Awakening to the Liquid Crystal Body

Have you ever wondered if there is more to your interest in stones than just collecting beautiful pieces and perhaps feeling the pleasurable sensations of their energies? Have you ever felt that there is something about stones that calls to you on a deep level, but you have yet to cross the threshold into the other world that seems to beckon from them? I did, and that longing is what set me on the path to writing Stones of the New Consciousness. In the process of investigating the possibilities for relationships with the stones as Beings, I discovered that what I and most others had learned about the spiritual potentials for working with stones was only scratching the surface. We had merely opened the door to a vast mansion, or perhaps it’s a sort of liquid crystalline continuum, or perhaps it’s better to say it’s as if we had just met someone with whom we are destined to share a lifetime of love and creating activity.

Following this path made me revise my ideas, not only about who the stones are, but also who and what I am, and where we all may be going. After twenty-three years of working with and writing about crystals and minerals, my interest was suddenly reinvigorated. It was as if I had been living, relatively happily, in a semi-darkened room, and when the lights came on, I suddenly realized that all the objects in the room were living treasures beyond price. So I wrote my new book with a passion that was stronger than any I had felt in all my years with crystals, and I felt compelled to share what I found with anyone who wanted to experience it for themselves. That’s why, in addition to writing the book, I am one of the organizers of the first-ever event of its kind, and what he views as the potentials it may open for those who seek to enter more deeply into working with the stones.

Did you know that we ourselves are crystals? This is more than romanticizing our love of stones. Biologists have recently discovered that every living organism, including ourselves are liquid crystalline, in multiple ways. The cytoplasm within the interior of each cell is liquid crystal, as are the intracellular fluids and connective tissues. Even DNA, the molecule of life that gives us our physical identity, is liquid crystal. Liquid crystallinity is a phase of matter that lies in the in-between stage—less rigid than a solid, but more highly organized than a normal liquid. It is liquid crystallinity that allows organisms to work as harmonious wholes. Without liquid crystallity, organisms could not maintain themselves. If we were not crystalline, we could not be alive.

Molecular biologist Mae Wan Ho, a pioneer researcher into the liquid crystal nature of living organisms, has written:

There is a dynamic, liquid crystalline continuum of connective tissues and extracellular matrix linking directly into the equally liquid crystalline interior of every single cell in the body. Liquid crystals in amongst organisms their characteristic flexibility, exquisite sensitivity and responsiveness, thus optimizing the rapid, noiseless intercommunication that enables the organism to function as a coherent, coordinated whole. In addition, the liquid crystalline continuum provides subtle electrical interconnections which are sensitive to changes in pressure and other physicochemical conditions; in other words, it is also able to register “tissue memory.” Thus, the liquid crystalline continuum possesses all the qualities of a highly sensitive “body consciousness” that can respond to all forms of subtle energy medicines.

With this insight and these words, Mae Wan Ho offers a vision of our own physical bodies that makes us akin to and potentially resonant with all the other types of crystals. If the “body consciousness” is not dependent on neurons and electrical signals, then it is easier to imagine other consciousnesses that do not even require nervous systems. She also implies an answer to the question posed earlier: consciousness is not confined within the solid body we see, but also from the center of intelligence in our heart. It was always experienced as the presence of love, though the flavors and subtleties of love I encountered varied widely among the stones. If Mae Wan Ho’s view is correct, then a particular mental stumbling block begins to dissolve, allowing us to take seriously the idea that we can “relate” with stones. We are not confined to the envelope of our body, she says. In fact, we extend far beyond the perimeter of our skin, into a gracefully entangled web of being that involves all other organisms. And what, in this vision, constitutes an organism? A crystal. Liquid in our case, solid in the case of stones. But in both instances, the so-called physical body is merely the location where the activity of our being is most dense. Suddenly the difference between solid-state and liquid-state crystalline beings diminishes. We know we have consciousness, or we are consciousness. When we are mysteriously, wordlessly engaged with what appears to us as soul/spirit beings whose location of greatest density happens to be within stones... well, that doesn’t seem like such a great leap.

