

# A Conceptual Matrix

by

Kienda (Betruë) Valbracht

## Introduction to the Conceptual Matrix Monograph

This monograph is Chapter 8 of *Lucid Death: Conscious Journeys Beyond the Threshold*, my published book. It is a dissertation on the history of Earth and humanity from the very beginning of existence to the desired end of the culmination of the evolution of consciousness, which is the end of the present paradigm and the beginning of a whole new Universe. We are somewhere in the middle of that vast drama, now, so micro-cosmic practicalities are also included.

As Edgar Mitchell expressed it, “What is needed is a conceptual matrix that integrates diverse areas of knowledge. That will take a team working together to gather facts and information, then extrapolate the pertinent essence and in the end relate it all in a comprehensible form. It may need to be in 3-D virtual reality that can be viewed from many sides. With this kind of relational grid each individual can insert their personal experiences, thoughts, and feelings, and see relationships with beings and forces that were formerly imperceptible. It will offer a quantum leap in the scope and complexity of human thinking, leading to an expansion of perception and the inclusion of our world and us humans in a much larger, more complete galactic and universal context.”

I, Kienda, agree, and had embarked on this project twenty years before even meeting Edgar. I am still working alone in the physical world, but the Interstellar Team is inspiring from the higher planes. Any living human being who feels called to contribute information or any form of assistance to this project, is warmly welcomed.

# \*\*\* Conceptual Matrix \*\*\*

## Introduction

To understand the answers to profound questions involving the meaning of life, death, birth, and infinity in the cosmos, one needs a large overview of human evolution – a context for all the myriad facts. To understand the vast array of information about every conceivable little thing, we need a high vantage point and a wide outlook. Education, medicine, agriculture, music, art, drama, sociology, finances, and every other human experience or activity, can be related to the evolution of consciousness and cyclical cosmic patterns.

We humans need a conceptual matrix in which all of our experiences and knowledge find their reasonable relationships and places in the universal pattern – from the cosmos and the galaxies to the whirling atoms; from iron and ice to the most delicate human feelings; from unity to every duality of fractal multiplicity. We humans can do this. Our minds have evolved to the point where we can extrapolate concepts from experience. We can allow ourselves inklings of vast and profound laws governing multiple levels of existence. And we can find our place amidst it all.

## **Chapter 8 – from *LUCID DEATH: Conscious Journeys Beyond the Threshold*. Written in 2000 and published in 2012**

Evolution on earth can be described as the progressive materialization of the spiritual, cosmic, supersensible thoughts of the ground of creation – God. Everything is evolving, increasing in complexity and consciousness, or just plain changing. There is a pattern to earthly evolution. The “wheel of dharma” or the “wheel of life” is a great, huge, cosmic vortex. Everything within it is spiraling upward and recapitulating the old, in new (and hopefully better) ways. The fundamental tension between unity and separation is infinitely elaborated as creation expands and contracts through rhythmic pulses between the two poles of every duality. There are fleeting moments of eternal cosmic balance midpoint, and 180 degree transitions at either extreme. Life fluctuates between evolution and involution.

Just as life is constantly changing, so death is also constantly changing. Neither side of existence, life nor death, is static. The whole cosmos is metamorphosing, evolving or devolving at all times. Just as life is different in each age or time period, each decade, century, or millennium, so the experiences of human souls are different in the successive journeys between lives.

As humanity has evolved over eons, charted by the rise and fall of successive civilizations, it has changed. Earlier humankind had other faculties and was more aware of the higher, divine beings. Humans interacted with their gods.

The myths and legends of all peoples harken back to the time when plants, animals, and gods spoke to humans, and we listened and understood. As those faculties were eclipsed by dawning intellectual capabilities and materialistic exploration of the world, conditions changed in the spiritual worlds also. We have moved into the twenty-first century, and humanity has now developed an intellectual, abstract, conceptual mind, which is no longer satisfied with mere belief or tradition. Human beings are asking questions and seeking proof. Are there sufficient true stories, information, knowledge, and wisdom available to assuage the growing doubts and answer the piercing questions? And perhaps even more importantly, is there an experience available from which personal understanding can arise?

There are at least two answers to that last question: one answer is internally generated, and the other externally experienced. "Know thyself" has been a dictum of many ancient esoteric orders, and a time-honored pathway to wisdom. Reverence for the profound nature of humankind is a powerful force capable of awakening our spiritual sight. Enlightened self-consciousness is the goal of meditation, initiation, life, and death. The other answer comes from observation and research into the wonders and miracles of the material world. Both ways can lead to the spirit.

The course of evolution has been paralleled by a course of devolution: intellectually we have evolved; spiritually we have devolved. However, since the time of Golgotha, the turning point of time, we have begun to rise again spiritually. The overarching pattern of the earthly journey is to move out of the spiritual world, our original home, into matter; and then, after having understood ourselves in the physical world, to consciously ascend back into the spiritual realms, transforming matter into spirit as we go. The "first deed of Christ occurred at the deepest point of materialization, and is the decisive action that turned earthly evolution again toward conscious unity in the spiritual worlds. Christ came from higher planes than humankind, assumed human incarnation, and then went through physical death, resurrection, and ascension into the etheric realms of Earth.

