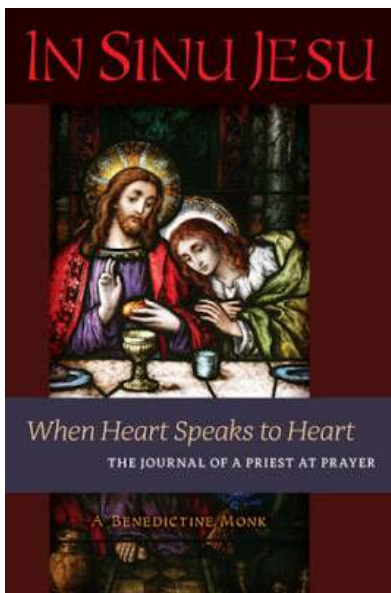


In 2007, our Lord and our Lady began to speak to the heart of a monk in the silence of adoration, who was prompted to write down what he received. Regarding the inspiring book resulting from the communications of Jesus Christ to this anonymous Benedictine monk, consider the following quote from the first arcanum/ chapter of the anonymously written *Meditations on the Tarot* (New York: Tarcher-Penguin, 2002):



The beloved disciple who listened to the beating of the Master's heart was, is, and always will be the representative and guardian of this heart.... *Hermeticists listen to—and now and then hear—the beating of the heart of the spiritual life of humanity.* They cannot do otherwise than live as guardians of the life and communal soul of religion, science and art.... inspired by the example of John, the beloved disciple.... Concentration without effort.... is the profound silence.... And the silence grows, ever increasing.... what silence! Its growth takes place through regular waves which pass, one after the other, through your being: one wave of silence followed by another wave of more profound silence, then again a wave of still more profound silence.

These words, which are of great spiritual significance, could easily be overlooked when reading *Meditations on the Tarot*.

However, now a book has recently (2016) been published, *In Sinu Jesu*, of words communicated by Jesus Christ—for example:

The purpose of any words that I speak to you is to unite you to Me in the silence of love.... be reassured of My love for you.... silence is the purest expression of My love for you and of your love for Me. Little by little I will lead you into the silence of unitive love. I will not stop speaking to you altogether because you have need of My words.... but I will teach you to imitate John, My beloved disciple, by resting your head—so full of thoughts and cares and fears and words—upon My Most Sacred Heart. (*March 21, 2009*)

In Sinu Jesu is full of such communications, which are clearly in line with the words quoted above from the first arcanum of *Meditations on the Tarot*. *In Sinu Jesu* is an inspiring book that can be highly recommended.

Robert Powell

Thy psalmist said it:

“To be near God is my happiness.” There are no words to describe what it is to have Thee—God from God, Light from Light, Very God from Very God—so close.

Thou art hidden, but I see Thee.

Thou art silent, but I hear Thee.

Thou art immobile, but Thou reachest out to draw me in and hold me against Thy Heart.

One who possesses Thee in the Sacrament of Thy love, possesses everything.

Because Thou art here, I lack nothing.

Because Thou art here, I have nothing to fear.

Because Thou art here, I cannot be lonely.

Because Thou art here, heaven itself is here, and myriads of angels adoring Thee and offering Thee their songs of praise.

Because Thou art here, I need not search for Thee anywhere else.

Because Thou art here, my faith possesses Thee, my hope is anchored to Thee, my love embraces Thee and will not let Thee go.

You, then, be silent because I am silent; be hidden because I am hidden; be humble because I am humble. Efface yourself because here I have effaced Myself in order to remain with you, in order to give you the radiance of My Face in a way that illuminates your soul without blinding you.

I withhold nothing from those who love Me and seek Me in this the Sacrament of My silent, living presence. Those who come to Me, and abide in My presence but once, if they allow Me to touch their souls, will return to Me again and again. They will find in Me all that is necessary for happiness in this world, even when suffering abounds and when a darkness seems to have fallen over all things. In the Sacrament of My love, I am the pearl of great price and the treasure hidden in the field. I am the lasting happiness of the man who sells all that he possesses in order to possess Me.

I am here for you, and nothing will keep Me from giving to you according to My Heart’s desire. Come to Me and receive what I wait to give you. You will never be disappointed nor will you go away empty.

Give to me, Lord Jesus, according to Thy Heart’s desire. I am an empty vessel waiting for Thee to fill me. I would remain before Thee, silent and empty, and prepared to be filled with whatever it shall please Thee to pour into me. Fill Me according to Thy desire, not only for myself, but for others, for the souls whom Thou wilt send to me, that I may give them something pure, something divine to drink.



From *In Sinu Iesu*, The Journal of a Priest

Starlight

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Editor's Introduction to Rudolf Steiner's Words Concerning the Ongoing Battle of the Archangel Michael with Ahriman (Satan)

Robert Powell

The following words of Rudolf Steiner are helpful as an orientation with regard to the two articles that follow—the first by Claudia McLaren Lainson and the second by Estelle Isaacson. In particular, the *closing words* of Rudolf Steiner quoted below are relevant to the two articles, and therefore they are highlighted. Against the background of this quote, the current political situation in the United States may be seen in a new light. As has often been depicted, there is a great battle currently taking place between Christ and Antichrist.¹ The Archangel Michael, at the right-hand of Christ, has the role as leader of the heavenly hosts in this great struggle. As human beings, our task is to align ourselves with Sophia, the Bride, and with Christ, the Lamb, and thus also with Michael at the right-hand of Christ, between the ahrimanic forces and the luciferic impulses at work in our time. The central position of Christ holding the balance between Lucifer and Ahriman is depicted in Rudolf Steiner's great statue of Christ as *The Representative of Humanity* – see figure at the end of Claudia's article, which closes with these words:

When we can stand inwardly with Christ, standing between Lucifer and Ahriman, as modeled in Rudolf Steiner's sculpture *The Representative of Humanity* (see figure), we may be graced through participating together with Christ in creating a third space, one that embodies the new kingdom which is forming as a result of the appearance of Christ in the etheric realm. The space thus created is full of blessing, for the Divine Love of Christ balances, reconciles, and transforms opposites.

In a future issue of *Starlight*, Estelle will contribute an article to help provide a deeper understanding of the profound significance of Rudolf Steiner's magnificent sculpture *The Representative of Humanity*.

Rudolf Steiner, *Karmic Relationships*, volume 3, lecture 9:

Four points: (a), (b), (c), and (d) are listed as providing a context for the following quote—"The Battle between Michael and Ahriman"—quoted from this lecture concerning the titanic battle between Michael and Ahriman (Satan) at the present time:

- (a) The widely spread intellectualism of our time is *spiritual nourishment* for the ahrimanic powers.
- (b) The possibilities for Ahriman to work into modern civilization are *becoming greater and greater*.
- (c) The widespread dumbing down and corresponding "distraction" or "diversion" of human consciousness *has given Ahriman the possibility of incarnating*.
- (d) *It is a time of great decision—the choice being to decide to align oneself with Christ or Antichrist.*

¹ Antichrist in this context is to be understood as the incarnation of Ahriman (Satan) into a human being, as prophesied by Rudolf Steiner for the time shortly after the year 2000—see Robert Powell & Kevin Dann, *Christ and the Maya Calendar: 2012 and the Coming of the Antichrist* (Great Barrington, MA: SteinerBooks, 2009). See also Robert Powell, *Prophecy—Phenomena—Hope: The Real Meaning of 2012* (Great Barrington, MA: SteinerBooks, 2011).

The editor has taken an existing translation—by George Adams and Dorothy Osmond—of the following quote from Rudolf Steiner’s *Complete Works* (volume 237, lecture of August 3, 1924—see footnote 2) and has checked it over in relation to the original German, editing the translation where deemed necessary. Some words have been italicized and also some words in brackets [] have been inserted by the editor to help the reader in understanding the quote.

Lastly, it should be mentioned that in the preceding lecture (lecture 8) of this volume, Rudolf Steiner begins to outline the great battle of Ahriman against the rule of Michael, who since 1879 is the ruling Archangel of our time. That is, Archangel Michael, since 1879—and his rule by Divine decree continues until 2234—is the rightful Time Spirit or *Spirit of the Age* (*Zeitgeist*), but Ahriman (Satan) is challenging Michael and is seeking to establish himself in place of Michael as ruler of humanity and the Earth *for the rest of the evolution of the Earth*. This challenge of Ahriman to Michael’s rightful place as Spirit of the Age is an ongoing theme from lecture 8 onward through the last lecture (lecture 13) of this volume. This enables us to grasp something of the magnitude of the challenge with which humanity is now confronted. It is a battle—being fought out now, in this Age of Michael—for the whole future evolution of humanity and the Earth, and is thus *a time of decision for humanity whether to join in on the side of the Good (Sophia, Christ, Michael) in this battle*. It is thus highly recommended that the reader reads these lectures in order to be in the picture concerning the present world situation,² and the following quote from these lectures is given here because of its relevance to grasping the articles by Claudia and Estelle.

The Battle between Michael and Ahriman

In the present age Ahriman can have a strong influence upon human beings only when their consciousness is “diverted” in one way or another. The most radical phenomenon [of this kind] is that of a fainting fit, or a diminution of consciousness lasting for a period of time. At such times, when someone is overcome by faintness or diminution of consciousness, the ahrimanic powers can most effectively approach them. It is then that those [ahrimanic] powers work upon a person who is thus [because of a fainting fit, or a diminution of consciousness] exposed to them.