When we pick up a stone, many of us can feel the tingling energy currents in our hand, sometimes in one or more of our chakras. Sometimes we feel heat, or a wave or rush of vibration through our bodies. When I worked with the sixty-two stones featured in my new book, I spent many hours in meditation, attempting to feel my way into deeper communion with the Stone Beings.

As I worked, I began to recognize that frequently, when I first began the meditation, I would feel the characteristic vibration of the stone somewhere in my body, usually at its place of specific resonance. For instance, Phenacite “enters” through the forehead and Rosaphia comes in through the heart. However, there was most often another phase, a wave of vibration that washed completely through me after the initial entry. That wave was, I believe, the resonance between the stone’s vibratory pattern and my own, experienced first by the “body consciousness,” which I call the Liquid Crystal Body Matrix.

As Mae Wan Ho has indicated, we have a cellular consciousness of the whole body which arises through our liquid crystallinity. This is different from our network of consciousnesses that make up our mind. It is thus a way of becoming the heart, and also from the center of intelligence in our heart. I have long been a believer that the heart has its own consciousness, which may be why the ancients claimed that our souls reside in our hearts. Both the body consciousness and heart’s intelligence are mostly overlooked by our habitual mentality, but both are available to us if we turn our attention to them. Doing so is essential to becoming whole, and to realizing our potential as human beings.

I discovered as I did my stone meditations that the first wave of “communication” from a stone entered through the body consciousness of my liquid crystallinity. I think that is what is happening when we first feel the “vibes” of a stone. In my own case, I noticed that the next stage was an awareness of the stone as a conscious presence in my heart. It was always experienced as the presence of love, though the flavors and subtleties of the love I encountered varied widely among the stones. The heart’s resonance with a stone was often followed by a visual image rising from the heart and entering my head so immediately began to inwardly “hear” words and concepts that I experienced as the stone revealing its
nature to my mental awareness. To sum up, the encounters with stones seemed to present them- selves in the stages of (1) body consciousness, (2) heart/love awareness and (3) mental insight or understanding. It made sense to me that the stones would most naturally resonate first with the crystalline body consciousness, then with heart and brain. I also began to realize that the integration of these three levels of consciousness in my own body was being “taught” to me by the stones. Their way of coming into my aware- ness sensitized me to the heart and body levels, of which I had been only partially cognizant.

In the intensive workshops I am planning, one of the first practices we will engage in is this learning to be aware of ourselves in order to meet and greet the Stone Beings.

**Entering the World of the Stones**

As we move deeper into en- countered the stones as beings with their own spiritual qualities, there is the possibility of entering into awareness of their interior world. In Stones of the New Con- sciousness, I discuss the insights of clairvoyants and spiritual teachers such as Rudolph Steiner, who asserted that crys- tals and gems are the physical expressions and embodiments of angelic entities, and that they are, as the ancient Greeks, maintained, “frozen” within the earth. This means that as we engage with them, we have the opportunity to “free” them, in a certain way, helping their potentials to be expressed in the world. Unlike the angels, we humans have free will.

To some people, it is easy to imagine the vibrant, beautiful nature of the crystalline kingdom as angels. To others, this seems like a big leap. As I investigated the myths and legends of the stones and of angels, I began to grasp this idea.

Angels in the Bible and other sacred texts were always known as the messengers of the Divine. It as their job to deliver the Divine Word, or the speech patterns and ideas that the Divine Source wanted expressed to humanity. Angels were willing and obedient servants. They did not edit or imitate the patterns of the Divine messages; they delivered them accurately. This is very like what stones and crystals do. Although we may not know how to conceptualize the mes- sages that come into us through their vibratory qualities, it seems clear that they offer their patterns as true and willing conduits, as obedient as the angels were said to be.

This is why all individual pieces of a stone— for example, Rose Quartz—seem to emanate the same energetic frequencies. We would not mistake the currents of a Rose Quartz for those of a Hematite. What we know scientifically about crystals corroborates this idea, since crys- tals are used to “remember” information in com- puters, to keep time very accurately in watches, and to send and receive electronic frequencies in radio and sound equipment. The “faithfulness” of crystals to the tasks we set for them reminds us of the nature of angels. Thus, when we consider the array of stones displayed in The Book of Stones or other metaphysical mineral encyclopedias, it may be better for us to see the stones as a cast of spiritual characters than an array of useful ob- jects.