Only three-dimensional human beings exist within limited time, and are confined within spatial restrictions, and so, experience death. Beings of other planes or dimensions, such as angels and archangels, change and undergo transformation, but they need not die. Christ could only learn the lessons that death teaches and vanquish it, by incarnating as a human on earth where death is the

only absolute. We human beings can learn the true significance of Christ's deed for life and death only here on earth, because it is here that death has its abode. There is no death in the spiritual worlds, but without the knowledge of Christ's experience of life and death on earth and the ramifications for future human development, the time between death and rebirth is incomplete.

The future of human evolution is intimately bound up with our planet's progression. Since our bodies consist of physical matter, which affords the spirit a vehicle on the three-dimensional plane, the vast changes in the earth's state of being and constitution (variously described in creation myths, religious literature, and now scientific research) have affected human evolution as well. It is also true that the evolution of each individual soul has consequences for the future of the earth, solar system, and cosmos. "As above, so below" and vice versa. Our earthly knowledge, when supplemented by what we experience between death and a new birth, becomes cosmic wisdom. Earth as a being advances through successive embodiments, in conjunction with the results of human deeds, carried out together with higher beings.

From our actions we shape the part of the future for which we are responsible—our next earthly life. And collectively, humanity is responsible for shaping the next incarnation of the forthcoming universe. As human beings go through successive incarnations, so too, does the solar system evolve within the cosmos. The interplay of individual human and cosmic destinies is intertwined through consecutive lives and deaths. There is a mysterious connection between the cosmic planetary processes and the individual human being. As the earth's organ of self-consciousness, humankind is responsible for shaping her next embodiment.

It is difficult to be precise when referring to intangible, ineffable things that cannot be weighed and measured. It might be easier to paint about them, or sing, dance, gesture, or even telepathize; but words are the coin of the intellectual realm, so the task in our time is to translate the eternal divine into intelligent, understandable thoughts. Especially effective in that regard is the terminology of the western esoteric traditions: Theosophy, Rosicrucianism, and especially, Anthroposophy, the body of work developed by Rudolf Steiner (1861–1925). The Anthroposophical Society in America used the following passage to describe Steiner's work.

"In 1924, in Dornach, Switzerland, Steiner founded the worldwide Anthroposophical Society for people who wanted to foster the life of the soul, both in the individual and in human society, on the basis of a true knowledge of the spiritual world. By devotedly cultivating his own soul life, Steiner achieved a clairvoyance that he could use to pursue spiritual research in fully awake consciousness. He pioneered the possibilities of treating spirit phenomena with

the same investigative seriousness that ordinary scientists bring to physical phenomena. . . . Emphasizing knowledge rather than faith, Anthroposophy gives a spirit-oriented understanding of the cosmos and what it means to be human. When human agency (anthropos) works with cosmic wisdom (Sophia), humanity can play its rightful part in the ongoing evolution of the world. Anthroposophy leads, in Steiner's world, from the spirit in the human being to the spirit in the universe."

However, independent of any society or culture, each individual should seek to actualize personal spiritual potential through his or her own inner guidance, following the promptings of a compassionate heart and clear, informed thinking.

### *Individual Human Development*

Human permutation seems endless. Of all the billions of people on the planet, no two are exactly identical. Our complex DNA holds the promise of almost infinite variety. How have we arrived at this point—the year 2000-and-something? Perhaps, like Alice in Wonderland, we should begin at the beginning and go through to the end, which in a microcosmic scale, takes us to birth, and moves through seven year cycles to death.

#### **The Threefold Activities of Humankind**

1—Willing	2—Feeling	3—Thinking
Physical & Etheric	Astral	Ego/I

**(1) *Willing.*** Physical life as we know it begins at conception. A period of gestation within the mother follows for approximately nine months. During this time, the one-celled zygote (the product of the union of sperm and egg) appears to mimic the phylogenetic tree, from a one-celled amoeba through the successive stages of ever more complex forms of animal life. At one stage, the fetus, like a fish or amphibian, has organelles that appear to be similar to a tail and gills, which metamorphose as the process continues to move up the evolutionary scale of increasing specialization and complexity of cellular form and function. This whole astonishing process is captured in the phrase "ontogeny recapitulates phylogeny," meaning that the growth of an

individual organism, from conception on, follows the same pattern of development as the evolution of that species. It is somewhere in the third or fourth week of this process that the spiritual Ego/I is joined to the physical matter of the developing fetus.

At the end of nine months, the biological evolutionary stream is basically completed, and a baby human being is poised to enter the world, and eventually assume responsibility for its own further development. The focus of a baby's growth, while continuing physically, opens to other aspects of intelligence, feeling, and soul.

The internal motivating self, the Ego/I, responds through the physical senses and body to the external world. From lifting the head, to crawling, standing, and finally to walking, the kinesthetic evolution of all life forms on earth is reenacted through orientation to the dimension of space. It is when a child walks that the physical body has achieved the first traditional milestone in physical evolution. The human being stands erect between ground and sky. This event foreshadows in physical form the ultimate objective of the human spirit which is to bridge, in freedom, the heavenly and the earthly kingdoms.

Mastery of bodily functions is the motivating force during the next stage of growth and influences response to external stimuli. Throughout childhood, puberty, adolescence, maturation, old age, and unto death, the physical-material body is the medium of perception, the agency of response and action to the outside world. It is the *will* that is being trained, the connectin point between the visibly manifest physical body and the individual consciousness, which is unseen within. As we master the physical form in one lifetime, so the human spirit masters its existence through many lives. A single human life is as one step of the toddler.