However, it was above all in the last third of the nineteenth century—especially in the time when the end of Kali Yuga was approaching,³ in the very last years of the previous century—it was a shattering experience to see “behind the scenes” of the outer physical world which

² Available online — <http://rsarchive.org/Lectures/GA/index.php?ga=GA0237>

³ According to Hindu chronology, Kali Yuga began in the year 3102 BC (astronomically – 3101). Rudolf Steiner indicated that Kali Yuga, the Dark Age, lasted five thousand years until the year 1899. Then a New Age (*Satya Yuga*, “Age of Light”) arose on account of the Second Coming of Christ, the actual beginning of which was in 1933—the New Age being the age of the return of Christ in an ethereal form in the realm of life forces belonging to the Earth’s etheric aura. According to Robert Powell, *Chronicle of the Living Christ* (Hudson, NY: Anthroposophic Press, 1996), pp. 418-419, the period of thirty-three and one-third years between the end of Kali Yuga on September 10, 1899, and the start of the Second Coming on January 8, 1933, was a period of the entering of Christ into the Earth’s etheric aura. This may be likened to conception (on September 10, 1899) and birth (on January 8, 1933), conception being the *dawning* of the New Age and birth being the *sunrise* of the Age of Christ’s Second Coming. Rudolf Steiner, whose deeper spiritual awakening to Christ, as he describes in his autobiography, began in 1899 with his “solemn experience” of the Mystery of Golgotha, was the prophet of Christ’s Second Coming, just as John the Baptist was the prophet of Christ’s First Coming two thousand years ago. In other words, through his profound spiritual experience of Christ in 1899, Rudolf Steiner was awakened to his mission as the prophet of the New Age, a mission that he fulfilled as a spiritual teacher active in the world between 1900 and his death in 1925.

presents itself as a vista to human sense perception. For directly adjoining this outer world there is a world revealing those historic processes in which higher supersensible beings enter and play a part.

In the last third of the nineteenth century, and especially in the last decade, only a thin veil concealed that which we recognize as the dominion of Michael [and] the great battle of Michael and all the relevant facts connected with him. Since then, Michael himself has been taking part in the battle *even in the outer world*. Now [however] we need a far stronger power to behold what is present supersensibly than was needed before the end of Kali Yuga, when, as I said, the next adjoining world—where at that time Michael was battling more “behind the scenes”—was separated from our own by only a thin veil. However, Michael is adamant, as I have told you, that *his dominion shall prevail and penetrate [our world] at any cost*. Michael is a Spirit filled with strength, and he can only make use of courageous individuals, those inwardly filled with courage.

Now, in the whole nexus that I have described, in the supersensible [Michael] School of the fifteenth, sixteenth and seventeenth centuries, and in the great supersensible [Michael] Cult at the beginning of the nineteenth century, among all the spirits who partake in these things, great numbers of luciferic beings are all the time playing their part. The luciferic beings are necessary; [they are] necessary in the whole connection of these things. Michael needs the luciferic spirits; he needs their co-operation to overcome the polar antithesis of Ahriman. Thus Michaelic human beings are placed into the very midst of the battle—or, if we choose not refer to it as a battle—into the surging waves of interplay between luciferic impulses and ahrimanic impulses.



Archangel Michael

Light in the Tower

Claudia McLaren Lainson

Editor's comment: This article by Claudia McLaren Lainson should be read in conjunction with Estelle Isaacson's "Message from Nicodemus" in this issue of *Starlight*. Through their articles, a close collaboration between Claudia and Estelle is apparent, the focus of which is regularly "consulting" on a spiritual level with the individuality of Nicodemus, who at the time of Christ was a Pharisee and member of the Sanhedrin, but who early in the ministry became a close follower of Christ Jesus—one of the seven esoterically striving "night disciples" complementary to the twelve "day disciples," who accompanied Jesus Christ on his daily travels. Nicodemus is referred to three times in the Gospel of John; for example:

There was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him." Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again" (John 3:1-3)



Through spiritually consulting with Nicodemus, Claudia and Estelle have found an extraordinary source of wisdom and understanding relating to the mysteries of the stars. That Nicodemus could be a fount of star wisdom can be readily grasped in light of an overview of various incarnations of the Nicodemus individuality. Here is not the place, however, to go into the reincarnational background of the Nicodemus individuality; perhaps this will be possible in a future issue of *Starlight*. For now, let us look at Claudia's article, which is followed by Estelle's article.

In Estelle Isaacson's message from Nicodemus in this issue of *Starlight*, reference is made to re-animated ghosts from times gone by as "specters which we have created in the past." In the message, Nicodemus elaborates on this theme in relation to the sacrifice Lucifer must now make in order to redeem all the erroneous deeds of the past that have been done in his name. This sacrifice indicates to us what can be considered as "Lucifer's pain." For, as Nicodemus tells us, Lucifer must reappear in the world during our time—not in a human incarnation as once took place in the distant past, but in a new and metamorphosed way: inspirationally rather than incarnationally. Indeed, fate decrees that in the course of time he be "nailed to the cross." This is the deep pain of his manifestation in the modern world at this time—that he is to suffer this fate regardless of the strides he has already made in the past toward his own redemption.¹

¹ As will become clear later in this article, during the course of Earth evolution one single and unique incarnation of Lucifer into a human being has taken place—with no possibility of there being any other human incarnation. Apart from this one-and-only human incarnation, which can be viewed as an archetype of Lucifer's manifestation in the human realm, many other historical examples of incarnations of human beings can be given where strong luciferic influence was obviously at work through them. One such example—a very prominent one upon the world stage at the present time—is considered in this article. The fate of being "nailed to the cross" is not to be understood in a

On February 12, 2017, questions were posed to Nicodemus² regarding the incarnation of Lucifer in antiquity as a specter arising anew from the past. The perspective we gain from his response is most helpful in allowing us to better grasp the spiritual significance—from an “as above, so below” standpoint—of what is currently presenting itself on the world stage. The Moon was conjunct the star Regulus during the time of Nicodemus’s message in response to the questions posed. The royal star Regulus, marking the heart of the Lion in the constellation of Leo, was referred to in ancient China as the *star of the Yellow Emperor*—Lucifer’s title long ago in his incarnation as a human being in China, shortly after the start of the third millennium before Christ.

This article seeks to explore the many imponderables that are manifesting at the present time on the world stage. The approach here is to explore what is at work in our time from an astrosophical standpoint, in relation to the starry script. As pointed out in this article, we can see how noteworthy it is that the Sun was conjunct the planet Uranus at the time of the birth of Donald Trump, and that this heavenly configuration relates to what could be called “towers of influence.” (In this example, of course, *Trump Tower* immediately comes to mind.) Clearly, the two primary “towers of influence” in our time are Wall Street’s “financial tower” and the “military tower” of the U.S. military-industrial complex. In collusion, these two “towers” have been pushing unrelentingly toward world hegemony, and have thereby established themselves as the most powerful leading entity of an envisaged one-world government. In this reflective light, Nicodemus was also asked if there was a *light in the tower*:

*Is there one who incarnates as a bearer of hope when the powers of Lucifer loom large among world leaders—someone who has been spiritually appointed to positively influence those who have become builders of towers, constructing edifices of aggrandizement in their own name?*³

At the present time, all we can do is to offer up this profound question. Let us return now to Estelle Isaacson’s message from Nicodemus in this issue of *Starlight*, in which reference is made to re-animated ghosts from times gone by as “rising specters from the past.” Nicodemus elaborates on this theme in relation to the sacrifice Lucifer must make in order to fulfill the mission of redeeming all the erroneous deeds that have been perpetrated upon the Earth “in his name”—that is to say, “under his influence.” This sacrifice is Lucifer’s pain; for, as Nicodemus tells us, he must appear to the world—albeit inspirationally and not incarnationally—in a way

physical sense but rather in terms of that which Lucifer beholds and experiences in relation to the destiny of those human beings who “allow him” to work through them inspirationally and thus live out something upon the Earth that can be viewed against the background of the archetypal manifestation of Lucifer in the human realm long ago.

² See Estelle Isaacson’s contribution “Message from Nicodemus” in this issue of *Starlight*.

³ See the *Journal for Star Wisdom 2017* (Great Barrington, MA: SteinerBooks, 2016), p. 129—commentary for January 10, 2017, bearing in mind that this commentary was written early in the year 2016: “Uranus has a connection with the luciferic sphere, which tempts us to place excessive value on our temporal personalities, whence comes the impetus to build edifications in our own name. Uranus is also connected to the radiant stream of imagination soaring on the wings of the Holy Spirit, who fills us with devotion toward the fulfillment of divine truths.” *Trump Tower* is an example of “the impetus to build edifications in [one’s] own name.” The question posed here is whether perhaps there might be someone in Trump’s circle who “has been spiritually appointed to positively influence” him in the sense of the “radiant stream of imagination soaring on the wings of the Holy Spirit...” and who would therefore potentially be a true “light in the tower” as a bearer of the light of the Holy Spirit.

similar to that in which he once existed in the past. Indeed, fate nails him to a new manifestation in our time regardless of the strides he has hitherto made toward his own redemption.⁴

In the cycle of lectures titled *The Incarnation of Ahriman*, Rudolf Steiner refers to the aforementioned incarnation of Lucifer in a human being.⁵ This occurred shortly after the beginning of the third millennium BC. When this individual reached the age of approximately forty years, he began to grasp, solely through the power of his intellect, the secret mysteries that formerly could only be received through revelation. This individual, as indicated below, has been identified as Huang-Ti, the Yellow Emperor. He is widely regarded as the originator of the Chinese culture and of Daoism/Taoism. The religious stream of the Yellow Emperor was later reinvigorated by Lao Tzu, who carried forward the teachings of Daoism/Taoism that he had inherited from its actual founder, Huang-Ti.