So how do we get to know these beings, if that is what they are? The meditative path is es- sential for this, as it is for most sorts of spiritual work. I’ll offer here a meditation for entering the world of a stone which was suggested to me by my friend Robert Sardello. I have found that it can work very well, sometimes bringing one into surprising places—the inner realms of the Stone Beings.

I begin this meditation with a centering prac- tice, followed by these steps:

1. Spend some time, perhaps four or five min- utes, taking in every possible sensory impression of the stone you work with. Gaze at it in detail, on all of its sides. Smell it. Touch it with your tongue (if it isn’t toxic), bring it to your ear and listen to its silent voice.
2. Gaze at it again for about a minute with your eyes simultaneously focused and diffused. I find that it can be helpful to partially close my eyes so that the focus shifts in this way. Hold the stone completely still as you look.
3. Close your eyes and watch your awareness for any sign of an after-image of the stone, or an after-effect of any type-emotional, auditory, anything. Often an after-image will look nothing like the stone. It could be a blur of light, or even a dreamlike image that is totally vivd. In feeling, it could be a longing or an exuberant rush, an inner laugh or weeping— anything.
4. As soon as you notice an after-effect, pour all of your attention into it. Keep doing this with as much intensity as you can muster. Often, if you are patient, observant and fortu- nate, another image or inner experience will appear. This is the entry into the world of the stone being. It can unfold as an interior movie or in any other way. Often it is not seen or the stone being as it is in its own world.
5. Explore the stone’s unknown world. Robert Sardello reports that it is possible, within the world of the crystal being, to engage in all sorts of interactions and explorations. One may com- municate directly if one is able to maintain focus and a relaxed openness to whatever is present. I once did this meditation with a Celestite crystal, and the after-image I saw was of a piece of Celestite lying in the sand at the water’s edge on a beach beside a pond, as little waves washed over it. In the next phase, I met the Celestite as a female being with black hair, crowned and a body of long, narrow Celestite crystal. She “lived” in a cave with walls made of thousands of other Celestites. I was frankly astonished to see these visions and to get a feel for the personality of this Celestite, which was sweet, light-hearted and very merry.

Other instances of this meditation have taken me into realms of light where the beings were much more geometric and less human-looking. The after-images tend to appear for me as undu- lating light patterns, and the entry into the world of the stone being can span a range between the vividly visual to completely auditory, from emo- tionally to intensely vibrational. Much of what is sensed is hard to describe because it falls within the realm of newly developing capacities, and it is perplexing to even grasp what goes on, let alone put it into words. Yet we have a way of slowly opening avenues along which the New Consciousness is beginning to develop.

In the Intensive I will be offering, we will do a good deal of work in this area of finding our way into the worlds of the stones. These realms are almost completely unknown to us, yet they are accessible to anyone willing to take the inner steps needed to enter them.

**Meeting the Soul of the World**

If the stones are angelic beings, whose mes- sages are they communicating to us? Because of their loving qualities and healing bene- fits, I have come to think that they are of Divine origin, but is there more to say about this? I believe that there is. In Stones of the New Consciousness, and in the talk I will be giving at the Sophia Conference, I am sure this focus on the Soul of the World, the Divine Femi- nine consciousness the ancient Greeks called Sophia. The name Sophia was synonymous with Wisdom, and the Divine Sophia was said to be the invisible loving intelligence and spiritual presence giving rise to the beauty, harmony and wisdom via which our world operates. Despite the human chaos of wars and environmental de- struction, the intricate symphonies of our bodies and the body of the Earth go on, or there would be no living world. Sophia is the vast intelligence of love operating just under the visible surface of our world. She is the author of synchronicities and the one who leads us to our spiritual destiny. She is not in some remote heaven, but is present, in an astonishing intimacy, in every location and activity of our existence.