**(2) *Feeling.*** During a human lifetime, other faculties are developing and evolving as well as the physical, and these unfold in seven-year cycles. The second body of experience that evolves through the life span is the emotional or astral body, which is hidden within the physical form. Babies begin expressing themselves by simple cries and coos. It is through emotive sound that the baby first expresses itself. Later, speaking develops out of the emotions. The feelings and emotions go through many stages and transformations. Just think of the infamous "terrible twos" of the toddler; the moody self-absorbed preadolescent; the volatile, rebellious teens; and all of the other emotionally-laden descriptions of

the decades of our lives.

All these dramas are the result of the individual's expressing his or her needs, wants, likes, and dislikes. In the early years, these emotions take over the whole body; and preference, one way or another, is the ultimate goad to action. From temper tantrums, which may include floor pounding and kicking, to expressions of unrestrained joy and delight by dancing, clapping, and laughing out loud; from the blush of affection or embarrassment, to the blanching of fear, the body gives visible vent to the feelings.

It is through the emotions that relationships are formed among people. Part of growing up is learning to moderate and tame those raw emotions, and acquiring appropriate skills for their effective expression. It is hoped that age will bring maturity, peace, and a calm ripening of deeper human qualities and emotions such as perseverance, diligence, equanimity, acceptance, and patience. As an individual can master these higher qualities of the soul, so too, in the larger scale of evolution, the human spirit masters qualities of itself, such as unconditional love and compassion.

*(3) Thinking.* The third facet of a person also goes through an evolution from birth to death: it is the intelligent thinking capacity of the mind. Whatever native intelligence a person has is neither obviously apparent nor able to be expressed by a baby. The mental capacity develops along with the physical and emotional bodies. The sense of self, the apprehension of oneself as an individual identity, is the hallmark of a resident thinking consciousness, an Ego/I. This conceptual faculty awakens and begins to express itself around the age of three, when children start referring to themselves as "I." Before that time, in and amongst the baby talk, they usually refer to themselves by name. Saying "I" indicates that the Ego is functioning and the child has developed a sense of itself as unique and separate from the rest of the world. It is the very beginning of the I/thou, self/other distinction. The Ego/I, the self-conscious, mentating entity has now incarnated another step deeper into the human condition.

A mature Ego/I is the first sign of consciousness of the spirit, and its current state denotes the level at which the whole of human evolution stands. Further stages of Ego/I evolution will elevate the soul to ever-increasing heights of clarity and consciousness until ultimately, we achieve Christed consciousness and are able, as He indicated, to do the works that He did, and more.

As we develop, the content of our thoughts is brought

to us by life. Most of our thinking is rooted in the environmental world, and we passively receive impressions through our senses, which stimulate a series of associated thoughts. The individual exercise of personal will within one's thought process influences the quality of one's inner life. How we connect the thoughts; how we elaborate them inwardly; how we arrive at judgments and draw conclusions; how we orient ourselves in the life of thought; these qualities represent our inner destiny. It is through our thinking that we perceive the conceptual-spiritual world and beings, and specific cosmic verities such as math, logic, and philosophical truth. It is up to us whether our experiences are rich or meager. Our thinking creates the quality of our lives.

#### **The Fourfold Bodies of Humankind**

1 – Physical Birth—7	2 – Etheric 7—14	3 – Astral 14—21	4 – Spirit Ego/I 21—28
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**(1) *Physical.*** The physical body is shared with the mineral kingdom. Human beings use the material stuff of the mineral world to build up and maintain the visible body. The laws of the physical and chemical worlds apply to our physical bodies as to the rest of matter: gravity pulls it down, rain makes it wet. We get hot in the sun and cold in the snow. Strong acid would dissolve our bodies, and chemicals and drugs can affect all parts of us. What we cast off is composted back into the earth, as is our physical body at death. Hence the funerary proclamation, “from dust you came and to dust you shall return.” However, this injunction applies only to the mineral, physical body; for we humans are much more than just meat and bones.

**(2) *Etheric.*** The etheric or vital body is a collection of invisible life forces. Etheric forces, which enliven all plants, can be characterized as the upward rising force of levity; the inchoate urge to grow, proliferate, and metamorphose. In the human body, the etheric forces function to maintain cell metabolism and the processes regulated by the autonomic nervous system. These energies are charted on the meridians of Chinese acupuncture. During sleep, the etheric is still securely operating in the physical. The only time the etheric body withdraws from the physical body is at death. We share



possession of etheric and physical bodies in common with the plant and animal kingdoms.

(3) Astral. The astral or emotional body is the home of the soul. It is another invisible part of us, which is sometimes seen clairvoyantly as colors extending beyond the periphery of the physical body, and is referred to as the “aura.” The particular colors of the aura are a reflection of our feelings and our soul state. The astral body is centered in the heart and lungs, the rhythmic system, the organs most affected by emotions. Animals also have an astral body as well as a physical and etheric body, which explains their great loyalty and devotion, and their unbridled enthusiasm and joy: their primal emotions. We co-habit the astral realm with animals.

(4) Ego/I. The Ego/I is a human faculty that is undergoing intensive development at this time in evolution. A human being can say “I” only to indicate him—or herself individually. Humanity alone is self-conscious, and has developed the cerebral frontal lobes to think abstractly and conceptually. We each have an individualized Ego/I, and our development in this area accrues only to ourselves. This Ego/I, this unique, thinking entity, is an individual spark of spiritual consciousness that is eternal. It goes through numerous incarnations, perfecting its lower vibrational vehicles (the astral, etheric, and physical) in successive lives through the ages.