Legend has it that he was conceived mysteriously when his mother was struck by lightning. She is said to have given birth to Huang-Ti on Xuanyuan Hill in the northwest of present day Xinzheng County, Henan province, in the region of the Yellow River valley, the rich agricultural region that was the cradle of Chinese civilization. It is said that the boy was a genius, and already in early childhood he was an eloquent speaker, which must be how it came about that he was allowed to participate in the ceremonies cultivated by priests at a nearby mystery center. It is recounted that as a young man he observed the movements of the Sun, Moon, and stars, and paid attention to the properties of metals and gems; also that he mastered the art of prophecy from celestial and terrestrial signs, and ascertained how to use fire, water, wood, and other elements in the optimal way.⁶

The legend of his mother being struck by lightning shortly before his birth leads us to the planet Uranus as well as to the 16th Arcanum of the Tarot, *The Tower*. Uranus is the bringer of abrupt and unpredictable change. This influence tends to topple all towers built from egoism, disallowing human souls to build edifices (towers) in their own name. Legend also points to other celestial prophecies surrounding Huang-Ti's birth:

[...] The legend concerning Huang-Ti states that immediately preceding his birth—precipitating his birth—remarkable celestial phenomena took place, and there occurred “a radiance from the great star Chi and from the Dipper constellation (Ursa Major).” One can only conjecture which star the great star Chi is. However, since in China the star Regulus in the constellation of Leo is popularly referred to as the “star of the Yellow Emperor,” Chi is almost certainly identical to Regulus. At the time of Huang-Ti's birth, the summer solstice was in the vicinity of Regulus, and the conjunction of the summer solstice point with this royal star was exact around 2300 BC. In Chinese astronomy Regulus is officially called *Xuan Yuan shi si*, where Syuan Yuan (Xuan Yuan) is identified with a particular stellar region (asterism) in the constellation of Leo that

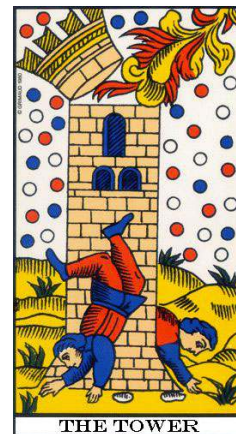
⁴ See footnotes 1 & 3.

⁵ Rudolf Steiner, *The Incarnation of Ahriman: The Embodiment of Evil on Earth* (London: Rudolf Steiner Press, 2006).

⁶ Robert Powell & Kevin Dann, *Christ and the Maya Calendar* (Great Barrington, MA: SteinerBooks, 2009), pp. 171-172.

includes the star Regulus, known in Chinese astrology as the “fourteenth star” (*shi si*); i.e., Regulus is the *fourteenth star* in the Syuan Yuan constellation.⁷

Regulus, a Latin word that may be translated “Little King,” is traditionally associated with royalty. Regulus is the star marking the Lion’s heart in the constellation of Leo. In the birth chart of the current (2017) president of the United States, the star Regulus appears on the Ascendant, rising in conjunction with the planet Mars. Moreover, as indicated above, at the president’s birth the Sun was conjunct Uranus. One image for this distant planet is conveyed by way of the 16th Tarot card, the *Tower of Destruction*.⁸ Against this background, and considering this individual who rules from the greatest seat of power in the West, the president’s birth horoscope (whose rising star is that of the Yellow Emperor) can perhaps be interpreted as indicating a man who builds towers in his own name.



In order to bring the full scope of the relevance of this to the relationship between current events and the incarnation of the Yellow Emperor shortly after the third millennium BC, it is important to quote Robert Powell from his book (co-written with Kevin Dann) *Christ and the Maya Calendar: 2012 and the Coming of the Antichrist*:

Huang-Ti, the Yellow Emperor, was the human vessel for the incarnation of Lucifer in China during the early part of the third millennium BC. Just as Taotl was an ahrimanic distortion of the Great Spirit active [in the land] to the West of Atlantis, in Mexico, Huang-Ti carried over in a luciferic way the Tao impulse from Atlantis to the East, incarnating this impulse in China.

According to legend, Huang-Ti constructed twelve gigantic mirrors and used them to “follow the Moon,” to keep track of it through its various phases. Here again, we find a striking image of intention to connect the Earth with the cosmos, albeit in a luciferic way, i.e. to bring about a relationship with the Moon as an *externally mirrored reality* rather than as an awakening to the *inner reality of the lunar sphere* through spiritual development. Huang-Ti is said to have lived for about one hundred years, and some sources indicate that, after departing from his earthly body, he then returned to his home star—that he “ascended the heavens, and became the ruler of the Great Infinite, again turning into the star Syuan Yuan [Regulus].”

As the founder of Taoism in China, the Yellow Emperor carried over much from the Atlantean mysteries of the Tao. However, he did this in a luciferic way. An analogy with the mirrors utilized by Huang-Ti can help us to understand this. “*It was Lucifer himself, in a human body, who was the first to grasp through the power of the intellect what*

⁷ Ibid., p. 173.

⁸ Referring in this context to the 16th Arcanum (Tarot card), the *Tower of Destruction* in the book *Meditations on the Tarot*, noting that there is a correspondence between the twenty-two Tarot Arcana and the ten planets plus the twelve zodiac signs. In this correspondence, the 16th Arcanum (*Tower of Destruction*) corresponds to the planet Uranus — *Meditations on the Tarot* (transl. R. Powell; New York: Tarcher-Penguin, 2002), chapter 16.

formerly could be imparted to humanity only through revelation."⁹ The word "intellect" here is of key significance. For the intellect is like a mirror. It mirrors reality, but is not that reality itself. When people look at themselves in a mirror, what they see is *not* themselves but only a mirrored image of themselves. The intellect offers a mirror of reality, but it is only a mirror. Thus, one of the most far-reaching impacts of Lucifer's incarnation in ancient China, which started with him but is now the experience of almost everyone on Earth who can think, is that the intellect has become substituted in place of the reality of experience. What was a living experience of the Great Spirit for Atlanteans, became mirrored in a distorted way through being transmitted by way of the power of the intellect in ancient China. The Taoism that was introduced into China by the Yellow Emperor was extraordinarily profound, a carrying over of the content of the Atlantean mysteries, but it was distorted—in comparison with the original pure experience of the Tao that was accessible to human beings during the Atlantean period. This is in no way to undervalue the profound wisdom of Chinese Taoism. It is simply to draw attention to the transition that took place from Atlantis (living experience of the Great Spirit resounding in the Tao) to the form of Taoism—a luciferic wisdom—transmitted through Chinese culture in the wake of Lucifer's incarnation there.¹⁰

The physical incarnation of Lucifer was spiritually decreed, and this applies equally to the incarnation in our time of Ahriman. According to prophecy, Lucifer and Ahriman each incarnate physically *only once* in the entire evolution of the Earth. Lucifer's incarnation in the third millennium BC modeled an intellectual development that would later inspire the true gnostic wisdom to which we owe many profound understandings of cosmic realities. The truth-wrought gnosis of authentic Christian Gnostics signified the redemption of the Luciferic influence upon human thinking.¹¹

With the rise of modern science, however, gnosis became ever more disregarded, while Ahriman's influence inserted itself increasingly into the "new" thinking, corrupting and degrading it into purely materialistic thought. Lying dormant for long ages was the experience attained through truth-wrought gnosis: that the light of the intellect merely *mirrors* truth (as the Moon's light mirrors that of the Sun), and that the mind finds the sunlight of spiritual truth by going *beyond* the moonlight of the intellect. In this way does the mind merge with higher spiritual reality, thereby attaining gnosis—which is the direct knowing of the spirit.

The rediscovery of this truth has had to wait until the present time, when humanity finds itself at an impasse. We are now at a dead end of sorts, even at a tipping point. In this current situation, the reality of the experience of the intellect's impotence to attain intuitive knowing of the spirit brings forth a willingness on the part of human beings to surrender to something

⁹ Rudolf Steiner, *The Incarnation of Ahriman: The Embodiment of Evil on Earth* (London: Rudolf Steiner Press, 2006), p. 68.

¹⁰ Robert Powell & Kevin Dann, *Christ and the Maya Calendar: 2012 and the Coming of the Antichrist* (Great Barrington, MA: SteinerBooks, 2009), pp. 175-176.

¹¹ The prophet Mani (third century AD), the founder of Manichaeism, is an example of an authentic Christian Gnostic. He referred to himself as an "apostle of Jesus Christ" (see the Wikipedia article on *Christian Gnosticism*).

higher, leading to *the direct and immediate experience of spiritual truth*. Humanity now faces a time of choosing. Will we turn to spirit, leading to wholeness—to the experience of the complete oneness of the human being with the Divine? Or will we instead participate in taking sides—being for or against something or someone on the mundane level of existence, thus furthering the splintering divisiveness that is now tearing the world apart?

In our time Ahriman [Satan] has, for the most part, taken hold of the human intellect through materialistic thinking. From hidden caverns he rules thought, feeding minds with information—generally in the form of “fake news”—which is a polite way of designating the lies that are promulgated through the voices of various forms of mass media. He fashions opinions, incites rebellions, and directs humanity to play its part in bringing about his intended agenda. It was inevitable that the cold world of *abstract materialism* would sooner or later call in its opposite in the form of *hot emotionalism*. Perhaps unforeseen was how the battle between the two could so easily sweep humanity into furthering evil’s covert agenda. This has resulted in the dividing of families, communities, nations and peoples, setting up a preliminary scenario for the *War of All Against All* that looms ominously as a full-blown war in the future, in a little less than 5,900 years from now.¹²

In the context of the past 4,800-year period of history, we can see that something is happening right now which can be viewed in relation to Lucifer’s incarnation. Lucifer incarnated shortly after the beginning of the third millennium BC, and Ahriman’s incarnation in our time was prophesied by Rudolf Steiner to take place shortly after the beginning of the third millennium AD.¹³ Between these two incarnations was the unique, one-and-only physical incarnation of Christ into Jesus, whose sacrifice on Golgotha on behalf of humanity and the Earth took place in AD 33. Against this overall background we can understand that *Lucifer’s incarnation in antiquity preordained its counterpart: the incarnation of Ahriman in our time, with Christ’s incarnation taking place in between.*

The incarnation of Lucifer *in an actual human being* in antiquity thus prepared the way for the incarnation of Ahriman *in an actual human being* in our time. And as a subsidiary theme (“sub-plot”) to Ahriman’s incarnation, it can be understood that the present-day incarnation of

¹² The *War of All Against All* was spoken of by Rudolf Steiner as the inevitable consequence of increasing egoism, which he indicated would result if the soul life of human beings were not to be transformed through the power of Divine Love brought to humanity and the Earth by Christ through his sacrifice on the Cross. Steiner indicated that the *War of All Against All* would take place according to cosmic law towards the end of the seventh cultural epoch. This cultural epoch, destined to be centered on the continent of America, will arise during the Age of Capricorn some twelve hundred years (actually 1199 years) after the start in AD 4535 of the Age of Capricorn, when the vernal point enters the sign of Capricorn. That is, the seventh cultural epoch will start in AD 5734. Like the zodiacal ages, each cultural epoch lasts 2,160 years. Hence the end of the seventh cultural epoch will be in AD 7894—that is, shortly before AD 7900. However, Rudolf Steiner also pointed to the possibility of the *War of All Against All* being brought forward in time through the incarnation of Ahriman. Steiner indicates that this highly destructive war could actually be preemptively precipitated to take place already in the time we are living in now, if the counter impulse to the incarnation of Ahriman were to pass by unnoticed—this counter impulse being “the greatest event of our time,” the Second Coming of Christ (see footnote 14). For the dating of the cultural epochs in relation to the zodiacal ages, see Robert Powell, “Zodiacal Ages and Cultural Epochs,” *Journal for Star Wisdom 2015* (Great Barrington, MA: SteinerBooks, 2014), pp. 24-38.

