holy Spirit of Sophia held to be incarnate in Mary Magdalene,” writes Laurence Gardner in *Bloodline of the Holy Grail* (pp. 129-130).

You can perhaps imagine how fateful it seemed to me that we were to be living in an area of France filled with legends of MM and Jesus and the alternative stories of their lives ‘post-crucifixion/resurrection,’ and in the landscape of the Cathars, a ‘Holy Spirit’ movement that revived – or continued an underground and mostly hidden stream of alchemists, Kabbalists, and Islamic mystics – the Gnostic Christian tradition in (mostly) Egypt from the early centuries after Jesus. The Cathars were considered a heretical group that did not believe in the doctrines, teachings, and authority of the patriarchal Church and its hierarchies at Rome; they were appalled by its corruption and wealth. Rather, their figureheads were Jesus and MM, the sacred couple whose lives were based in the teachings of love, and the wisdom of Sophia. Their two main symbols were the Chalice of the Grail and the Dove, representing the Holy Spirit and Sophianic wisdom. The Cathar ‘Perfects,’ considered ‘good men and women,’ were teachers and healers who lived mostly simple lives and who considered men and women to be equal, and to be able to have direct contact with the divine without the intervention of a priestly caste. The emphasis in the Cathar teaching was on spiritual growth and service based in initiatory practices relating to the Sacred Marriage, and a rite called the Consolamentum. This rite was a “baptismal rite of passage, performed amid fasting and lengthy solitude to stimulate the psyche and to produce a visionary and revelatory gnosis, comparable to a vision quest” (from my book, *Eros and Chaos*, Ch. 5, “Divine and Chthonic Love,” p. 137). The Cathars were spiritual adepts and seers, shamanic practitioners and healers, and initiates in the tradition of the death and rebirth mysteries, in the lineage of Isis and the Wisdom traditions of East and West. Their teaching was founded on translations into the vernacular of their main texts: the Gospel of John, early Gnostic texts, and Mary's Book of Love (still hidden). There is evidence suggesting that “[t]he Cathars [also] split the god-image

into two: the good God, and the evil God. This latter, Satan, was thought to have created the world. So the Cathars were struggling with the paradoxical God that Jung takes on in a more differentiated fashion in his psychology” (Eros and *Chaos*, p. 137 for more on this theme).

One of the most famous Cathars was a woman named Esclarmonde from a noble family in Foix in the Ariège department of the Languedoc. She was made Archdeaconess in the hilltop village of Fanjeaux, a village that we stayed in for six weeks during our time in the Aude, oblivious at that time to this important fact! (Please see Anne Baring’s informative essay on Esclarmonde and the wider historical context of the 11th-13th centuries, on her website: www.annebaring.com)

Like the Gnostics of the early centuries – (it is important to distinguish the word Gnostic referring to various sects, and ‘gnosis’ meaning ‘direct knowledge,’ personal revelation or insight) – the Cathars, proving too popular for the Roman Church and therefore a threat, were brutally extinguished by the Catholic Church and French government, and by the mid-13th century their egregious war of terror virtually eradicated them all. This sadistic genocide is a dark shadow that lingers to this day. It is thought that a copy of Mary’s Book of Love was safeguarded by 4 people who left Montségur, the famous last stronghold of the Cathars in southern Ariège (a fortress built by Esclarmonde), just before the final conflagration. Some say it is hidden with the Black Madonna of Montserrat in northern Spain, another center of the Grail Legends.

In following the hints of the dream, I explored many of the sites relating to MM and Jesus in the area, which included chapels dedicated to Mary (for example at Rennes-le-Château), a mineral water thermal spa sourced by river waters reputedly used for water initiations by Mary (Rennes-les-Bains), a mountain – the Pic de Bugarach – considered sacred by many indigenous and spiritual people and the possible site of MM’s and Jesus’ teaching and healing community, many Cathar castles (including Peyrepertuse and Montségur), and other venues. In MM’s relationship to the morning star or Venus that we find in the Languedoc, I learned that Venus traces the shape of a pentagram or 5-pointed star as it travels around the sun every eight years, and that the pentagram is ‘written in the landscape’ around the two Rennes, the points of the star being marked by significant aspects of her “secret” story. This relationship to Venus points to MM’s veiled affinity with the “hidden Goddess” of Christianity.