If this is so, then we can assume that the stones and crystals, with their beautiful forms and harmonious, healing vibrations, are Her expressions. In fact, the stone currents have been described by Robert Sardello as “the words of a Sophianic language.” It was through an interest in Sophia that I began to find a new vision of the stones as beings, and to realize that there was much more to this work than I had previously understood. All of this came to life in a dream I had in the summer of 2008.

For several weeks, I had been preparing a talk on stones which I was to give at an event called The Sophia Conference. I am sure this focus on Sophia and the stones set the stage for what was to be a remarkable dream. As it began, my wife Sophia and I were sitting together in a big farmhouse. I knew somehow that this farm was new, that a lot of people were working cooperatively there, and that “new crops,” which had never been grown before, were being planted. There was an air of quiet excitement, and a lot of hustle and bustle as new arrivals came in and found their places. Kathy and I were in our room. She was sitting in her bathrobe, writing checks to “pay off our debts.”

I was worried that someone would come in and see us before we were fully dressed. I said to Kathy, “Hurry up. Someone could walk in here at any moment.” The next thing I knew, someone did enter. He was a man, almost seven feet tall, thin and lanky like Abraham Lincoln. He looked like a normal person, except for his head, which was entirely out of amethyst! His features were anything but smooth—he had hundreds of pointed crystals sticking out all over his head. His huge jaw was a hinged thing like a steam shovel, made from more deep-purple amethyst crystals. He was wearing sunglasses, also made of amethyst, and the sides of them were shaped like fish. He said something to me but I couldn’t
understand him. I answered with a sort of side-
ways comment on his sunglasses: “Wow! Are those fish?” (Why I didn’t say “Wow, you’re head is made of amethyst,” I will never know!)

The Amethyst man muttered something else and stepped aside. Then I noticed that standing behind him were three more beings, so strange-looking they made the Amethyst man look normal. They were completely non-human, with straight, rigid white bodies, short, stumpy arms and legs, and faces embedded in their trunks. They wore no clothes, had no necks, and the tops of their “heads” came to a point. (Obviously, they were crystals—Azuletites, I now believe—but this never occurred to my dreaming self.) As I gazed upon the three odd fellows, they began to chant, and they repeated jovially, “Dance or die, dance or die!” Then they began to dance around, in a comical stump-legged way, in complete uni-
son with one another. (The chanted imperative of these beings did not frighten me. I actually now think it is good advice for how one can stay lively and engaged with the world. If, we’re not danc-
ing, in a certain sense, we’re dying.)

Before my astonishment had time to subside, another one appeared. This one was a hu-
man, a young woman or girl, looking about six-
teen or seventeen years old. She wore a simple white tunic, like something from ancient Greece. She was lovely and radiant, and she smiled play-
fully, though her eyes were serious and intent. She walked to where I sat and bent forward, bringing her face ten or twelve inches from mine. I felt that some important moment had come, that I was supposed to understand something, but that neither she nor I was allowed to speak.

She looked into my eyes with great serious-
ness, and then she breathed. I gave it a try but purposely, onto my face. She continued look-
ning, as if to assess whether I understood. When I didn’t respond, she blew her breath on me again, and again she waited. I wrong. I didn’t know what to think of, or do, but I didn’t want to fail in whatever was expected of me. Then, bringing her face ten or twelve inches from mine. I felt that some important moment had come, that I was supposed to understand something, but that neither she nor I was allowed to speak.

As I exhaled, she inhaled, taking my breath into her body. Then, when she exhaled, I inhaled. Feeling her breath move into me was like inhaling ambrosia, the nectar of the Divine. We exchanged our breaths, back and forth like that, perhaps ten or twelve times. I was filled with delicious life each time I inhaled, and my exhalations were full of appreciation and loving intent. She, too, seemed to be nourished by the exchange. When we had completed our silent ritual, the corners of her mouth twitched upward in a mischievous smile, and she broke the “rules,” saying two words to me. Though I can share this story, I am not supposed to repeat those words.

I woke up.

