

The Magdalene Mysteries and the Path of the Blue Rose: How the Celestial Grail Codes are helping us to Awaken today

The Paper of my online talk for the **Golden Grail Summit**, created by Eimear Stassin).

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1. What is my connection to the Grail?

First, What are the M Mysteries?

Exoterically: The Magdalene Mysteries relate both to the Essene sources of the history and practices of early Christianity, and to the Gnostic Texts (discovered at Nag Hammadi in 1947, and translated and reproduced in the book, *The Nag Hammadi Library*) concerning Mary Magdalene and Jesus ('gnostic' refers to direct experience vs orthodox versions of Church teachings which require allegiance to faith and dogmatic beliefs);

and

Esoterically (a more hidden inner level): 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 rural and often unfamiliar part of France known for its rich cultural 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, Pisces to Aquarius.

In my dream, I'm working with a woman on her dreams by the seashore.

Suddenly, 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 Europe) in the 12th century, and 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 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 deeply impacted 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 - the waters of wisdom rising up from below. Furthermore, as a central and centering symbol, the Chalice alludes to the Circle 'whose center is everywhere and circumference nowhere' – an image of God/the divine 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 as an eternal numinous symbol draws many meanings to itself – Like a code, it conceals many secrets: Commonly referred to as the Cup of the Last Supper, or of Jesus' blood from the crucifixion (collected by Joseph of Arimathea, his uncle who, according to one legend, established a Grail Center at the Druid site in Glastonbury), or it represents the teachings of Jesus and MM (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, particularly documents held in the Vatican archives – please see the work of Laurence Gardner, and especially his *Bloodline of the Holy Grail*). 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. **Grail lore supports the idea of service; the quest for the Grail is a code that relates to giving and receiving service.**

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,” (Emma Jung & 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) Cauldren 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).

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* (2001), the tale takes place in the strange and wondrous landscape of imaginal reality (ie. beyond myth or history, so eternally true), and involves the story of an innocent fool, - Parzival, a Wounded Fisher King and the Wasteland, and the feisty and learned old hag 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. (We can see this in paintings in the Catalunya Museum in Barcelona.) 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 "myrrhophores," (women priestesses, who work with myrrh and other sacred oils), priestesses of Isis, and the arts of ritual anointing practiced in shamanic and healing circles cross-culturally, and with which MM would have been familiar from her journeys to Egypt. As carrier of the royal bloodline (she had 3 children) – 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, (and their symbolism included the fleur de Lys and the Bee). (In Dan Brown's novel, *The Da Vinci Code*, this perspective was popularized, the Holy Grail – San Graal – relating to Vatican 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 Knights Templar called her the "Grail of the World." The association is often with water, with deep feeling and a sense of unknown depths and mystery. Perhaps the reference to waters and sea recalled MM's eventual journey from Egypt to France where she lived the rest of her life, teaching and initiating those committed to the inner path. 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 visiting 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 Gospel, the most complete one being published in English only in 2010 under the title: *The Gospel of the Beloved Companion: The True Gospel of MM*.

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. (viz. the efforts to undo women’s rights by a Supreme Court heavily skewed toward the extreme right.) It is thought that a copy of Mary’s Gospel was safeguarded by 4 people who left Montségur, the famous last stronghold of the Cathars in southern Ariège (a fortress built by Esclarmonde, one of the most famous women Cathars), 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. Now we know that the Tradition has always protected a copy of this treasure – and this is the *GBC*.

In following the hints of the dream, I explored many of the legendary sites relating to MM and Jesus in the area, which included chapels dedicated to Mary (for example at Rennes-le-Château and Montségur, and the Cathar castles of Peyrepertuse, Puylaurens, and Aquilar, amongst others.). There is also a mineral water thermal spa at Rennes-les-Bains sourced by salty river waters reputedly used for water initiations by Mary, and 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, 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, or rose, 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, the female Christ. **These insights felt important – but mostly I was feeling a deep affinity with her story, with its continuous unfolding somehow in our time, and with the landscape I was exploring which felt deeply spiritual to me.** I remember getting out of our rental car that first time in 2016, and saying quite spontaneously, “Je suis chez moi,” “I am at home.”

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. 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, Egypt, in 1947, 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 visionary, a deeply feeling woman, and an embodiment of divine wisdom, a woman “who knew the All.”**

[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 – and only ‘corrected’ by the Pope in 1969 – he made her a disciple, not an apostle, ie. a student of Jesus’ teachings, not a messenger like himself).