And I read (and continue to read) different accounts of their stories from Gnostic texts to academic volumes and alternative histories, from fictional and literary accounts to channeled materials (see bibliography below). For example, though having a central, albeit obscured, downplayed, and distorted by the Church, place

in the gospels of the NT (especially in relation to the Passion narratives), MM was considered in the Gnostic Gospels, texts discovered on parchments found buried in a jar in Nag Hammadi in 1947 (published as the *Nag Hammadi Library*), and excluded from the main canon of Christian theological dogma, to be an initiate of the gnostic mysteries and Jesus' main disciple, even the "apostle to the apostles." She is also portrayed as Jesus' Beloved, his 'koinonos' (meaning companion or consort), a deeply feeling woman, and an embodiment of divine wisdom. Jesus and MM followed a Path of Conscious Love and sacred sexuality (elaborated by Cynthia Bourgeault in her book, *The Meaning of Mary Magdalene*), an alchemical journey through the shadows and challenges of relationship in service to inner transformation and awakening.

The Alexandrian theologian, Origen (c. A.D. 185-254), equated MM with "The Bride" in the O.T. Song of Songs, and Saint Bernard of Clairvaux (1090-1153), in his sermons on the Song of Songs, celebrated MM in the same way, suggesting that she was joined with Jesus in a "Sacred Marriage" as the Song was considered a liturgical litany for the rites of the "hieros gamos," as well as an allegory for the relationship between Yahweh and the people of Israel, his "Bride." The erotic imagery of the Song of Songs suggested, too, that the relationship between MM and Jesus was a union of physical passion as well as spiritual depth. During the 12th century, art often depicts this marriage in the mode of the mythology of Venus/Aphrodite and other love goddesses relating to fertility and renewal, rather than the image of MM as penitent prostitute (for which there is no evidence in the NT anyway).

I also engaged in meditations and shamanic journeys to develop my own relationship to the dream-vision. It was during my first shamanic journey on the dream that MM appeared and I received a message from Her to "Follow the Blue Rose. Follow the Tradition of the Blue Rose." This set up a vibrational field of recognition in my body, but I had no idea what she meant. I found a few references online (to my surprise) but these I did not find particularly resonant in the way they were written. One entry, however, connected the "Order of the Blue Rose" with an ancient and contemporary Essene Church. So separately, I researched the Essenes. And another entry claimed that the Blue Rose Tradition referred to the teachings and healing protocols of Mary Magdalene that were sourced from Venus.

The Essenes were a community (or many diverse communities) of Jewish ascetics who lived near the Dead Sea and whose way of life was described in some of the manuscripts found at Qumran, which later came to be known as the 'Dead Sea Scrolls.' There are some who think that Jesus and possibly MM were once members of this community, but later left it on account of its apocalyptic and dualistic views. However, the Essene Gospels of Peace discovered by Edmond

Bordeaux Szekely in the Archives of the Vatican and first published in 1937, are based on ancient Aramaic manuscripts and are now considered classics of Essene literature. These Gospels reveal Jesus' teaching that the Divine is both Earthly Mother and Heavenly Father and, for example, that reverently touching an actual tree – 'our Brother' – can lead to a teaching on the Tree of Life if we can see both with the eyes of the body and the eyes of the spirit. The Essenes in these texts are Healers and Therapeutae (a word that comes from Egyptian Temple Mystery Schools), who were dream practitioners and for years were "taught ... through their sleeping hours." They were healers of mind, soul, and body. The texts portray Jesus as having a deeply mystical and embodied awareness from long years of training. Nature is portrayed as imbued with divine spirit, and some of the meditations, for example, invite the 'disciple' to listen with new eyes and ears to the joy and aliveness and beauty of the natural world, and to give thanks for the song of birds, the colors of sunrise and sunset, and the grass underneath our feet. I particularly love the following, where the initiate on the Path of Truth is asked to pray, "Angel of Love, descend on me and fill with love all my feelings." For it is by love that the heavenly Father and the Earthly Mother and the Son of Man become one. Love is eternal. Love is stronger than death.' Love unites heaven and earth with ourselves as the intermediaries between above and below, as we learn to 'enter the Holy Stream of Life, the Holy Stream of Sound, and the Holy Stream of Light that were never born and can never die' (The Essene Gospel of Peace).