### ***Cosmic and Earthly Evolution***

The Hindus and Buddhists say that all existence is made of the mind-stuff of the Creator; and our individual minds, our Ego/I's, are from that direct source. We are fragments of God working to become whole. From a Christian point of view, we are to become as Christ himself. What He did, we can and will do also. One of the most relevant aspects of His deed was to go through death consciously. Christ modeled lucid death.

As the ground-of-being, the Creator-God makes universes, galaxies, solar systems, planets, and all living creatures. As Christ, his son, is a divine being who focuses his creative powers on the evolution and destiny of humankind, so we are apprentice-creators and have our bodies and our planet to work with. Christ, the Solar Logos, came from the spiritual Sun to assist our evolution and create a path for us to follow. But in the mundane, exoteric world, that divine path is hard to find because of cultural bias from times past; very poor translations of the ancient texts; and the pressures and distractions of modern life; not to mention the forces opposed to human evolution. However, the esoteric, hidden, or occult explanation

of the path, though complex, makes sense and can illuminate our journey through life and the afterlife, facilitating lucid death.

The big picture is huge, gargantuanly *huge*, but then so is everything, really. And the big picture is important, which is why we need quantum leaps and hundredth-monkey

exponentials. This is where fractals come in, and nested Russian Matushka dolls, and Fibonacci spirals, and Pi; because actually, there is a comprehensible pattern (or series of patterns) that unfurl outward in infinite dimensions in all directions. This pattern is also cyclic; it contracts and expands, then contracts again, then expands again, infinitely. The basic premise is: "All is one; and then all is infinite variety, differentiation, and multiplicity; and then in the end, all is one again." Begin in one spot, cycle around whatever universe is handy and then return home wiser and more evolved for having taken the journey. All creation, humanity included, is playing that game. Once we were in the heart of the Creator, inseparable from the all-inclusive consciousness of God. This time is longingly referred to as "Eden." Now we are separate; we are each our own individual selves, learning by trial and error how to perfect wisdom from experience; and how to consciously return home to the Garden.

One physical human lifetime can be seen in this way. It begins from one cell, then grows to become a complete, autonomous, active, creative being; until in the end after death, the physical body is back to motes of dust or molecules of compost. The esoteric brotherhood of the Rosicrucians says that even the etheric and astral bodies reduce down to one last little atom, the seed atom of the heart. The Tibetan Buddhists refer to it as the "Indestructible Drop," a white and red drop in the heart the size of a mustard seed; so even the etheric and astral bodies display this rhythmic pattern of expansion and contraction. Daily life patterns are all in cycles, like the heartbeat, breathing in and out, and sleeping and waking.

What about the Ego/I? Consciousness is of the same nature as the ground of creation, the nature of God. Our Ego/I is the source and seat of our individualized spark of consciousness,

our personal fragment of God. It is the Ego/I which cycles between merging into spiritual consciousness and separating into denser states of individualized manifestation and physically-bound consciousness. These differing states of human consciousness are experienced as the polarity between sleep and wakefulness, death and life.

The goal of the largest cycle of human existence, Which stretches beyond our ability to reckon at this time, is continuing consciousness through it all: through life and death and into life again. Presently we have a degree of continuity between waking and sleeping, in that we remember who we were yesterday. We do not, however, usually remember who our spirit was in the previous incarnation. This characterizes the present state of humanity's spiritual evolution.

The universe and galaxies can be seen in this way, also. All over the sky there are star systems in varying stages of growth or decay. Some parts of the universe, so the astronomers say, are speeding away from one another; while others, like black holes, are pulling everything inside of themselves at speeds we mortals can't even imagine.

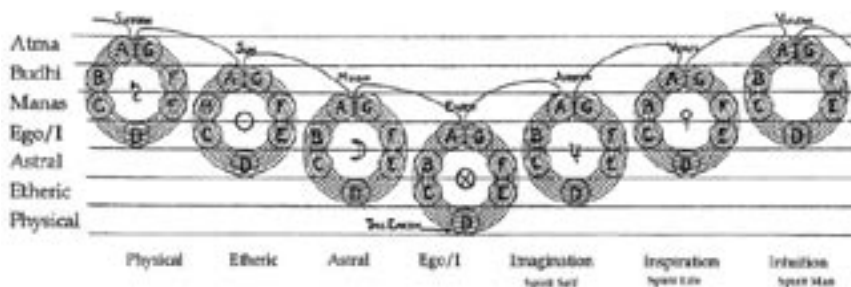
Consider our solar system, our largest human-scale venue. Whether we talk about people or planets, salmon or Solar systems, we never return to exactly the same place, because in the intervening time spent traveling, everything has moved, transformed, and is different. We have gathered knowledge, distilled wisdom, matured, and learned a thing or two, so that we who are coming home are different also. Everything is different, but the pattern is the same. Returning home wiser is the goal of evolution.

It's a matter of scale. Our solar system is a unit of one and our earth is a unit of one, and each of us is also one.

"One heartbeat represents the same interplay of forces as there is to be found in a solar year. The expansion phase is like the summer solstice and contraction correlates to the winter solstice. One human life in its entirety is the same as the Sun's going through the twelve signs of the Zodiac."

As the human being develops in seven-year cycles, so there is a planetary cycle of seven stages of multiplication and differentiation. Seven cycles that last for millions of years, that we can be aware of. I'm quite sure that there is something before and after, but no human has been able to comprehend what that might be, so we will concentrate on the western esoteric tradition of the seven revolutions around the seven globes of the seven World Periods.