2. Can you say more about your personal connection to MM, and tell us about the Blue Rose?

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’ (discovered in 1947). 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. Claire Heartsong, in her *Anna, Grandmother of Jesus*, writes of another Essene Community at Mount Carmel. This was a mystery school whose origin lies in the Temple traditions of Egypt, and who followed the Way of the Teacher of Righteousness, ie. right use of energy. Their particular focus was a devotion to bringing a Messiah (the ‘Anointed One,’ the Christ) to planet

Earth, and Anna, Jesus' grandmother, led this community for a long time, passing on the light codes of the celestial spheres, through initiations and light conception and birth practices and upbringing both for Jesus, MM, and others who participated in this soul calling. The teachings were to help all people realize their own Christ consciousness within themselves, that illumination was accessible in this life, not in some future time or place. (The Tradition – they don't call themselves Cathars – continues today to teach this self-realization based on the teachings of MM in her GBC.)

Moreover, 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. (He doesn't mention Anna or Mary.). 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 us 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, as I learned at the Osirian Temple of Abydos in Egypt, in sound healings connected with the goddess Hathor as she played her sistrum, and crystal

bowls, opening 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 Oracular Path of Pollen/Way of the Melissae (a Bee priestess tradition) 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, while breathing subtle earth energies into our bodies and hearts.

MM is often referred to as Mary-Isis – I saw this in Le Puy. 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/story 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*, Chs. 1 and 2 on my website.)

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 now in 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. 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.

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!)]

It was through my talks with MM, that I created my Pilgrimages – as she suggested that I find ways to express my dream of the Grail Chalice and teachings arising out of dialogues with her, (as well as other sources), with others. This stopped after 3 years with Covid, but perhaps will return at some point! **The talks also influenced our decision to leave CA permanently, and to come to live in SW France!**

In an earlier fragmented MM gospel (also discovered in Egypt, quite near Abydos, and kept in a museum in Berlin since 1896), 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’ (‘wisdom of the heart’) 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). A place where we find the intuitive, unconditionally loving, Divine Feminine presence.

In the GBC, this visionary power of MM is beautifully illustrated at the end where she describes a Tree of Life, rooted in the earth which is our bodies and reaching up to the heavens, the realm of spirit. The ascent is through the chakras moving from one branch to another – there are eight branches, each with its blessings and challenges – and seven gates and guardians who challenge the unworthy as they try to pass. The first bough is love and compassion, and the challenge is to be free of judgement and wrath – all the way to the top where the grace and beauty of the spirit reside – and where a ‘woman of extraordinary beauty embraced her, and she realized that the ‘fetter of forgetfulness was temporary.’ Here Yeshua calls to her, “Now you have seen the all, and have known the Truth of your self; the Truth that is I AM.” And the vision ends.

Let our own creative visionary imaginations be awakened!

This came to me again very recently. In March I was in Egypt once again, and I had the most extraordinary experience: standing by the entrance to a sacred oils producer’s atelier in Cairo, waiting for others to assemble to go in, I glanced down and saw a small silver chalice lying in the gutter very near the wheel of a bus. I bent down and picked it up. I couldn’t believe my eyes! I was quite overcome by a mysterious feeling of amazement and disbelief – shock really – I entered a strange world, almost feeling slightly dissociated as if taken somewhere else, not physically, but emotionally. I looked around to see if anyone was looking for it, had dropped it, etc., but nothing. I felt intuitively it was mine, given to me as a gift for protection. So, I put it in my bag. The mystery continued: Later that morning, we went to a Coptic Church, and there I saw paintings of MM leaning on the shoulder of Jesus in pictures of the Last Supper. And, also, a crypt below the

church dedicated to MM, held her sacred icon with a small dark Grail Cup beneath. The synchronicities of MM as anointer, as Grail carrier, and as the Consort of Jesus, were simply stunning – Also, it was taking place in Egypt, why? – you just can't make these things up!

Reflecting on this mystery, one day soon after I returned home, I was walking alone when a voice in the wind, as it were, said, **“the grail leads to the stars.”** I wondered what this meant exactly. It leads to a celestial consciousness perhaps? The alchemists speak of the imagination in this way – they say, “imagination is the star in man, the Celestial or Super Celestial body.” The imagination as a ‘true imagination’ is one of the most important elements in the alchemical art of transformation – it is to be distinguished from ego-driven fantasies, and relates more to deeply held soul values, and to uncovering the guiding wisdom beneath the surface of our lives. Together with this soul imagination, the adept/soror is to meditate in facilitating his/her initiations. The ‘meditatio’ is a dialogue you have with an invisible guide. So, your process is a combination of using the power of the imagination together with the help of your guide, to transform the ‘lead’ of uncs. to the ‘gold’ of enlightenment, and in this way, you help facilitate the creation of a subtle body, a resurrection body, the ‘Celestial I’ as the Sufis call it, that you take with you when you transition out of this envelope. MM describes this, too, in her vision.