I awoke in a state of wonder, and a good mea-
sure of joy. Though I had worked with stones for more than twenty years, this was the first time any of the mineral-realm beings had appeared in my dreams. It was clear to me that not only Amethyst man but also the pointy-headed white fellows were crystals, or the soul beings of crys-
tals. (I later suspected that the chanting dancers were the Azez, the guardians of Azuletite.) The young girl, however, was someone else, someone I was sure I knew. She was a manifestation of Sophia, the Intimate One, the living emblem of world Wisdom. She had offered me a teaching, and a blessing, and she had shown me in a gesture the nature of our human relationship with her.

This activity of blessing—the essence of the New Consciousness, as I imagine it now—is not confined to our bodies, or our separate selves. It is not even a gift we give to the world. It is a liv-
ning relationship, a mutual blessing between our
selves and the Soul of the World. It is the gesture from the dream—she breathes life into us, and we breathe life into her! Because she is so essentially love, the Sophia figure in my dream (How mar-
velous that this vast, ancient Divine Feminine be-
ing would appear in my dream as a fresh, radiant young girl!) could not tell me to breathe back to her. She could only hint very gently, offering her breath, waiting to see if I would understand, and if I would choose to return her gesture. Love can only offer—it never compels. Her breath felt like pure life as it entered me, and it seemed that my breath, my blessing, was (amazingly!) nourish-
ing to her.

Yet she is not usually as easy to see as she was in my dream, and our relationship with her is more subtle, at least in the beginning, as we start trying to notice her. If the dream was a true teaching, how are we to “breathe out” to Sophia? I believe that our outreach is the gesture of ap-
preciation, of loving, of blessing the world by reaching out to greet and praise each moment of perception. The nourishing inbreath in which we receive the full experience of beauty, of gratitude, of recognition of the ongoing miracle of the world and our life. If we passively experience the world only as whatever it makes sense, because we all must cope with the imbalances in our bodies, our emotions and our souls. Those of us with some sensitivity to stone

- Deeper even than soul are spiritual patterns—
so say practitioners of crystal healing and other
modalities that work to invoke the potential of our
wholeness. Distinct from looking into various lev-
el of the person for where “problem areas” may be, a spiritual healing tends to focus on striking the chord of one’s essential pattern of well-being, the so-called Divine blueprint. This pattern then reverberates through all levels of one’s being, bringing them into resonant alignment with the essential perfected pattern of oneself. Imagine that one’s wholeness is a musical note or chord, and that the vibrations from some source of “en-
ergy,” like a crystal, can move within one’s being similar to the way sound enters a room, striking the instrument of oneself where the originating spiritual pattern lies. Through sympathetic reso-
nance, the chord or note then resounds through one’s being, “tuning” all the levels—spirit, soul, emotional, mental and physical. The dissolu-
tion of habitual dis-ease or destructive pattern comes about because it has been “overwritten” by the resonant pattern of one’s wholeness.

In the Stones of the New Consciousness Intensive, we will learn to work with stone layouts and grids which can aid in creating the resonance with the Divine blueprint. We will also touch on how to overcome the repetition of habitual pat-
terns of dis-ease, so that our bodies, our souls and our cells “accept the suggestion” of wholeness offered through the stones.

**Light Body Activation**

One of the classic reports of people who have strong inner expe-
riences with stones is the experience of interior light. Such phenomena often appear to me when I am medi-
tating with high-vibration stones such as Herder-
ite, Phenacite and Azuletite. When we stop to think of it, however, this is quite remarkable. Where is the light coming from, and why does it occur? I don’t have definite answers to these questions, but thinking about them has led me to some interesting discoveries.

As I did my research for Stones of the New
Consciousness, I found that I was led to inves-
tigate the Light Body of one’s Divine blueprint. It was well known in metaphysical circles, and the usual idea one
hears about is that it is a semi-transparent image of one’s physical body that is spiritually alive and is not limited by the constraints of the physical world.

The Light Body is, in the simplest sense, a re-
efined living mirror-image of the human body, composed of spiritual Light and radiant from within. Those who have seen a Light Body al-
most universally describe it as being of unearthly
beauty, emanating qualities of bliss, peace, love and
divinity. Most spiritual traditions that ad-
dress the Light Body maintain that all human be-
ings have a Body of Light, at least potentially.
The majority of these suggest that attaining the Light Body during one’s lifetime involves mas-
terting certain inner practices.