## Seven Revolutions around the Seven Globes of the Seven World Periods adapted from Anthroposophy and Theosophy.



Our planet and solar system, themselves, have had long cycles of life and death, waking activity and then sleep (or *pralaya* as it is named in Sanskrit). We can begin to see the slow steady stroll of evolution. Our planet and solar system have gone through three full cosmic embodiments which all began in a relatively lower vibrational state than the preceding one. The first three revolutions of each World Period are devolutions into lower levels of materialization, which offer challenges and opportunities to all created beings to become conscious in relatively more difficult situations. One must learn to overcome problems by raising the energy level and

evolving back to the higher states; to become a little bit wiser for having been around the galactic block three more times.

At each stage it is not merely a perfecting of the capacities appropriate to that stage, but also of preparing the bodies (either planetary or human, depending upon which scale

you are observing) for the next higher step in evolution as well.

To date, according to Rudolf Steiner, there have been three full World Periods of seven revolutions around seven globes each. We are in the fourth World Period, which is aptly named the Earth Period, and in the fourth globe, and through three and a half revolutions. We are at the lowest point of the whole multi-trillion year evolutionary extravaganza. It is a big picture, wheels within wheels spiraling down and up, and up and down. Just recently, we hit bottom; the lowest, densest point of materiality in evolution.

More specifically, 2000 years ago we “bottomed out,” and were in danger of not making it back up again, until Christ came, heralded by angels and proclaimed by the stars and a few humans as the one to show the way back up. Christ not only *spoke* of the necessary changes and requisite states of mind; he also did it. He modeled the way. Because Christ is a cosmic evolutionary force who homeopathically affected all earth existence, his deed has cosmic ramifications. The mystery of Golgotha was the “turning point of time.” He imprinted new patterns in the fundamental spiritual constitution of humanity, making possible

the ultimate return. We are now at the farthest point on the periphery of expansion, so it's a long way home. The good news (sort of) is that it's all uphill from here. As some (infinitely human) body (Bob Dylan) once said, "been down so long, it looks like up to me."

What do we have to show for all our journeying? We each have an individual physical body, and we each are raising the vibrational level of our specific bit of matter as we infuse it with love and consciousness. The emotions in our astral body affect and imprint the etheric and physical bodies, either elevating and enhancing the integrity of the physical matter of our bodies, or degrading it, depending on the vibrational level of the emotion. Positive emotions suffuse the physical body to the very marrow of the bones with life-supporting energy, healing, vibrations of integrity and wholeness, and unity with the cosmos (not to mention endorphins). Each human being is to become a free, conscious co-creator in the universe of his or her own body by understanding how thoughts and emotions affect the body and evolution. It happens anyway, and we either participate consciously and creatively, or not.

The evolution of our physical, etheric, and astral bodies is to be perfected into creatorhood by a process of transformation. The metamorphosis of the lower bodies can be described as "ascension"; that is, the growth and development from one stage to the next higher state. Christ's experience of death and resurrection was a map or template for ascension—the spiritualization and total metamorphosis of the physical, etheric, and astral bodies into the next higher dimensions of light and love. Ascension is not an automatic fact, any more than playing the violin beautifully is automatic for everyone. But there are means of learning to accomplish the next steps in human evolution, which will ultimately perfect consciousness and infuse the physical-mineral realm with love.

In our present time (the earth revolution of the earth globe in the fourth World Period), the incorporation of the Ego/I as the illuminating principle of the other three bodies is our immediate concern. The strengthening of the Ego/I is our main focus so that we can develop the consciousness capable of orchestrating the further evolutionary stages of ascension. There are future globes for the transformation of our astral body into the Spirit-Self level of consciousness, or in Sanskrit, *Manas*; the etheric body into Spirit-Life or *Budhi*; and the total transformation of the physical body into Spirit-Man or *Atma*.

The ultimate goal is complete ascension into the next *pralaya*, the chaos of non-creation and resolution into perfect oneness with God and all creation.

Just as all creation and potential matter is the mind of God, so all the archetypes, templates, and patterns of manifestation are within the created bodies of higher beings. There is a hierarchy of existence from God down through many kinds of beings: Seraphim, Cherubim, Thrones, Kyriotetes, Exusiai, Dynamis, Archai, Archangels, Angels, Humans, Animals, Plants, Minerals, and Elemental Beings. Each kind of being is a helper to those below. In the Bible, the book of Genesis says we are the caretakers of animals, plants, and earth. A guardian angel guides the personal destiny of each human being.

These future bodies (Spirit-Self, Life-Spirit, and Spirit-Man) exist as faculties of higher hierarchies who work on the rudimentary bodies of developing humanity. The organs and faculties of consciousness and perception are endowed to evolving humanity, like seeds planted in the earth by beings who have already gone through the particular stage, have mastered it, and are then able to plant the potential for future development into humanity. The image is a little like the precipitation of matter; crystals of salt, for example, from a completely transparent liquid.

In this case it is the germs of seeds of organs and potentials which precipitate from the surrounding spiritual world that is actually the spiritual substance and “bodies” of highly evolved, conscious beings. So, before precipitating into primal materialization or individuation, the physical, etheric, astral, and Ego of humankind were embedded in their divine origins and influenced the evolution of humanity from the cosmic spiritual worlds wherein the archetypes reside.”

After eons of separation from the Creator, the larger scales of evolution and ancient forms of existence are so foreign to our thinking, so abstract, that we can only vaguely conceptualize through analogy. But it is worth the effort to understand, because it sheds light on the how, where, when, and why; the meaning of life. And these have far-reaching effects on death as well.