¹³ Rudolf Steiner, *The Incarnation of Ahriman: The Embodiment of Evil on Earth* (London: Rudolf Steiner Press, 2006), p. 70.

Ahriman has called forth in a new and metamorphosed form its Luciferic counterpart on the historical plane.

Before considering this “sub-plot” any further, we are called in this context to recognize a relevant prophecy by Rudolf Steiner. He revealed that the reappearance of Christ in the twentieth century, beginning in the year 1933 (denoting the year of the onset of the Second Coming) would be “the greatest mystery of our time.”¹⁴ Christ would come not in a physical form, but as a radiant figure of light in the etheric realm of life forces permeating and surrounding the Earth. Like a dark shadow of this event of Christ’s Second Coming, the incarnation of Ahriman has taken place—as Rudolf Steiner accurately prophesied—shortly after the year 2000. And now, as a “sub-plot” to Ahriman’s incarnation, the election of a hot-tempered western ruler has been called forth by virtue of the frigid ahrimanic temperament that has been the signature of the USA’s “deep state” shadow government—which has become ever more powerful during the eight years of the previous presidency and the eight years of the presidency preceding that.

Three and One-Half Years, Times Three

Robert Powell’s research and his profound intuitions have laid out different scenarios for what we may expect as the timeline of the prophesied incarnation of the one called the *Antichrist*—the name in the Christian tradition for the incarnation of Satan (i.e. the incarnation of Ahriman) into a human being. Powell has indicated that there would be a time of preparation, lasting 3½ years, followed by a time of the actual incarnation, also lasting 3½ years.¹⁵ After the U.S. presidential election of 2016, he foresaw scenarios previously hidden. Subsequent to current events, his insights have become even more prophetic.

History cannot be prognosticated in absolutes, for the element of free will is always present. Yet new understandings may help us comprehend what is occurring, revealing that which stands behind the veil of the sense-world.

Just as there are three cycles of 33⅓ years in a given century, so also there may indeed be three cycles of the 3½-years, the first marking the physical manifestations of the ahrimanic deception, the second marking ensuing social upheavals, and the third marking a spiritual choice.

The time period from the longest lunar eclipse of the 21st century (July 21/22, 2009) to the end of the Maya calendar (on December 21, 2012) may well be considered as marking the manifestation of evil in the physical realm¹⁶—comprising almost the entire first period of 3½ years, which

¹⁴ Rudolf Steiner, *The Reappearance of Christ in the Etheric* (Great Barrington, MA: SteinerBooks, 2003), lecture 1, Karlsruhe, January 25, 1910: “This is the greatest mystery of our time: the mystery of the reappearance of Christ.”

¹⁵ Powell’s indication regarding two periods of 3½ years draws upon Daniel’s prophecy: “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. Blessed is the one who waits for and reaches the end of the 1,335 days” (Daniel 12, 11-12). The first period (1,290 days) is 3½ years plus 12 days, and the second period (1,335 days) is 3½ years plus 57 days. The two periods can each be thought of as lasting approximately 3½ years.

¹⁶ Regarding the physical manifestation of the evil of the ahrimanic deception: During this first 3½-year period, starting with the solar eclipse, the National Defense Authorization Act (NDAA) was signed into law on December 31, 2011, and it was announced to the world on January 1, 2012, as the president’s New Year’s “gift” to humanity.

ended one month later with the re-inauguration of President Obama on January 20, 2013. As the Afghan and Iraqi wars continued beyond the re-inauguration into the second period of 3½ years, the U.S. then launched new military operations—either directly or via “proxy armies/fighters”—in Yemen, Libya, and Syria. During the second period of 3½ years (from January 20, 2013 to June/July of 2016), as millions of refugees fleeing from war-torn zones were rendered homeless, the ensuing streams of refugees were steered in the direction of Europe. This forced migration of masses of human beings has forever changed the nature of the societies and cultures of the countries that have accepted the refugees, resulting in widespread social chaos that is occasioned by significant increases in those countries of crimes such as rapes, violent assaults, and robberies.¹⁷ *These massive cultural displacements and social upheavals during the second 3½-year period are most certainly another of the signs in our time of the “mark of the beast”* (Revelation 13: 15-18).

During the current (and thus *third*) 3½-year period from June/July 2016¹⁸ until the year 2020, we can expect to face an ongoing choice. Will humanity awaken to the fact that divisiveness of all kinds opens the world order to become increasingly directed by secret brotherhoods? Given that these brotherhoods, particularly at the higher levels/degrees, stand for the most part under the inspiration of forces that are opposed to Christ, a choice stands before us in clear measure: Christ, or Antichrist?

With Saturn in Sagittarius for much of this last cycle of 3½-years, a gateway to higher worlds that radiates positive spiritual forces is open, but there is also a possibility of increasing tension. It is often the case that tension is a signature of one or more planets transiting the early degrees

The NDAA emerged in violation of both freedom of speech and associational rights guaranteed by the First Amendment as well as due process rights guaranteed by the Fifth Amendment of the United States Constitution. Moreover, this bill is directed not only against U.S. citizens but against *everyone in the world*, stating that the president can assassinate or indefinitely detain anyone, including Americans, without any due process of law, implicitly declaring the president to be “world dictator” deciding upon the life and destiny of every human being on the planet. Then, 2½ months after the NDAA was signed into law, on March 16, 2012, Barack Obama signed an Executive Order stating that the president has the authority to commandeer all domestic U.S. resources including food and water. This Executive Order also states that the president has the authority to seize all transportation, energy, and infrastructure inside the United States as well as forcibly induct/draft American citizens into the military. Further, the Executive Order also contains a reference—albeit vague—with regard to harnessing American citizens to fulfill labor requirements for the purposes of national defense. Moreover, this Executive Order applies not only to national emergencies and times of war; it also applies in peacetime. The National Defense Resources Preparedness Executive Order, as it is known, specifies virtually every means of human survival to be available for confiscation and control by the president—another dictatorial decree exemplifying the physical manifestation of the evil of the satanic deception.

¹⁷ Kelly M. Greenhill, *Weapons of Mass Migration: Forced Displacement, Coercion and Foreign Policy* (Ithaca, NY: Cornell Studies in Security Affairs, Cornell University Press, 2010).

¹⁸ “These are troubling times. According to Robert Powell, on June 4, 2016, Christ penetrated into the *divisive layer* of the subearthly realms. Nearly every week since, we have seen a major act of hatred and violence in the United States and around the world Christ—who is the unity of the All—has just now [June 2016] passed through the portal of the eighth subearthly layer of the Earth, where the evil of divisiveness is generated. He who bears all beings, circumscribed into a great whole within his unfathomable being, brings the *fire of unification* into that divisive layer of the Earth. He has appeared differently in every subearthly layer of the Earth, and in this eighth layer he appears as a *unifying fire*. And this fire shall eventually fuse everything into one We may offer ourselves to Christ and to his work of healing division and restoring harmony. He waits for us. He needs us to be with him in his great work of unifying all by way of the fire of his unfathomable love and mercy, thus overcoming the divisiveness of the eighth subearthly realm through the Divine Love issuing from his sacred wounds, above all from his Sacred Heart.” — *Journal for Star Wisdom 2017* (Great Barrington, MA: SteinerBooks, 2016), pp. 29-30.

of the conspicuous holy axis—with its two portals—that is created between Sagittarius and its opposite sign, Gemini. These two portals are visible in the heavens as the regions where the belt of stars comprising the Milky Way intersects the zodiacal belt of stars running through the twelve zodiacal signs/constellations. We can imagine this axis extending between the early degrees of Gemini and of Sagittarius as a *corridor for divine revelation*.

At one end of this axis is found the holy portal leading to the Divine Heart at the center of our galaxy, the Central Sun (Galactic Center), which is located at 2° Sagittarius. In the year 2017 Saturn transits the galactic center at 2° Sagittarius three times: on March 7, May 6, and November 25. Regarding the holy portal at the opposite end of this axis, let us recall that the Sun was at 2½° Gemini at the descent of the Holy Spirit at the original Pentecost.¹⁹ This event was an example of the radiation of positive spiritual forces. The Earth, always directly opposite the Sun in the zodiac, was at this time in close conjunction with the Central Sun (Galactic Center) at 2° Sagittarius. And the Sun itself was in conjunction with the Galactic Center at Christ's healing of the man-born-blind.²⁰ We see that this axis—"the gateway to the gods"—brings about the blessings of spiritual Light, Love, and Life. However, as mentioned above, this gateway can also be associated with tension, portending crisis and catastrophe.²¹

We may recall that it was Lucifer who at the time of the Fall formed his own astral belt surrounding the Earth, a realm entirely of his creation, and a region that could be described as "an ocean of distortion." In esotericism this realm is known as the *belt of lies*. Valentin Tomberg reveals the grave danger associated with this sphere:

For a sphere of mirages exists in the invisible world, which constitutes the principal trap for esotericists, gnostics, and mystics—for all those who are seeking authentic spiritual experience. Rudolf Steiner named it the "belt of lies" (*Lügendürtel*), and in traditional Christian Hermeticism it is called the "sphere of the false Holy Spirit." This sphere (or belt) is closer to that of ordinary consciousness—so-called "ego-consciousness"—than the "sphere of the Holy Spirit," where saints sojourn and from whence they act on human terrestrial consciousness. Thus, in order to rise to the sphere of the saints and the celestial hierarchies, one has first to "traverse," i.e. to refuse to react to its attraction, the "sphere of the false Holy Spirit." It is to the

¹⁹ Robert Powell, *Chronicle of the Living Christ* (Hudson, NY: Anthroposophic Press, 1996), p. 178.