But I felt even more that I needed to try to find my own relationship with MM and the Blue Rose. So I continued my 'dialogues' with Mary through a kind of active imagination process combined with shamanic journeying, learning from her directly about a trans-historical tradition of "Blue Rose Wisdom" star teachings and healing protocols, also to be found in the "Cup that holds the sacred fire of spirit," and in the "sound alchemies of temple priestesses whose music opens portals to star lineages and wisdom teachings." The Blue Rose is related to the Shekinah, to accessing the forgotten and buried Sophianic presence to be found in the body, in the black hole at the center of the galaxy as the Cosmic Womb – the place of creation and creativity, in the processes of alchemy, in the mysteries of life, death, and rebirth practices, and in silence. "It is time when, once again, we must try to bring the feeling heart into reality, in the midst of warring opposites and much suffering, to balance the hegemony of the rational mind," she says. "In these dark times, new seeds are being sown."

Here are some other selections from these experiences; this is an ongoing process so it is all a work in progress!

In these ‘conversations’ Mary also spoke to me of her teachings being sourced by the Pleiades and Sirius as well as Venus. This related to my shamanic studies with the Path of Pollen/Way of the Melissae that honor the star lineages of the various Sisterhoods of this indigenous path who seed galaxies and bring their higher wisdom from the stars as well as the Earth star and ‘Fey’ realms to us at the turning of the Aeons. Various movement exercises and earth-based rituals fire up the kundalini serpent energy in the body to facilitate this connection with the Wise Women Ancestors, and to stimulate oracular knowing, knowing as gnosis (direct knowledge) that comes from the deep intelligence of the womb, a sacred center considered a ‘second brain.’ This lower brain is also symbolized by the skull, often to be seen in paintings of MM alongside her alabaster jar or cup.

MM spoke of the Blue Rose as an order of Priestesses, including the Priestesses of Avalon, one of whose symbols is the Grail Chalice. She demonstrated how the body itself is a grail cup, and invited me to stand up with my arms lifted toward the heavens to imitate the shape of this cup. Apparently, shamans cross-culturally have used this posture for thousands of years to indicate that we are like a tree of life or sacred staff, an embodiment of the intention of bringing the light of spirit to the earth plane. As Grail Priestess and Queen, MM is in the lineage of Aphrodite/Venus and beyond to Isis, Queen of Heaven, Earth, and Underworld from Egypt, and Inanna-Ishtar, Goddess of the Great Above and the Great Below from Mesopotamia; in fact, she is often referred to as Mary-Isis. She is also related to the Black Madonnas in France who carry the instinctual and earthy side of the orthodox Church’s overly spiritualized Mary, Mother of Jesus. The Black Madonnas also represent the esoteric teachings that the “one who loves much” and the “one who wept much” (reminding us of the grief rituals of the priestesses of Isis) carried.

But in all these resonances, MM said that one of the centrally important facts is how in her current presence she is pointing towards the Celestial Sophia, a cosmic being, also known as the heavenly or celestial rose. The work of Sophia in our own time is helping to prepare the way for a new culture of love and wisdom that is being seeded at this time of terrible disintegration and environmental stress, a cultural nigredo and ‘dark night of the soul’ which is, at the same time, an opportunity to transform and work on our own shadows, listen to our dreams, as well as becoming more aware of the sacred in our lives. Developing rituals in our daily lives to facilitate our connection to the spirit of the earth as well as to the stars and our guides is an important part of this task as we listen in to how the new emerging myth is addressing us. For example, walking as pilgrimage and meditation is an important ritual practice for me, one I feel called to do as I try to be attentive to the guidance around and within me. (See my *Walking the Songlines of the Soul*, to be available soon.)

The Rose tradition is also related to the symbols of the Tarot and MM told me to focus particularly on my Soul Card (see Angeles Arrien, *The Tarot Handbook*, on how to discover your life-time/soul and cycles of growth cards). Other cards can also be studied in order to see the connection between the Grail tradition and the Tarot (see Laurence Gardner, *The Bloodline of the Holy Grail*, and Margaret Starbird, *The Woman with the Alabaster Jar*).

So, why Blue, Blue Rose? Dark royal or midnight blue has been my favourite colour since childhood! Blue is a colour often associated with spirituality. The Blue Lotus, for example, was sacred to Hathor and Isis, and the Vajradhara Sapphire Blue Buddha in the Tibetan tradition has to do with collapsing time and mastery of the subtle body to accelerate the development of wisdom and compassion. In Tibetan Buddhism, this lovely lapis, sapphire blue is also associated with the heart chakra. The color blue is often connected with the wisdom traditions. So, for example, the alchemists refer to the quintessence, the new creation that arises out of the conflict of opposites, as 'blue.' Jung speaks of synchronistic or mystic consciousness being violet, a mixture of red and blue, as the union of instinct and spirit. I am struck by how the "missing time" period in my UFO encounter (please see, *Songlines of the Soul*, p. 318ff, the encounter itself is described on pp. 311-318), took place in a lapis blue atmosphere; likewise, Jung speaks of the blue light, a "light without any visible source," of his extraordinary Ravenna vision (MDR, p. 284ff, and *Songlines of the Soul*, p. 87, my comment on Jung's vision in a section on imaginal reality vs. symbolic reality). In one of my favourite movies, *Contact*, Ellie's visit with her father during her galactic journey, occurs in a predominantly blue ambience! We also, of course, have the Blues in jazz – deep, soulful, music.