In **the first World Period, Old Saturn**, part of the differentiated substance that was scheduled to become humanity achieved the rudiments of a physical body. We came into our primal relationship with the mineral world, which was just forming at that time, precipitating out of the cosmic soup of the last *pralaya*. The highest form of sentience was deep trance—a coma of unconscious universal cosmic consciousness, aware of gradations of warmth only.

In **the second World Period, Old Sun**, humanity received the beginnings of the etheric body, as well as a second edition of the physical body. Consciousness was

similar to ordinary deep dreamless sleep, like plant sentience, which responds in a limited way to forces in the environment.

Then came **the third World Period, Old Moon**, in which the astral forces became active as humanity acquired a rudimentary astral body, as well as a second elaboration of the etheric, and a third development of the physical. The state of consciousness was like dream-filled sleep, a metaphoric picture-consciousness that presented symbols of external acts or situations. Those ancient dreams were creators of their own time/space, filled with images of floating color.

At the beginning of **the fourth World Period, Earth**, the first three globes were recapitulations of the first three World Periods, and humanity's physical, etheric, and astral bodies progressed a spiral higher with each revolution. Now in this fourth revolution of the fourth Earth globe, we have recapitulated the three World Periods in even smaller units, which are now humanly comprehensible.

We arrived at the time of which all creation stories speak. "In the beginning, God created the heaven and the earth," states the Bible in the first verse of the first chapter of the first book of Genesis, the foundation of Judaism, Christianity, and Islam. *The Kalevala*, the heroic epic of Finnish folktales tells of a great undifferentiated sea into which a celestial maiden fell from the sky. At long last a duck came and built a nest and laid her egg on the maiden's knee. When the maiden moved, the egg was broken, but all was not lost. From the lower part of the shell was formed the earth; the upper part, the heavens, and the yolk became the radiant Sun; the white became the moon. Then all life began to spring up.

The epics of creation are similar the world over. All tell of the first recapitulation, the beginning of material existence, and how the earth was reconstituted or precipitated out of the amorphous void. The revolution which recapitulates the second World Period is always described as the coming and profusion of plants as manifestations of the living etheric forces. The third recapitulation of the developing astral forces took place on Lemuria, an ancient continent in the Pacific. There humanity lived in a pristine state, merged in cosmic consciousness and in complete accord with universal laws. There was no individuality and no freedom; just infinite, heavenly harmony with cosmic evolution guided by beneficent hierarchies.

However, there were other experiences waiting beyond paradise into which humanity was catapulted by "the Fall," as it is called. Heaven is not

a suitable environment for naughty, devolving consciousness, nor for developing self-consciousness, so we humans moved down a notch on the vibrational scale and became physically, materially incarnated.

During the former Age of Pisces, in the Last Lemurian Period, the Ego/I of human beings individualized. It is allegorically called "The Fall" because it is a symbolic image of the descent of the spiritual faculty of consciousness into physical materiality. A spark of divine Ego (a tiny fragment of the mass of human ego potential) incarnated into an individualized form, and from this moment, is separated by matter from the totality of the universal consciousness. This brought the necessity of sleep for regeneration and remembrance; and death for returning from material bondage to the spiritual worlds; and for the progression of the evolution of consciousness, which is by nature, non-material.

So there it is. If life is that way (and it is), then death is a necessary part of the equation so long as we are still involved in the material-mineral world. Our spiritual, non-physical, supersensible parts (our etheric and astral bodies and Ego/I) must return home often for rest and relief from physical limitation. The astral body needs daily relief and so we sleep. The etheric cannot remain separated from the spiritual for too many years, and so we die. The dropping away of the physical sheath frees the other bodies to return home to their respective realms.

'The Fall' was a major turning point in human evolution. Who was that red snake in the white garden? What was he doing there anyway? The Bible says that he was the fallen archangel Lucifer. Because he no longer could abide the gaze of God and had chosen to separate from Prime Creator's evolutionary plan, he needed a new place for himself. So the newly formed earth was co-opted for Lucifer's intentions. Had Lucifer not arrived to tempt our progenitors, humanity would have ripened slowly in spiritual paradise; and when all faculties, organs, and abilities were sufficiently developed, we would have gently moved into further stages of physical manifestation in harmony with the divine plan, mature and well prepared for the vicissitudes of material existence. However, we descended into matter before we were ready. We were prematurely pulled from Eden (from paradise and union with the divine) without being prepared to handle the duality of the three-dimensional world.

Without the spiritual maturity to master the physical plane, humanity was thrown into an intense, steep learning curve that was activated by pain, suffering, and hard work, represented by the Biblical curse upon Adam and Eve.



History is the saga of the ups and downs, successes and failures on our collective path of duality and of trying to get back to Eden and unity with spiritual consciousness. And more often than not it seems, we got stuck in the negative painful pole, or tempted into extremes on either side.

As a result of that premature development, the reptilian brain and the autonomic nervous system were necessarily created and activated because we were not sufficiently developed for conscious awareness of our new environment. We had no self-conscious motivation or guidance, and needed an automatic response system for survival.

Because we came too soon to earth, we had not yet developed a clear consciousness, and a large part of our awareness was undeveloped, unavailable, sub—or unconscious. And it just so happens, that Lucifer can live in unconscious states. Lucifer does not materialize physically, but mentally and emotionally. So a whole vast dark realm of human unconsciousness was created at the Fall, which resulted in a new residence for the fallen Lucifer, and for his minions. Lucifer moved in and hard-wired his agenda into the reptilian brain stem – the adrenalin driven reactions to all outer stimulus.