Now MM was an *anointer* (remember where I found the cup?) – we know she used spikenard (nard), wiping Jesus' feet with it with her hair. Spikenard is a sacred oil related especially to the dying process, to help enable the body to open and receive the holy spirit. Anointers were trained priestesses of sacred oils. Sacred oils are not essential oils with which we are probably more familiar. They are used not for their scent but for healing the soul, for assisting in aligning it to its true essence. So, initiates were trained in the healing arts, in energy medicine, using inner vision to read auric fields, and in death and dying (transition) rituals. The snake was their totem because of its ability to sense vibration. Most importantly, they had to learn to access the *nous*, the wisdom of the heart, the divine intelligence in the soul. This priestess tradition arose from the ‘celestial medicine’ practiced in the temples of Egypt. These priestesses were called ‘myrrhophores,’ practitioners who used myrrh, a foundational oil that teaches wisdom and forgiveness, and one of the sacred oils given to Jesus by the ‘3 Kings’ at his birth. Oils are considered divine beings, teachers, and carriers of hidden codes. Beyond apprenticing with a master teacher, eventually the initiate would continue their learning in the etheric temples in the stars, in the wisdom schools of other galaxies. Egypt is above all, a star culture!

So! “the grail leads to the stars” is hinting at this connection with the etheric star temples and star lineages where we can be taught the wisdom of the already ascended ones who are here to help us understand and learn about the deeper wisdom of the challenging times we’re moving through, and to help guide and heal us.

3. The awaking process today:

I think those of us drawn to the original teachings of Miryam and Yeshua, based on the Essene codes of love and inner realization, and mirrored in the powerful initiatory Grail legends of the 12th century that teach wisdom and love over war and power, can see that we were seeded all those thousands of years ago, to carry forward the Grail codes of higher dimensional frequency knowledge, awakening as we move forward on the planetary ascension process. The sacred temples of Egypt, encoded with their cosmic knowledge, and in whose temple mystery schools, MM and Jesus, were taught and initiated, are also part of this dawning awareness of the Grail lineage. These light and energy codes emerge slowly through the pursuit of wisdom, both through self-knowledge, through our conscious relationship with nature and the soul of nature, and our opening to the guidance and wisdom of our star guides and families in other star and planetary systems, whom we know because we’ve been there, and because they have already undergone the ascension process to a higher state of consciousness. Ascension is a word that I’m not particularly fond of as it suggests going up and out of the body; in fact, ascension is more accurately described as descension! as we are called to bring the celestial knowledge down into our bodies and into our relationships on all levels. Cosmic consciousness is unity consciousness. It’s also the void that births the ‘child,’ the union of opposites made conscious, a new potential of a unified awareness born of knowledge and wisdom centered in the heart. The mystical order of the Holy Grail, the Blue Rose path of Mary Magdalene is where spirit and matter embrace, through visioning and meditation, and we are led to the heart of Sophia. It is an *experience* of this grace through facing our conflicts and heartbreaks with compassionate care, that makes it more difficult to do harm.

The quest for the grail is the questing heart on its journey of the soul; it never dies, only continues to unfold!!

From a Gnostic text where Sophia speaks of herself, and where the Grail Chalice dream arising out of the waters also comes to mind, together with Mary as Mistress of the Waters:

I am the voice speaking softly.

.....

I dwell within the Silence.

.....

.....

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.

**And from a meditation that arose after visiting the Sun-Moon Clear Wood CC
in July 2019:**

“Daughter of Time

Can't you see

For a long time now

I've been calling thee to me:

The Chalice is restoring the Wasteland.

We are reseeded your planet and reseeded you.

In this way, the light body of the planet and your own light body is growing and expanding.

At midnight the clock is reset and this is NOW. Now is the [only] moment that is eternal, so all is spreading through the planetary web.

At the reset, you bring forward all the other cosmic seasons, integrating them as you move toward another era.

In spite of how things appear on the surface, new energy is forming in your consciousness and in the subtle body of the earth.

This is leading to a whole new era of the integration of earth spirit and heavenly matter.

The Sacred Marriage is constellated; you are becoming aware of your stellar origins and you are becoming a Star.....”