I always feel that France itself has a kind of blue aura or atmosphere. I especially feel this when I am in Provence or the Languedoc. MM drew my attention to the color blue's relationship with the Pleiades and the throat chakra. The throat has to do with 'right speech' and authentic expression – ie. what is 'correct' beyond our own personal views or arises out of the ego's relationship with a transpersonal source – but it also relates to our creativity, the expression or manifestation of creativity that comes from vision and dream and the deepest instincts of the heart. (Naturally, this has nothing to do with being an 'expert,' or an 'artist' as such.) I was also reminded by MM that I had already written about the color blue in *Songlines of the Soul*, in relation to the Mystical Cities and the Ray Masters. MM herself as a Sophianic presence and an expression of the female Ray Master, the Lady Nada (from the Great Bear Constellation) – also envisioned in goddesses such as Venus/Aphrodite, Isis, Hathor, and the Celtic Brighid – in other words as a cosmic vibration, a 'Shining One,' is linked via the throat chakra and the lapis

lazuli stone to the power of vibration, sound, music, and the spoken word to effect change. (Please listen, for example, to the music of Ani Williams, and David Bailey, ‘Grail musicians’ both of whom have written music devoted to MM, and to the music of Tom Kenyon who is also guided by the Magdalene as well as the Hathors from Sirius – see below.) For a time, MM appeared as The Lady Melissa in my dreams, not knowing then that MM/Lady Nada/Lady Melissa are all priestesses of the Sacred Bee, devotees of Aphrodite, and linked with the death and rebirth mysteries of Dionysus (please see my *Songlines of the Soul*, pp. 231-232). Now, of course, I would add the Path of Pollen/Way of the Melissae that I can see was anticipated in my experiences and writing well before I knew about this oracular tradition!! (Amazing how we might forget our dreams, but they don’t forget us!!)

Furthermore, MM showed me some meditations that I could use to help bring the Blue Rose vibration both into my own body, and into the Earth herself, to help stabilize us as well as the planet as we go through this very difficult time. One of these meditations is simply to first take some deeply cleansing breaths, and then to imagine gently opening the Lotus flower at the crown chakra and breathing in the royal lapis blue vibration from the galactic center and out into every chakra and cell of your body, and down through your hands and feet. You can do this for 8-10 minutes. Please do this for yourself first, several times, before you include the planet. I find that it helps to have appropriate meditation music to accompany you while you engage in this exercise. And please rest for a few minutes afterwards to let the energy settle in your body and to see if you are receiving guidance as well. (It’s totally fine if you don’t feel you are receiving any guidance, it is still working. Sometimes what we call ‘nothing’ is the void or paradoxical fullness from which everything arises!)

More descriptions of meditations will be forthcoming.

Postscript: Jung and a New Myth

After his break with Freud, Jung as we know suffered a time of inner uncertainty and collapse. He asked what myth does man live nowadays? In the Christian myth? No. So what myth then? He couldn’t answer that question (at that time). (See, *Memories, Dreams, Reflections*, p. 171). But in his breakdown, feelings of abandonment and loneliness, he turned to the ‘spirit of the depths.’ The foundation of Jung’s work is visionary. And these visions he turned into what we now know as the *Red Book/Liber Novus*. Like the Gnostics, he felt that the depths, the psyche, are a source of direct knowledge. His experiences found many parallels with the gnostic literature. The language is symbols, so it is hard to translate this language into daylight, rational, discursive consciousness. Nevertheless we receive hints that we can take seriously, engage with, and take an ethical stance towards.