²⁰ The Sun was located at the holy portal of the Central Sun (2° Sagittarius) at Christ's healing of the man-born-blind. See Robert Powell, "The Healing of the Man-Born-Blind and the Central Sun," *Journal for Star Wisdom 2016* (Great Barrington, MA: SteinerBooks, 2015), pp. 24-40. Moreover, as referred to earlier, the Sun was located at the opposite holy portal—at 2½° Gemini—at the event of Pentecost on May 24, AD 33.

²¹ An example of catastrophe was the birth of Joseph Stalin, in whose horoscope the Sun is located at 3° Sagittarius, in close conjunction with the Galactic Center. As described in Robert Powell's book *Prophecy—Phenomena—Hope* (Great Barrington, MA: SteinerBooks, 2011), Joseph Stalin and Adolf Hitler were the two primary candidates in the great contest as to who could be the most evil in order to win the "honor" to become—in the next incarnation—the vessel for the incarnation of Satan as the Antichrist. On the other hand, the composer Ludwig van Beethoven was also born when the Sun was located at 3° Sagittarius, and he described how his spirit soared beyond the distant stars to the Ultimate Source of existence—that is, to the Central Sun at the heart of our galaxy—from which everything created streams and from whence he received the inspiration for the music he was continually hearing spiritually. (Although he was deaf during the latter part of his life as a composer, he nevertheless remained constantly active in setting down and working over the music that he inwardly heard.)

disciple “without sense” that the following text quoted from the *Septuagint* is addressed: “...delay not in the place, neither fix thine eye upon her: for thus shalt thou go through strange water; but thou shouldst abstain from strange water.”²² Similarly, it is to the disciple “without sense” that the false Holy Spirit, the spirit of “Folly,” addresses herself/himself by saying: *Stolen water is sweet, and bread eaten in secret is pleasant!* The lure of the sphere of mirages, following the book of Proverbs, is therefore “stolen water,” i.e., the mobile element which flows and sweeps consciousness away in a delicious current of easily-won illuminations and inspirations without consciousness having to make the moral effort which is summarized in the three words: cross, prayer, and penitence. Here consciousness finds itself in a state of flight and freedom which dispenses with all law, with no responsibility of rendering account to anyone at all about anything at all—as if the Cross did not exist—receiving illuminations gratis, that it has not prayed for...free from all memory of sin, free of all remorse and all responsibility for sins and errors of the past, as if sin and error were trifles hardly worth remembering. Filled with joy, savoring the creative élan, consciousness gives itself unreservedly to visionary and inspired speculation, where every image and every thought which are presented to it appear to be revelations from above, imprints of seals of superhuman wisdom. This “stolen water” is all the more dangerous because it *inundates* the soul with floods of psychic energy, which is an entirely new experience—the door to the belief that it is a matter of supernatural interference. On the other hand, the illuminations that these floods convey tally with the most intimate inclinations and desires of the soul, which redouble their convincing force and their hold on it. It is thus that false prophets and messiahs arise. It is thus also that there were those illuminations in certain gnostic sects which resulted from immoral practices.²³

From the above description of the inflating influence of the belt of lies, the behavior of certain individuals becomes clear. *They have crowned themselves in utter ignorance that their scepters are bestowed by the one who long ago created the “stolen water” comprising the ocean of distortion known as the belt of lies, i.e., Lucifer himself.*

As described by Valentin Tomberg, however, at the original Pentecost it was also Lucifer himself who bridged the abyss of these waters in sacrifice to the Holy Ones.²⁴ Lucifer’s sacrifice at Pentecost, leading ultimately to his full redemption and transformation in the far-distant future, made way for Sophia to unite with the Virgin Mary at the event of Pentecost. Indeed, the *Paraclete* is none other than Sophia united with the redeemed Lucifer. Lucifer had robbed Sophia of her instreaming imaginations by way of distorting them through his belt of lies (born of mirages) surrounding the Earth. Then, for the first time since the Fall, i.e., since Pentecost, the potential arose for the true and eternal Holy Spirit of the Paraclete to stream into the consciousness of the “pure in heart” upon the Earth.

²² Proverbs 9:18—*The Septuagint Version of the Old Testament* (transl. L.C.L. Brenton; London, 1844), p. 653.

²³ *Meditations on the Tarot* (transl. R. Powell; New York: Tarcher-Penguin, 2002), pp. 634-635.

²⁴ Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), pp. 384-385—“The Pentecost Mystery.”

In the Gospel of St. John, the word *Paraclete* is used five times, suggesting the presence of the Holy Spirit, the Comforter. At the Ascension, Christ promised he would send the Comforter to his apostles. In his study of the mystery of Pentecost referred to above, Valentin Tomberg identifies the Comforter as the Paraclete, signifying the activity of the redeemed Lucifer, who, united with Sophia, became capable of receiving the Christ. Thus are we given the understanding that Lucifer surrendered himself at Pentecost in order to assist Sophia in service of her impulse on behalf of humanity and the Earth. This surrender marked the beginning of the renewal of Sophia's revelation. Now undistorted, it became capable of being received by those purified enough (the "pure in heart"), thus reaching into human affairs upon the Earth. From his being, Lucifer radiated the inspiring flame of enthusiasm and joy that filled the apostles at Pentecost with "new wine," so that they appeared to be intoxicated. In reality they were far from being intoxicated, filled as they were instead with the spiritual light of the Holy Spirit. Moreover, from this time onward human beings were endowed with the possibility of Logos-inspired speech. If we are to speak with "tongues of the angels," we are tasked with developing the healing power of speech, noble speech—speech that, in its rightful form, serves the lawful manifestation of spirit's will.

Since the time of the Mystery of Golgotha, when his conversion began, Lucifer has been in a state of continual penitence as he works to redeem all that has resulted from his original rebellion. He is on the path to becoming the cosmic servant of Sophia and Christ, and thus, having undergone redemption to a certain degree, he has changed much since that time of Christ's sacrifice on the Cross. Nonetheless, he continues to suffer the torment of having to appear in the world as the unredeemed and fallen one.

Whereas Lucifer invaded the human astral body long ago, Ahriman, via the marvelously advanced science and technology of our time, is actively invading the etheric body of the human being. This is happening primarily in the western world, but increasingly the *entire* world is falling prey to his influences. The radiations of various frequencies (electromagnetic frequencies, etc.) enable the forces of Ahriman to encroach upon the human etheric body and penetrate through the atmosphere into the world of nature. Thereby a *second Fall* is underway, offering a "counterfeit heaven" that would separate us from the Tree of Life.

It is reported that the Virgin Mary declared in one of her appearances at Medjugorje in Bosnia-Herzegovina on New Year's Day, 2001: "Now that Satan is unchained..."²⁵ Indeed, we have seen an increase in the measure of ahrimanic (satanic) impulses since that fateful year of the catastrophic event of 9/11. Added to this, we now (2017) need to deal more and more with the luciferic counterpart to these ahrimanic influences that were unleashed through "Satan [being] unchained." This sets up the divide that has been instigated by the evil beings of the 8th subearthly sphere.²⁶ As cultures continue to fight against one another, the abyss opens ever wider.



²⁵ "The Countdown Begins" — <http://www.medjugorje.com/medjugorje-today/headlines/10338-the-countdown-begins-may-13-2016-to-may-13-2017.html>

In relation to the Second Coming, i.e., to the presence of Christ in the etheric realm of life forces, we can prepare ourselves to receive the new Christ revelation that is now streaming in *if we have the courage to face both the luciferic impulses in ourselves and the ahrimanic impulses in the world*. We must see our way forward through the cognitive faculty of the heart, thus overcoming the limitations imposed by our delusional faith in the mirroring chimera of the intellect. If the dome of our intelligence is naught but the dark ceiling of our own skull, however, we will fail in meeting the most important mission of our time: choosing between Christ and Antichrist. This is a choosing on a spiritual level, in the context of the third 3½-year period in which we now find ourselves.

Lucifer's greatest fear is that he will be "swallowed up" by Ahriman, and this is precisely what his fate would be if he were not to continue on the path of redemption which, at the time of the Mystery of Golgotha, he took upon himself to follow. As discussed above, this path came powerfully to expression through the role he then played shortly thereafter, at the event of Pentecost. When we can stand inwardly with Christ, standing between Lucifer and Ahriman, as modeled in Rudolf Steiner's sculpture *The Representative of Humanity* (see image below), we may be graced through participating together with Christ in creating a third space, one that embodies the new kingdom which is forming as a result of the appearance of Christ in the etheric realm. The space thus created is full of blessing, for the Divine Love of Christ balances, reconciles, and transforms opposites.



²⁶ See Robert Powell's article: "The Descent of Christ: Opening the Path to Shambhala," *Journal for Star Wisdom* 2017 (Great Barrington, MA: SteinerBooks, 2016), pp. 31-59. See also footnote 18.

**A Message from Nicodemus:
*The Mystery of Lucifer's Redemption***

Estelle Isaacson

February 11, 2017

Dear friends,

We come together to form a Grail vessel, so that as a small community we may receive inflowing wisdom in response to the questions that have been spoken.

This message finds us still within the three-day period of the Full Moon in Cancer, the occasion of a penumbral lunar eclipse that occurred yesterday.¹ The



The Miracle of the Grail
Wilhelm Hauschild

Moon in the meantime has moved forward into Leo, and now stands at 5° Leo in conjunction with the royal star Regulus—which is known in China as the star of the Yellow Emperor.² Thus there is a small window now available for gaining more understanding regarding the biography of the being called Lucifer.

We are not simply to gather facts or to satisfy our curiosity. Rather, we are to bring some consciousness to a certain stream that has not been properly seen or understood up to this point in time. It is of great importance that the stream of Lucifer, which weaves through long ages of evolution, be recognized and named. This paves the way for transforming all the beings who are Lucifer's followers. Yes, Lucifer was converted at the time of the Mystery of Golgotha, when he beheld the true savior of humanity suffering on the cross.³ It was at this time that Lucifer began his long and arduous journey of transformation. Moreover, as we shall see, it is important for us to consider the *luciferic double*,⁴ which resides in every single human being.