The angels and the other hierarchies who are still in union with the Divine, do not have a subconscious. Their thinking, motives, and goals are as transparent as their bodies, and are at one with the divine mind of God.

This brings up the fact that the light of consciousness is the nemesis of the dark unconscious. Most psychological work and meditative practices aim at clearing up subconscious, buried information and experiences, and suffusing the dark unknown with the light of understanding and compassion. This is another reason why it might prove useful to understand death and transform the fear of it. Perhaps the reptilian “fight or flight” brain is ready for the evolutionary leap to the “Dragon Brain,” transforming the image of the cold-blooded lizard devouring its own young to the fabled resplendent Dragon of wisdom, generosity, and power that soars between the worlds.

It is only at the beginning of that mythic time of earth evolution that we received the seed of the Ego/I. In this present revolution, the soul kernel is developing. The soul develops out of what we make of our emotions and the everyday human psychological aspect of our thinking. It is the sum of our emotional and mental responses to sense-generated life experiences.

There are three soul forces that will be developed in this Earth World Period. The first is the **Sentient Soul, which began in the third Post-Atlantean epoch (4500 B.C.)**, whereby

humanity experienced the presence of spiritual worlds in the physical. Through the **Intellectual or Mind Soul, which began in the fourth Post-Atlantean epoch (1900 B.C.)**, the human capacity for individual thinking began to replace divine guidance. And finally, in our time, the **Consciousness Soul began to develop in 1413 A.D.** Now we must consciously look to the future rather than the past; our souls must become “apocalyptic.” We must be able to esoterically lift the veils between the visible and the invisible worlds. Awareness must widen to include not only the physical world, but also spiritual and cosmic worlds as well.

In future evolution through the next three World Periods, humanity will not descend into physical material existence. Ascension will be an accomplished fact and higher faculties will develop. In the fifth World Period, called **New Jupiter**, our present **astral body** will be transformed into a new soul faculty of objective **spiritual imagination**, and we will have developed psychic consciousness, **Spirit-Self**. We will perceive waking picture-images and auras as a matter of course. There will be seven revolutions/recapitulations to perfect this new faculty, and then a night of *pralaya*.

The sixth period, **New Venus**, will bring the potential metamorphosis of the **etheric body** into **soul-spiritual inspiration**, known as **Spirit-Life**. As we become conscious of the inspiration from the spiritual worlds, we will develop the ability to look deeply into the nature of beings and objects, and to hear the sounds and tones emitted by each created thing. We will be able to perceive the sounds of the cosmos and dance to the music of the spheres.

Again will come a long *pralaya*; then in the seventh and final World Period, **New Vulcan**, we will achieve spiritual consciousness or **intuition, Spirit-Man**; this is described as an objective, individualized, universal consciousness that gives knowledge of the planet Earth in relation to the cosmos and is the spiritual fruit of the transformation of the physical body.

As a matter of scale, again, the single human life goes through a development analogous to the seven World Periods in seven year cycles:

**Ages one to seven** are devoted to building the **physical body**. This period concludes with losing the milk or baby teeth and the growth of the permanent teeth. It is an indication that the last vestiges of the infant body have been replaced and new capacities are anticipated.

**Between seven and fourteen**, the **etheric body** is the major focus of development. This is the heart of childhood; the mental capacities open, and learning takes place through all

the senses.

**At fourteen**, the **astral body** begins its most intensive growth. This is heralded by the onset of puberty and sexual maturation. The emotions are often strong and volatile.

**The age of twenty-one** is commonly understood as the coming of age or majority. The individualized **Ego/I** now begins to express itself directly through the other bodies, and to integrate the total organism (body, soul, and mind.) The Ego/I is present and functional, and responsible for its thoughts and actions.

**From age twenty-eight to thirty-five**, the consciousness of the **Imaginative Spirit-Self** begins to accrue through the transformation of the astral body by moral thoughts and deeds, and altruistic emotions.

**Thirty-five to forty-two** is especially the time to transform the **etheric body** through pure, free thinking and meditative practices, into the faculty of the **Inspired Life-Spirit**.

**And from forty-two to forty-nine**, the changes in the **physical body** and the training of the will effect transformation into the **Intuitive Spirit-Man**.

There follow three more seven-year cycles influenced by the planets, Mars, Jupiter, and Saturn; and then the human being is free of evolutionary compulsion. Ideally, **at the age of seventy**, one begins to live freely, distilling the wisdom of a lifetime and starting the process of reverent preparation for death, which can easily take decades, if so destined.

Of course as we rise up the evolutionary ladder, one step per World Period, so do all other forms of existence. Angels move ahead of us to become Archangels, developing ever finer and more expansive abilities and bodies. The animals are hot on our heels, followed by the plants, aspiring to animal-hood, and minerals dreaming of growing, budding, and blossoming.

This exposition of the western esoteric worldview is held by Rosicrucians, Theosophists, Anthroposophists, and the odd science fiction writer. Proving anything of this magnitude is patently impossible. But these concepts, this overall plan of evolution for the whole of existence, and the successive steps in expanding human capacities and consciousness has been reported by contemporary mystics and clairvoyants, and can be found embedded in myths, legends, and religious scriptures, ancient and prophetic.