Too, the Gnostics worked at a key threshold, the aeon of Pisces/ Christianity. Jung has made many comparisons between our time and the new aeon of Pisces 2,000 years ago. We too are at a threshold (as we enter Aquarius). He claims at the beginning of *The Red Book*: “The Way of What is to Come,” – and this suggests that Jung recognized that the Christian Age/the Age of Pisces is coming to an end. A new myth is constellating in human consciousness. Could it be that the foundational myth of the Gnostics: Sophia and the Demiurge (Jung’s Abraxas in the *Seven Sermons*) is Jung’s myth also? There is a beautiful painting of Sapientia/Wisdom on page 155 of the *Red Book* that suggests this could be the case. She is imaged in a temple/church as a priestess/goddess in blue robes showered with pink/golden light and a new sliver of a moon in the background. Below the people are turned toward her. It looks as if Jung (his back toward us) is raising his cane toward her, and Freud on the left of the painting is turned away – looking out at us.

Jung writes in MDR that eventually he came to his ‘myth’ (after the *Seven Sermons to the Dead* and his dedication to the mythopoetic imagination) and described it as his call to devotion to the psyche (MDR, p. 192). Some have called Jung’s myth, the myth of Meaning, but post the publication of *Liber Novus/Red Book*, the visionary treatises at the foundation of his work, and the knowledge that we now have 50 years after his death, this description seems too narrow, if not inaccurate. I think that it is possible that Jung’s myth was the old myth of Gnosis that is seeking a new voice in a new time. Jung said that alchemy was the link back to Gnosticism and forward to his own psychology. In Jungian psychology we have focused more on alchemy; perhaps a re-visitation of Gnosticism is also required. Mary Magdalene was a carrier of Gnosticism if we read the relevant Nag Hammadi Texts as well as her own Gospel, together with the Gnostic text, *Pistis Sophia*.

In MM’s gospel, there is much focus on the importance of visionary knowledge, the inner worlds of initiation, incarnation and sacred sexuality, and a familiarity with death. We are invited to bring love to all the “blocked and stunted areas of our desire and intelligence” (Leloup, *Gospel of MM*, p. 12). We are inspired to awaken our creative imagination to access the ‘nous’ or (as Corbin describes this world) the imaginal domain where spirit and body are one – a subtle world of openness beyond a cosmology limited to sense or intellect, a place where we can learn to dream before we learn to think in relation to understanding nature and world events (Leloup, p. 16). Let our creative imaginations be awakened!

Today many people are living with this same sense of inner uncertainty and think about what myth we are in. I know I certainly am.

With our growing global awareness of the desecration of the *anima mundi* or world soul, the devastation and pollution of vast areas of the Earth, the increase of disease and depression, exploitation of resources and nations, and climate change, we are not just uncertain, we are growing increasingly alarmed. And as Jung says, with the destruction of our numinosities, our moral and spiritual traditions – that give us a sense of unity and our ethical obligations – have also collapsed; we should be very uneasy.

Yet there is a co-evolutionary impulse at work today, seen in a growing sensitivity to the web of life and that all species need to be treated with respect and compassion, that the whole cosmos is ensouled, and the feeling values needed to support this sensitivity towards a new planetary consciousness. “Hopefully this will unite the deepest instincts of the heart with an informed intelligence about the needs of a sustainable planetary future – a union of the left and right hand pillars of the Tree of Life (kabbalah), or of the dissociation of spirit and nature during the Solar Era of patriarchy” (Anne Baring, *The Dream of the Cosmos: a Quest for the Soul*).

Mythologist Joseph Campbell asks: What would the emerging myth of our time be? He replies: It would be a mythology of the unified Earth as one harmonious being. This is arising out of our time as a confluence of not only knowledge of outside nature, but also of our own deep inward mystery. We are renewing a sense of our relationship to sacred Earth.

Apollo Astronaut Edgar Mitchell describes a felt vision of unity and universal interconnectedness on coming back from the moon, and that we are a part of the ongoing process of creation. For him, this balanced his sophisticated scientific training with a spirituality he was completely unprepared for and uneducated in. He set himself the task of learning about the spiritual and mystical traditions across cultures. He then created IONS.

In my own book, *Songlines of the Soul*, I have proposed that synchronicities, UFOs, Crop Circles, and NDEs, are also individual and collective symbolic evidence of a new alchemical myth of union that includes the spirit in matter and the matter in spirit – as above so below, as within so without. Such events point to the fact that at the point where spirit and matter meet, a subtle world (whether we call it the *lumen naturae*, *mundus imaginalis*, Earth’s imagination, the *unus mundus*, or the *anima mundi*) breaks through that takes us into the realm of Eros and the heart of Sophia. It is an *experience* of this that transforms us – making it much more difficult to do harm.