Witnessing Christ on the cross seeded the redemption of the cosmic Lucifer. Yet all deeds done throughout time in the name of Lucifer and his vast following of fallen angels must eventually find redemption. This is accomplished by *individual souls* willingly transforming the luciferic influences to which they have formerly succumbed. In this light, we see that there is an enormous amount of transformation still necessary before the redemption of Lucifer may come to its fruition. For, in both the worlds above and the worlds below, his redemption in all the different hierarchical spheres is dependent on the transformation each soul must undergo. This will be

¹ The midpoint of the penumbral lunar eclipse took place at 7:41 pm EST on Friday, 10 February 2017, with the Full Moon at 27½° Cancer opposite the Sun at 27½° Capricorn.

² See the article by Claudia McLaren Lainson, "Light in the Tower," in this issue of *Starlight*.

³ Valentin Tomberg, *Christ and Sophia* (Great Barrington, MA: SteinerBooks, 2006), in the chapter on the Mystery of Golgotha.

⁴ One way in which the luciferic double can influence the inner life of a human being is by *disrupting the continuity of memory*. The danger is that consciousness is then fragmented and concentration is potentially weakened, affecting a person's ability to stand strong as a witness to contemporary events of the time. Moreover, the influence of the luciferic double tends to eclipse the light of the higher human "I" through which Christ's presence is able to manifest itself in the human being, instead generating powerful forces of egoism or egotism, inflating souls, and magnifying the lower self—correspondingly resulting in a turning away from Christ.

accomplished through the power of the true “I,” through which humility will replace the inflation of unbridled egoism. As the luciferic double is overcome, people are able to awaken to the presence of the true light of the world—Christ—whose power replaces the false light of the unredeemed Lucifer.

We see, therefore, that the conversion Lucifer underwent while witnessing the Mystery of Golgotha was not an immediate event which then brought about a total change. Rather, Lucifer’s witnessing of Christ on the cross resulted in the seeding of a process that will find its fulfillment in a *future* time. As Lucifer evolves through many spheres of evolutionary memory, he must find his way, redeeming in his wake all those influences that work against the good. He had previously rejected, or opted out of, his lawful role as the “light bringer,” rendering an empty space in the celestial hierarchy from which he had fallen. Thus he abdicated his rightful place among the Cherubim, the Spirits of Harmony. The consequence was that he would have to pass through many spheres over long ages in order to evolve and transform the innumerable negative deeds that have been done in his name throughout all time.

Looking back to an era many millennia ago, we behold the beginning of the luciferic rebellion that commenced at the time of the Fall. Through this rebellion, in disobeying the Divine, human beings won their freedom. At the same time, they gradually lost their connection to the divine oneness of soul that wove among them when they lived in harmony with the starry worlds above. The gift of freedom then bestowed upon humanity thus brought with it the independence through which human beings could choose disobedience in relation to God.

As a consequence, not only would Lucifer have to assist in the redemption of all his followers, and of all deeds done in his name, he would also have to assist each human being in the redemption of their individual luciferic double. Furthermore, he would have to completely transform the cosmic repository of humanity’s collective contribution to his wayward and disobedient influences. This repository—a realm of distortion sometimes referred to as the “belt of lies”—is comprised not only of the sum total of all falsehood and distortions of truth; it also contains the cumulative effects of every action done through self-inflated egoism—that is, *in one’s own name*. Enveloping the Earth, it separates us from the living truth of our united sisterhood/brotherhood in God.

Thus, with his conversion at the Mystery of Golgotha, Lucifer was given an enormous task: to awaken individual human beings to the reality of the luciferic double within them—as well as to awaken groups, institutions, religious streams, families, tribes, and even nations regarding all that has been done in distortion of truth. This colossal task has necessitated, from time to time, that Lucifer himself would have to make an appearance on the world stage, overlighting a specific individual for the purpose of bringing about such awakenings. Once and once only has he physically incarnated. Subsequent to this one incarnation, his presence has loomed historically as a dominating influence over certain persons in order to achieve a specific goal.⁵ Such overlighting is, by analogy, as if the particular persons, or nations, would experience a “solar eclipse” of their higher “I.”

In accordance with the very nature of luciferic inflation of the self, Lucifer often appears in a bombastic way. His presence working powerfully through an individual can then awaken

⁵ Lucifer’s appearance in the world is not necessarily limited to a single individuality. It may instead manifest itself as a presence overlighting multiple individuals or an entire group of souls.

humanity to the various aspects of the luciferic double as it lives within human souls and in the whole of society—for there are many different illnesses that can be attributed to the presence of the luciferic double. For example: greed, egocentricity, inflation, vanity, as well as many other “viruses” affecting the ability of human beings to collaboratively work together for peace and the good of the whole. When Lucifer’s appearance on the world stage takes place in a powerful way through someone, it can thus help awaken human beings to realize how they have been ensnared in bondage to the luciferic impulse that works within them.

Lucifer is currently making his appearance on the world stage, overlighting a particular individual and thereby delivering a vengeful counterblow to his evil counterpart, Ahriman.⁶ It is an awful and terrible misery for the being of Lucifer to have to appear in this way, given that he has already made great progress in his transformation since the Mystery of Golgotha. Yet, in order to initiate an awakening in individual souls, he must appear as a former image of himself. This is a sacrifice on his part. He thereby projects into his human vessel an image of himself that is from the past, from his fallen self. At this point in time, Lucifer cannot yet appear like a savior would, for his redemption is incomplete.

We see, then, that when Lucifer appears in a human vessel, his projection of himself is a manifestation from the past—a specter of himself as the primeval leader of cosmic rebellion. This now often manifests in the form of megalomania—a re-enlivening, as it were, from the ghostly archives of the underworld’s book of records. On this account it is hard to really know Lucifer’s true state of being as he actually exists at the present time.

When Lucifer appears as an appalling, horrifying, even hideous being, humanity immediately looks into the past and compares him to the most nefarious personalities of history. Making such connections allows people to understand the palpable evil they are now confronting. Such recognition may, in turn, enable them to avoid the kinds of unspeakable torment that evil has caused during former historic periods. Nonetheless, these comparisons tend to blind the eye of the heart from seeing how differently evil may now manifest. *It will not be in the same way!* If we measure the present with the rule of measure applied to the past, much could be missed, for the genius of evil must not be underestimated. The evil of Hitler, for example, deceived the masses. When such megalomania again appears, we are encouraged to look into the mirror and behold how and where Lucifer dwells *in us*. Such activity engenders an inner awakening that is our protection against the possibility of luciferic aberrations and delusions pouring over the Earth in order to dazzle us with the false light of Lucifer. *The false light can seed revolutionary passions and it may also seek to eclipse the powerful insights we could otherwise come to know.*

When Lucifer appears on the stage of the world in a human vessel who rises to a position of prominence, the human “pawn” will strive to appear in his (or her) own glory, thus sending humanity a signal that calls for a countering of the erroneous lust for personal glory. All in us that cleaves to glory has contributed to the luciferic manifestation in the collective—on the world stage—such as is now occurring.⁷ One result of this manifestation is that a maniacal wave

⁶ See the article by Claudia McLaren Lainson, “Light in the Tower,” in this issue of *Starlight*.

⁷ *Ibid.*

of emotionalism is now being escalated throughout the world. Given this situation, the task before us is to manage our own luciferic nature—our luciferic double—as well as to aid others in managing what will inevitably arise within them.

Just as Lucifer cannot appear in a form truly corresponding to how he actually exists in the present time, neither will our luciferic double—unless more or less redeemed—appear in its true form. Rather, it will be a projection of luciferic ghosts and specters which we have created in the past. Therefore, those giving themselves over to their luciferic double cannot be truly known, *for such projection eclipses who the person actually is*. What manifests instead is, in reality, a chimera of something that is out of its rightful time, a gross distortion inserting itself in place of the manifestation of the true luciferic double, which may in fact be partially redeemed. This grossly distorted luciferic double tends to emanate an influence that confuses and distracts others.

Often, when Lucifer appears in a human vessel who rises to worldly prominence, there is concurrently one who appears alongside of him or close to him—one who embodies the promise of Lucifer’s seed of redemption. If, for instance, we look into the biography of the Yellow Emperor, we find that there was one such as this who was close to him, holding the promise of redemption during the time of his reign.

In like manner, there is one who embodies this promise now in our time. He is the *light in the tower*.⁸ During such times when Lucifer is sacrificing himself in order to appear in a human vessel as he once was—as a projection of his former fallen self—he could potentially lose sight of his true purpose and goal *were it not for one who embodies the hope of redemption standing near to him*.⁹

The current opposition between the planets Uranus and Jupiter¹⁰ is enhancing a radiant stream of revelation—borne on the wings of the Holy Spirit—as well as stimulating a scintillating stream of luciferic self-aggrandizement, exerting a powerful influence upon those susceptible to it and upon those spiritually unprepared to meet this force of temptation.

Christ himself oversees the path of Lucifer’s redemption. It is a path that will lead eventually to his full and complete transformation into a vessel of the Holy Spirit. Moreover, there are many beings of the angelic hierarchies who assist Lucifer in this redemptive process and are working in conjunction with him in a positive and beneficial way—in harmony with Christ. It is thus through Christ that the transformation of Lucifer into a vessel of the Holy Spirit will come to pass.

Aumen!

⁸ Ibid.

⁹ This applies particularly when Lucifer is manifesting through a human vessel who rises to a position of great prominence on the world stage. One example is Napoleon (1769-1821), whose niece and adopted daughter, Stéphanie de Beauharnais (1789-1860), became the mother of Kaspar Hauser (1812-1833), later known as the *Child of Europe*, who—wise, loving, kind, and humble—can be seen as a counterbalance to the self-crowned “Emperor of Europe” (Napoleon). However, this is a theme too vast to develop further here.

¹⁰ The threefold opposition between Jupiter and Uranus lasts over an extended period of time. The three dates on which the opposition is (or was) exact are: 6 December 2016, 3 March 2017, and 28 September 2017.