Some meditative and yogic practices allow a preview of these potential states of future consciousness, and are designed to give an imaginative experience

beyond the bounds of normal sensing, feeling, and thinking. Sense-free thinking is

the least developed human faculty at this time. Pure abstract thoughts and concepts that are inspired by apprehension of the archetypal spiritual worlds are free deeds which are not karmically induced; instead, sense-free thinking is inspired by objective spiritual reality.

Even if there is no hard scientific proof (and there is none), an unbiased, clear-thinking, open-minded individual can see the logic in it. And that's good enough for me, because death has a context now. In light of this view of evolution, both life and death take on meaning and purpose; and can be understood, accepted, and indeed, prepared for and embraced as twin evolutionary forces operating in our greater earthly world period. And now we know—it is not forever. Things will change. Life will change. Death will change.

Reincarnation and karma are the modus operandi of human evolution. From a pragmatic point of view, one life is simply not enough time to experience the whole human condition. Death gives us an opportunity to learn what lies behind daily earth life. There is continuity and meaning to each action and thought, whether manifest here on earth or in the spirit-world beyond death. The divine soul matures in responsibility and evolves through the gifts of life and death, and life and death, and life and death, and on and on.

The propelling force of karma, the universal law of cause and effect, and resulting reincarnation carry the soul through life and death and into life again. Karma has two aspects. First, personal karma has to do with individual human relationships and one's own personal growth. Second, karma has a cosmic aspect, for we are all part of the human race, live on and have responsibility for earth; and we are dwellers in a solar system, a galaxy, and a universe.

The purpose of death is to continue the journey of the soul through the shadow side of life, in order to gain insights and lessons unavailable to a human being while engaged in the three-dimensional world. Human development has evolved

by delving consciously into the physical world through progressively deeper materialistic thinking. The highly technical and mechanical world we live in is the result. But these material-scientific advances do not help the soul; other forces of mind and emotion must be developed for that. In the realm of death, the human soul becomes aware of the supersensible worlds, because the senses, which focus only on material reality, are laid aside; and the soul-spirit moves

easily into formerly imperceptible worlds.

In life, we must acquire the knowledge and faculties needed to successfully complete death's tasks, which requires informed consciousness. We must gather spiritual knowledge and understanding of what lies beyond the threshold. The faculty of spiritual cognition can only be developed on earth; and even here, spiritual knowledge is an ever-changing thing. Since life and death are always evolving and moving forward into the future, no dogma, set of beliefs, or ritual can facilitate the union of divine and human consciousness for all time. It behooves one to continually seek authentic means of communion with the spiritual worlds, as well as to continue to plumb the depths of one's own inner being. Every age must come to terms with life and death relative to its own evolutionary stage.

In death, the individual Ego/I is freed from the limitations of matter to move into the higher supersensible worlds. The Ego/I learns lessons of transformation in the world beyond death; lessons that are not available on earth. Subsequent reincarnation is the opportunity, in a later more civilized (and one hopes, more evolved and progressive) time, and under new circumstances, to re-embody and continue

transforming and elevating the physical, etheric, and astral realms.

Death is often pushed to the blackest recesses of the modern western mind; and from that vantage point it colors all choice, thought, and desire. It is time to stop denying death through fear and avoidance. Death has been waiting a long time for us to recognize its blessings and accept its gifts. Knowledge creates the light that dispels the dark unconscious, bringing value to the formerly lost and hidden, and instigating metamorphosis. Just as it is possible to awaken within a dream, and then consciously direct the dream creation (called "Lucid Dreaming"), we may do the same in death's domain. Lucid Death holds the promise of consciousness through the threshold and beyond; and upon returning to earth and remembering all that has occurred, the human being can infuse the new life with spiritual wisdom born of experience.

The analogy comparing life to death is far reaching. From birth to the grave, a human being goes through stages of development and a continuing process of maturation. Abilities manifest in an understood ongoing pattern. Babies learn to roll over, then sit, then stand and walk. They learn to speak and develop, over years, a more and more complicated vocabulary and the ability to express their ever more-complicated thoughts. Puberty arrives within a given time frame. The psychological passages of mid-life and aging are well documented.

It is similar in death. Each stage of the afterlife is a set of specific experiences governed by distinct cosmic laws. Particular experiences and qualities from earthly life are metamorphosed in each phase into spiritual skills and abilities for the next life.

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## Biography

**Kienda (Betruë) Valbracht**, IMA Thanatology, is a Clinical Hypnotherapist and a SIDS mother. The death of her infant son, Christian Alexander, impelled her into an exploration of Death's

domain, culminating in her published book: *Lucid Death: Conscious Journeys Beyond the Threshold*, (available from her web site [www.cosmicodyssey.info](http://www.cosmicodyssey.info) Barnes & Noble, or Amazon.) A number of monographs of the latest adventures in the spiritual worlds are available to download from her web-site, as well as her blog: *Conversations with Edgar Mitchell and the Interstellar Team*.

Kienda is a Spiritual Scientist, safely navigating the spiritual worlds, researching karma and reincarnation, the journey of the soul between death and rebirth, and other spiritually oriented issues. She also facilitates individual Alchemical Hypnotherapy sessions (Facilitated Spiritual Experiences) which are then metamorphosed into practical wisdom for a richer, more effective, conscious life in the present.

**contact Kienda at:**                    [kienda@hotmail.com](mailto:kienda@hotmail.com)  
(510) 395-5684  
[www.cosmicodyssey.info](http://www.cosmicodyssey.info)