One of the most important questions about the Light Body is the degree of materiality. Can it simultaneously be both Light and matter, or is it an immaterial projection of a spiritual image? Herein lies the mystery of our destiny. Can we become beings of Light while remaining in the physical world? And if we can, what will the Earth be like? Will it also transfigure into its Body of Light?

The Light Body has a long multicultural history. It is known as “the resurrection body” and “the glorified body” in Christianity. In Sufism it is called “the most sacred body” (wujud al-aqdas) and “super-spiritual body” (jiss al-nilam). In Taoism it is named “the diamond body.” In Ki-Ryia Yoga it is “the body of bliss.” In Hermeticism it is known as “the immortal body” (soma athanaton). Tibetan Buddhism has several names for it: Vajrayana, “the light body” or “rainbow body.” In the alchemical tradition, the Emerald Tablet calls it “the Glory of the Whole Universe” and “the golden body.” All of these spiritual streams hold that the achievement of union with this luminous form of the self is among the highest potentials of the spiritual aspirant.

Traditions appear to differ in regard to what attainment of the Light Body entails, and whether the Light Body is meant to be experienced in an out-of-body or in-body state (in regard to our physical form). Gnostic groups have been portrayed as believing that our descent to the spiritual realm entailed a fall from grace that included loss of the Light Body, or the “robe of glory.” Much of the attention in these groups was on recovery of the Light Body, either through gnosis in this life or after death. The idea that we assume a Body of Light after death is implicit in much Christian mythology, and it has been corroborated by the reports of numerous people who have undergone near-death experiences. Dream experiences or visitsations featuring appearances of those who have died frequently reveal them in radiant bodies.

In writing Stones of the New Consciousness, I began to put together the stone-induced inner experiences of spiritual Light with the “body consciousness” of the Liquid Crystal Body Matrix. In what we call normal life, the Light Body is dormant, but a significant heightening of our internal body currents and spiritual awareness can occur through working with the angelic Stone Beings (and with Sophia). To awaken the Light Body is to move into another mode of being, one in which we can experience the integrated consciousness of the body, the heart and the brain, in union with the non-local, all pervasive consciousness of Sophia. In this state we are filled with blissful awareness and spiritual Light, and we literally “shine.”

One rather amazing fact I came upon is that the DNA in every cell of our bodies periodically emits light. In other words, even in our everyday state, our physical body echoes the Light Body. I believe that when we pull together our fragmented selves and become whole, the light flowing through a living crystal DNA in every cell will increase vastly. There is even scientific evidence to confirm this.

Practitioners of the Chinese discipline called Chi Gung (or Qi Gong) are known to have refined their capacity to emit this resonant state of inner coherence which corresponds to an increased inner coherence of their bodies’ liquid crystallinity. Those same people, when directing “healing” currents through their hands, emit up to one hundred times the amount of biophotons (units of light) as the “normal” people. In other words, increased inner crystallinity equates with increased light. Thus we can see a path toward awakening the Light Body while still remaining physical.

I became most excited about the work with stones when I realized that meditation with solid crystals (the stones and minerals discussed in my books and others) was likely to bring about, through the resonance of our energies with the stone currents, an increased coherence of our own body’s liquid crystallinity, in conjunction with increased capacities of mind and heart. All of these are aided, in my view, by the living intent of the angelic Stone Beings, and Sophia, the Divine Mother whom they serve.

The fact that our DNA is itself a crystalline molecule that emanates visible-spectrum light, just as a quartz crystal emits light through the piezoelectric effect, seemed to indicate that our Light Body is already here, ready to awaken when we inwardly crystallize and open ourselves to Spirit. (DNA is, in this vision, more than a molecule. It is a living activity through which spiritual Light, not just physical light, finds its way into the world.)

Much of the exploration we will do in the Stones of the New Consciousness Intensive will focus on learning how to enter deeper levels of inner coherence though feeling the highly coherent vibrations of the stones and inviting those patterns to establish themselves in our bodies. In many cases we are likely to have experiences of inner Light, and we will work towards increasing the frequency of these experiences with the aim of moving into a new way of being in which we are living conduits for Light to enter the world.