Anne Catherine Emmerich—New Material Translated

James R. Wetmore



Most readers of the journal *Starlight* will already be familiar with the visions of Anne Catherine Emmerich (1774–1824), of which expanded and supplemented editions were published in 2015 and 2016 by Angelico Press.¹ These editions benefitted from the publication in 2009 of much of the content of the original 38 notebooks of Clemens Brentano, who attended Anne Catherine for extended periods over a span of six years, till just prior to her death, keeping meticulous records of her visions and their conversations during that period. These notebooks, as first published, comprised over 8000 pages, even with much of the content related to the connected life of Christ Jesus left out. A fuller edition is now being made available.

My work of more than a decade on the new editions of the visions of the life of Christ Jesus had necessarily to be limited primarily to the material already extracted from the notes, though newly arranged and organized according to the day-by-day chronology mentioned in footnote 1 below. However, once Brentano's notes became more readily accessible, I devoted what time I could to penetrating ever deeper into them, assembling files on particular individuals and subjects. The notebooks are in truth an immense treasure trove! To properly and fully elaborate and present Brentano's notes—and thereby the astonishing depth and breadth of Anne Catherine's visions—would require a dedicated Foundation, a team of scholars, and perhaps twenty years... And may God grant that such an effort may one day be mounted. In the meanwhile, I have over the years translated what—in my solitary investigation of this material—seemed most important as regards inherent interest and also relevance to our troubled times. After having to drop the project repeatedly, I am currently making a concerted effort to at least publish what has been accomplished thus far, hoping that in future this meager offering may inspire others to take up the torch.²

There is no space here to offer anything but glimpses into what Brentano's full notes contain, or even into what I hope to be able to publish in several volumes over the coming year or two. My first concern was to identify and translate any material not yet available on the primary figures in the story of the Ministry; that is, the apostles (including much on their journeys following the Passion), the holy women, other disciples or related figures—both known and unknown to history—and many saints. Also figures in Sacred History preceding the time of the New Testament, back through the Old Testament and beyond, to the Creation itself. There are also extraordinary accounts on such subjects as Paradise, Purgatory, Abraham's Bosom, the

¹ Let us recall, as discussed in the Anne Catherine Emmerich volumes hitherto published by Angelico Press, that it was the extraordinary temporal detail embedded in these visions that enabled Robert Powell to determine precise dates corresponding to the day-by-day itinerary of the Ministry of Jesus. In this way, it became possible, in turn, to align events in the life of Christ Jesus with the stars and planets, and thereby establish horoscopes for those events, yielding then the basis for a new star-wisdom, astrosophy, which, further, forms the basis for Choreocosmos—Cosmic and Sacred Dance, a newly-developing aspect of the art of Eurythmy especially devoted to aligning all aspects of the human being to the inner and outer working of the spiritual reality represented by the stars.

² I am especially grateful to Harrie Salman, who has recently offered his considerable knowledge and linguistic expertise to this project.

Mountain of the Prophets, the Divine Hierarchies, the Apocalypse, the Heavenly Jerusalem, and the Eternal Mary. Then there are teachings on prayer, on the various kinds of visions, on healing and herbs, on the Blessed Sacrament, and much besides. And perhaps of special interest to readers of *Starlight*, there are also mysterious accounts wherein—from our present vantage-point—it seems that “esoteric” insights may have been struggling to come forth, for which we might perhaps speculate the time was not yet fully ripe, but whose lineaments we can perceive in what Anne Catherine was able to say.

In the case of the two disciples for whom extracts are offered, Luke and Abenadar,³ the material offered represents previously untranslated material. And so, the reader will find below extracts on a sampling of such topics, of which the complete texts will be published, along with all that has been thus far achieved, when the time and means are at hand. May Anne Catherine’s words inspire you as they continue to inspire me.

James Wetmore

The Mountain of the Prophets and the Book of Life

This mysterious book was not merely symbolical; it was a real book, a volume of prophecies. It formed a part, as will be seen further on, of the treasure of sacred writings preserved upon what Anne Catherine called the “Mountain of the Prophet.” These writings are transmitted miraculously to those who, by the infusion of prophetic light, have been rendered capable of reading them. The book in question treated of the essence and signification of the religious state, its rank in the church, and its mission in every age. It also taught those to whom such a vocation was given what service they could render to the church in their own time.

In the second week of Advent, Anne Catherine was taken by her angel to the highest peak of a mountain in Tibet, quite inaccessible to man. Here she saw Elijah guarding the treasures of knowledge communicated to men by the angels and prophets since the Creation. She was told that the mysterious prophetic book in which she had been allowed to read belonged here. This was not her first visit. She had often been brought hither by her angel, and also to the terrestrial Paradise not far distant. These places seemed to be closely connected, as in both she met the same holy custodians. Her own prophetic light gave her a certain right to participate in the riches preserved in them, and she had need of the supernatural gifts there bestowed upon her for the continuance of her expiatory task. She could retain only a general impression of what she saw, which she reproduced in very imperfect sketches.

³ Regarding Abenadar, it is interesting to note that it was he who offered the sponge of gall to Christ at the foot of the Cross, where he was converted, thereafter passing his horse, and his lance, to his subaltern officer Cassius (later called Longinus), who then, astride that horse and bearing that lance—the Holy Lance—pierced the side of Christ. Abenadar was shortly thereafter the “fourth,” along with the Apostle John, Nicodemus, and Joseph of Arimathea, assisting in the taking down of the Body from the Cross (bearing it in his strong arms) and then the carrying of the litter, first to the Holy Women, then to the sepulcher. In a recent but untranslated book, Judith von Halle speaks of Abenadar under the more modern transliteration of Ibn Adar.

Opposite a narrow slip of land in the green plain was a long tent of gray stuff inside of which, at the further end, hung broad colored stripes, painted or embroidered in all kinds of figures. A table stood in the center. Around it were stone seats without backs; they looked like cushions, and they too were covered with living verdure. In the middle and most honorable seat, behind the low, oval, stone table, was a manly, holy, shining figure sitting cross-legged in eastern fashion, and writing with a reed on a large roll of parchment.⁴ The pen looked like a little branch. Right and left lay great books and parchment rolls on rods with knobs at either end. By the tent was a furnace in the earth, like a deep hole, in which burned a fire whose flames rose not above its mouth.

The whole country was like a beautiful green island up in the clouds. The sky above was indescribably clear, though I saw only a semicircle of bright rays, much larger however than we ever see. The scene was inexpressibly holy, solitary, charming! While I gazed upon it, it seemed as if I understood all that it signified. But I knew that I should not be able to remember it. My guide was visible until we reached the tent, and then he disappeared.

As I gazed in wonder, I thought, "Why am I here? And why must I, poor creature, see all this?" And the figure from the tent spoke: "It is because you have a share in it!" This only surprised me more, and I descended—or rather I floated down—to where he sat in the tent. He was clothed like the spirits I am accustomed to see, his look and bearing like John the Baptist⁵ or Elijah. The books and rolls were very old and precious. On some of them were metallic figures or ornaments in relief; for instance, a man with a book in his hand. The figure told me—or informed me in some way—that these books contained all the holiest things that had ever come from man. He examined and compared all, and threw what was false into the fire near the tent. He told me that he was there to guard everything until the time would come to make use of it, which time might have already come, had there not been so many obstacles. I asked if he did not feel tired waiting so long, and he replied "In God there is no time!" He said that I must see everything, and he took me out and showed me around. He said also that mankind did not yet deserve what was kept there.

In the middle of the table lay an immense book that could be opened and shut. It seemed to be fastened to the table, and it was to this the man referred to see if the others were right. I felt there was a door under the table and that a sacred treasure was kept there. The moss-covered seats were placed far enough from the table to allow one to walk around between them and it; behind them lay numbers of books, right and left, the latter destined for the flames. He led me all around them, and I noticed on the covers pictures of men carrying ladders, books, churches, towers, tablets, etc. He told me again that he examined them and burned what was false and useless. Mankind, he said, was not yet prepared for their contents—another must come first.

Nearby I saw standing a singular chariot with four low wheels. It had two seats and a small one in front. Four persons could easily be accommodated, and—like everything else

⁴ Elsewhere Anne Catherine says this man seemed to her to be the apostle John.

⁵ In a footnote related to this present article Brentano speaks instead of the apostle John [the Evangelist] and Elijah.

on the island—it was all covered with vegetation or green mold. It had no pole. It was ornamented with carved figures so well executed that at first sight I thought them alive. The box was formed of thin metallic open-worked figures; the wheels were heavier than those of Roman chariots, yet it all seemed light enough to be drawn by men. I looked at everything closely, because the man said “You have a share herein, and you can now take possession of it.” I could not understand what share I had in it. “What have I to do,” I thought, “with this singular looking chariot, these towers, these books!”

I know why I went to the mountain. My book lies among the writings on the table and I shall get it again to read the last five leaves. The man who sits at the table will come again in due time. His chariot remains there as a perpetual memorial. He mounted up there in it, and men—to their astonishment—will behold him coming again in the same. Here upon this mountain—the highest in the world, whose summit no one has ever reached—were the sacred treasures and secrets concealed when sin spread among men. The water, the island, the towers—are all to guard these treasures. By the water up there are all things refreshed and renewed. The river flowing from it, whose waters the people venerate, has power to strengthen; therefore is it esteemed more highly than wine. All men, all good things, have come down from above, and all that is to be secured from destruction is there preserved.

The man on the mountain knew me, for I have a share in it. We know each other, we belong together. I cannot express it well, but we are like a seed going through the whole world. Paradise is not far from the mountain. Once before I saw that Elijah lived in a garden near Paradise.

I have again seen the Prophet Mountain. The man in the tent reached to a figure floating over him from heaven leaves and books, and received others in return. He who floated above reminded me very much of John. He was more agile, pleasing, and lighter than the man in the tent, who had something sterner, more energetic and unbending about him; the former was to the latter as the New to the Old Testament, so I may call one John, the other Elijah. It seemed as if Elijah presented to John revelations that had been fulfilled, and received new ones from him.