And, the new science that dissolves subject and object, involves us in an unfolding universe that is living and intelligent and that appears to orchestrate its unfolding from within its own cosmic, planetary and biological processes. The universe is a web of vibrating energy patterns and included within its structure, is the observer, us!

Science is helping us to the recovery of an invisible ground of the cosmos out of which everything emerges and through which we are all connected. Max Planck (1858-1947), the first scientist to name the ‘quanta’ of Quantum Theory, says that this ground is a force, and that behind this force, we must assume, the existence of a conscious and intelligent Mind. “This Mind is the matrix of all matter.” (Anne Baring, *The Dream of the Cosmos*, p. 333).

I would also refer you to the work of physicist, Nassim Hamein and the Resonance Academy. Rupert Sheldrake speaks of morphogenetic fields.

From cosmic indifference, could we be moving toward cosmic re-enchantment and wonder?

For me, those involved in encouraging a new worldview uniting advances in unified physics and depth psychology, invite us to see the Earth and nature anew, earth as ‘celestial earth,’ as Corbin says, and our bodies as holding an intelligence beyond the brain in our heads (see Remo F. Roth, *Return of the World Soul*, Vols. 1 and 2.). New studies about the nature of our earth as more than a rock in space, and as having a soul, a subtle as well as material nature, are also arising in our culture (see, for example, Cambridge scholar, John Michell’s, *New View Over Atlantis*). And so, simultaneously, the sacred places of the earth are also being revived as people across the globe are walking along the ancient pilgrimage paths (in unprecedented numbers), visiting the stone and woodhenges of England, the pyramids and sacred temple sites of Egypt and the Americas, the cathedrals and their Black Madonnas in France and Italy, and the temples and sacred groves and gardens of earlier times – all based on sacred geometric principles and harmonies, like the crop circles – all now being re-membered with new energy and renewed interest.

And a new image of the Sacred and our relationship with the sacred is also emerging: From a creator separate from Creation, we are moving towards “an image of spirit as the ineffable Intelligence within the process of cosmic and planetary evolution, with ourselves as participants in that process,” (Anne Baring, *The Dream of the Cosmos*, p. 421).

Interdependence, cosmic relatedness, the *unus mundus*, the reunion of spirit and matter, and the re-emergence of Sophia – are these the signatures of a new myth?

The universe is coming to know itself through humankind.

Jung writes about this new image of the divine, [that “God is Reality itself and therefore – last but not least – man.”] Jung continues:

“We have become participants of the divine life and we have to assume a new responsibility {T}he responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God. His goodness means grace and light and his dark side the terrible temptation of power. Humankind has already received so much knowledge that we can destroy our own planet. Let us hope that God’s good spirit will guide us in our decisions, because it will depend on humankind’s decision whether God’s creation will continue.” (*Letters 2*, p. 316).

Finally, let us return to the Grail. In her book, *From Ritual to Romance*, Jessie Weston writes:

“The Grail is a Living force: it will never die; it may indeed sink out of sight, and for centuries even, disappear ... but it will rise to the surface again and become once more a theme of vital importance.” Today, the spiritual etheric light of France – which, for me, is the France of MM, the Grail, and the Cathars – is again shining its ‘blue flames,’ arising out of the Earth, and humming its sacred song, to signal a return to the heart. The Cosmic Sophia is radiating her ‘blue rose’ energy, calling us each to embody this new spiritual impulse.

Today, we are faced with a choice that requires the visionary imagination, our breath, our will, and right action in service to profound transformation. For the sake of our relationships, no less than for the fate of our planet, we need to continue to face unconscious forces, to learn from our dreams, to walk on the Earth, to celebrate the stars and star wisdom, and to make the wounds of our souls the alchemical cauldron in which to embark on the long journey from our heads to our hearts. The Grail Chalice and the Path of the Blue Rose are symbols of this healing potential and profound mystery at this Age of Re-encounter with the great Silence, the Sacred Waters of Wisdom, and the coming Culture of Celestial Sophia – Rose of the World.

From the essence of Gnosticism in its deepest heart, here is Sophia speaking of herself, in a fragment from an ancient Gnostic text, *Trimorphic Protennia*. Perhaps we might also remind ourselves of the Grail Chalice arising out of the sea in my dream, and that MM was always “Mistress of the Waters”:

I am the voice speaking softly.

I exist from the first.

I dwell within the Silence.

Within the immeasurable Silence.

I descended from the midst of the Underworld

And I shone down upon the darkness.
It is I who poured forth the Water.
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 splendor.

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