It is important to remember that the world, the Earth, must also become Light-filled, in union with our own awakening. We are not separate from the Earth. This is something we immediately realize in heightened states of awareness, and it is essential to hold the intent for this co-evolution with the World Soul in order for the real potential of ourselves and the world to unfold together.

Co-Creating

One of the big differences between my earlier work in The Book of Stones and what I have offered in Stones of the New Consciousness has to do with the idea that the emergence of a new sense of self and a new world reality is a process of co-creation. I do not agree with books that say we can “create our own reality” through visualization or affirmation alone. These books carry the underlying presumption that the world exists separate from us and is there to satisfy our needs and desires. The vision I attempt to present is that we, the stones and the Earth are all spiritually aligned so that the call to our destiny is a call to co-creation through love. We make the new world, not by acquiring what we want, but by offering what we hope to create. As Gandhi said, we work to “Be the change we wish to see.”

Let’s try an example of what this co-creating might be like. In the old consciousness, if one decides to work with a stone that carries the qualities of physical healing, one might wear the stone and wait for it to heal one’s illness. In the New Consciousness, one would wear or carry the stone while continually holding the intention of healing, bringing the intention of healing into every encounter and every perception. Instead of focusing only on oneself, one takes the healing intention into the world, with the help of the stone. One becomes a sort of walking intention for the presence of healing. When one aligns with this inner gesture, we harmonize with the qualities of the stone, and our world becomes an environment of healing.

As another example, if we work with a stone that vibrates with frequencies of expanded consciousness, we can bring the intention for greater awareness into all our encounters-offering it, looking for signs of it, encouraging it everywhere. In all such cases, we do not receive the benefit from the stone; we allow the stone’s patterns to align with us in creating the benefit. And, of course, we experience what is beneficial, so the benefit is ours, though it comes to us through our offering it into the world. When we do this, we are truly aligning ourselves with the stones and with Sophia, because their way of being is one of continually offering themselves and their qualities into the world. This sort of activity is the very essence of generosity, and we may recall that to generate anything we must be generous.

If they are, as I believe, the embodiments of angelic beings who wish us well, and who love the Soul of the World, we can understand why we often experience a feeling of being blessed when we feel the currents of a stone come into us. As in the dream where I learned to “breathe with Sophia,” the choice to bless the stones and the world in return, to freely offer our love in each moment, is the choice of co-creation. Through our commitment to follow the compass of the heart wherever it tells us to go, we free ourselves from the destructive patterns of fear and greed that have fragmented our lives, and we enter a new world of freedom.

These are high ideals, and we could never expect to dissolve our old ways of being up to them, except for one thing—every moment spent in the New Consciousness of co-creation is filled with joy. Joy cannot be bought or acquired, but it can be discovered through the self-giving process of co-creation. In the workshops I will be offering and the practices I encourage (in others and in myself), this activity of co-creation through love is central. The stones can help us, because the generosity with which they pour their currents into the world and into us (when they are invited) is unceasing. It may seem almost too simple, but when we try it, it works. The self-reinforcing reciprocal exchange of love and blessing between ourselves and the world—including all its stones, people, plants, animals and objects—makes miracles, just as we experience when we exchange unguarded love with another person.

The poet Novalis once wrote: “Every beloved object is the center of a Paradise.” When we think of our love exchange with another person, we can feel this is so. It is also true with the world and all its objects. It is easy to do this with the stones, because many of them are beautiful and all of them offer themselves to us. The world is the same way, and so are we, when we choose. When every object is beloved, all the world is Paradise. The fruition of the New Consciousness which we can enter through our work with the stones is nothing less than that. I hope that all those who want to experience this joy for themselves, and who come and participate in the Stones of the New Consciousness Intensive will take place in Burlington, Vermont, May 20-23, 2010. For an information packet, call 1-802-476-4775, or visit the website: www.stonesofthenewconsciousness.com. To register: go to www.heavenandeartjewelry.com.