Again I saw the man on the Mountain [of the Prophet] busy at his writing under the tent, as usual. It always seems to me that he is John; but I know also that John is long dead, and buried on Patmos, so that none of his bones can be here [on the Mountain]. It seems to me also that the body of the spirit writing here lies in a vault beneath the table, from which he sometimes emerges and into which he then descends again.

Again I found myself on the Mountain of the Prophet, where I beheld the apparition that seemed no other than John; and also another person whom I saw coming and going, though whither or whence I could not tell. An uncommonly large number of scrolls lay there in a heap, and a fire burned close by. The spirit there had with him a large book composed of many rolls to which he transferred extracts from piled-up scrolls. I received

also a teaching regarding the pile of writings, but can unfortunately no longer recall what I was told, except that it had to do with the setting apart of something good, the redemption of debts, and what must be consigned to the flames. The great book, I learned, must one day be fully scribed; and when I learned this, I thought to myself that such a task will require a very long time indeed.

I saw the whole Mountain—the towers, Elijah’s chariot, the waters—all just as I had seen it before, though on this occasion everything was lovelier, purer, more living. The whole region seemed improved, those dwelling there not so dark, and the region above which the Mountain rose not so desolate. It was as though summer had overlaid winter.

Heavenly Jerusalem

In early August of 1819, at time when Anne Catherine had had disturbing visions of the forces of persecution arrayed against her, she had the following further vision regarding the Heavenly Jerusalem:

In this vision my guide led me by the hand like a child. He lifted me out of the window of my father’s cottage, led me over the meadow, across the marsh, and through the grove. We went on a long, perilous journey over desert countries, till we reached a steep mountain up which he had to draw me after him. It was strange to think myself a child, although so old! When we gained the summit, he said: “See, if you had not been a child, I should never have been able to get you up here. Now, look back and see what dangers you have escaped, thanks to the providence of God!”

Then we came to another mountain pleasant to look upon, tolerably high, and covered with shining pebbles. From the top I cast a glance back upon the perilous road, and my guide said that the last road, so pleasant with its flowers and fruits, was typical of spiritual consolations and the manifold action of grace in the soul of man after resisting temptation. My fear of walking on the flowers signified scruple and false conscience. A childlike spirit abandoned to God walks over all the flowers in the world without thinking whether it bruises them or not: and indeed, it does them no harm.

Then I turned to the other side to look at the road that lay before me. It was very short. At the end of it, only a little distance from where I stood, I saw the Heavenly Jerusalem. The gloomy, perilous road of life lay behind me, and before me only a little way off was the magnificent city of God shining in the blue heavens. The plain I still had to cross was narrow, and beyond it was a road from which, right and left, branched by-paths in different directions, but which finally returned to the main road. I gazed with joy into the Heavenly Jerusalem, which appeared much larger and nearer than it had ever done before.

The Heavenly Jerusalem I saw like a glittering, transparent, golden city in the blue sky, supported by no earthly foundations, with walls and gates through which I could see far, far beyond. The view was rather the instantaneous perception of a whole than of a succession of parts such as I have here been obliged to present. It had numerous streets,

palaces, and squares, all peopled by human apparitions of different races, ranks, and hierarchies. I distinguished whole classes and bodies bound together by ties of mutual dependence. The more I gazed, the more glorious and magnificent did it become. The figures I saw were all colorless and shining, but they were distinguished from one another by the form of their raiment and by various other signs, sceptres, crowns, garlands, croziers, crosses, instruments of martyrdom, etc. In the center arose a tree, upon whose branches, as if on seats, appeared figures still more resplendent. This tree extended its branches like the fibers of a leaf, swelling out as it rose. The upper figures were more magnificent than those below; they were in an attitude of adoration. Highest of all were holy old men. Crowning the summit was a globe representing the world surmounted by a cross. The Mother of God was there, more splendid than usual. It is all inexpressible! During this vision I slept in the little cottage, until I again awoke in time.

Another Mysterious Book

During the Babylonian Captivity a multitude of prophets, as well as enlightened pagans, collaborated on the completion of a Holy Book. In vision, Anne Catherine beheld this entire process unfold, but was unable to retain the details. All she could say was that the work went on for a long time, that it underwent numerous revisions, and that great sheaves of the writings concerned were destroyed by fire. The Book itself, she thought, or a part thereof, had several times been burnt, so that the writing had to be recommenced from the beginning on account of its being too elevated for humankind. Nevertheless, no more than an extract remains thereof. The primary reason for its failure to survive, Anne Catherine said, was its measureless prolixity.

To continue the work, at one time thirty sages were sequestered under a regimen of prayer and fasting, and they found, when comparing notes, that each was engaged to the same end. This consisted, as Anne Catherine said, in the separation of the true and the false in old religious books, in connection with revelations and visions of them—in a similar way to how she once saw all the authentic passages in the books of Dionysius the Areopagite (whose Latin works stood then nearby her) lighting up. This project was worked upon in Chaldea and Egypt. Ezekiel and Jeremiah were at hand in this work. Once Nebuchadnezzar had asked to hear a reading from the Book, and then had the four Jewish youths⁶ called before him. He developed an inclination toward them, granting them so much freedom in the land that the pagan priests said they had won his heart.

Three enlightened pagans contributed revelations to the Book also. Among them was one from Bactria who had been with King Cyaxares.⁷ He was called Zoroaster. There was another from a region to the east, and another from Egypt. The work of all three was scrutinized, and, having been found to be in agreement with the whole, added to the Book.

There had long been much controversy as to which was the most fitting language for the Book, but in the end the most ancient mother tongue of all was chosen, a truly sacred language family

⁶ Perhaps she means by this Daniel and his friends Sadrach, Mesach, and Abednigo. CB.

⁷ King of Media, around 600 BC. Ed.

of Sanskrit and Zend. The language of the Bactrians and a language of India were their daughters. The prophet Malachy had a part in this Book also. He was in Babylon at the outset.

Anne Catherine spoke somewhat confusedly about the Book having been on frequent occasions destroyed, and then reconstituted, but could no longer give any order to these things. What follows, however, she was able to report with certainty.

The Book covered all the themes which, though contained in Sacred Scripture, are not always presented clearly, such as: the Fall of the Angels, the Creation, Paradise, the Fall, the creatures in Paradise, the Patriarchs before and after the Flood, many visions and revelations of Adam, Enoch, Seth, Noah, Shem, Abraham, and all the other Ancestors; also much regarding what was revealed to Moses upon the mountain.

The Book gave descriptions of all the World Ages and Patriarchal Ages, and refuted the contrived temporal reckonings of deluded peoples. Anne Catherine saw many such erroneous calculations, and much of the content of the Book. Much also was said of Job therein, as also of Joseph and Asenath's wonderful visions.

In the Book was to be found the unity of the foundations of all religions, and attention was drawn to the truth expressed in the times and events in the Books of Moses, from the time of the world's first beginnings up to that of the Patriarchs. The names of many individuals were given in the languages of the most varied peoples, for instance that of Noah, for the language from which his name derives is quite other than the Hebrew, which, like the circumcision of Abraham, was given as something new to their ancestor Heber to separate him from the others. Much was said in the Book also of the Mysteries of Egypt, as well as certain symbols—for example, the ankh and the triangle were often to be met with.

Anne Catherine said also that by means of this Book modern scholars, with all their calculations and admiration for paganism, might be convinced of its truth. She hoped that it would not be forever lost, because it had for so long been preserved. She had forgotten for just what destiny the Book was intended, but knew it still existed, for she had seen it. At that time the world was not yet ripe to read it.

A Teaching on the Nature of Visions

One day, when the pilgrim drew to Anne Catherine's attention the superabundance of graces she received—but remarking also how the greater part went lost—she responded, with most unselfconscious naiveté, as follows.

Yes, our Lord said much the same to me just this past evening. Overwhelmed by suffering, when I entreated him to withdraw from me those visions in which I behold so much that I cannot comprehend, he said, "I give you visions not for yourself, but that you may collect and communicate them. The present is not the time for sensible miracles; therefore do I give you visions. I have done the same at all times to show that I am with my Church unto the consummation of ages. But visions alone secure not anyone's salvation. You must practice charity, patience, and the other virtues."

I came to see also how there are different sorts of visions. Some visionaries are simply surrounded all of a sudden with scenes and must quickly commit them to writing while they remain yet present before them. Others are moved in their souls, speak at great length, and scribe long invectives. Yet others receive through a great inner quickening all manner of allegorical pictures, most often interspersed with historical elements, so that when revisited later it is often no easy matter to distinguish between these two contexts.

In no case, however, did I see visionary images depict events in the simple, day-to-day manner in which they actually unfold. I mean, last night I must myself have traversed with my guide all the Earth, and when we paused at the side of some sick or dying person in order to be of help, I would turn away from my guide and go about my work, for I knew he would remain ever by me. But all the while I could see in the distance—around or past my guide, so to speak—many people of my own time and acquaintance, who seemed astonished. It would be well if in future such experiences might be better understood.

Women Giving Birth as a Picture of Astrology

Throughout the night I found myself occupied with pregnant women, some already in childbed. How did this come to be? There must have been at least a hundred, all in the vicinity of Münster. Each of these women had a garden. Each garden was different, with varying figures, plants, and overall shape. Some were triangular, some round; others octagonal, pentagonal, rectangular. All sorts of forms were represented. I was at work in these gardens. I had to pick and cull among the mostly diminutive shrubs and herbs. In the garden of one of the women, which was rectangular, I had to crawl about between the beds searching among the plants for all sorts of treats and trinkets scattered about in great number, which I was to gather up, pretzels and rings, among others. She herself was unable to bend over. She received much in the way of such treats, which she consumed. When she came to the end of the garden, she moved off to the side, after which I had nothing more to do with her: her time was up. The gardens with their beds signified their remaining time. For other women I had to crush the herbs, some of them very bitter, in their gardens—particularly myrrh and aloe. Many misfortunes, affrights, and snares were to be found in the gardens as well, so I had much to clear away and to pray for. Saints helped me with this task.

While I was among these gardens I looked up at the stars, and found them different than I customarily saw them. They seemed situated with a kind of figure, and each such figure appeared to be related in some way to one of the gardens. Rays from the various stars shone upon and interpenetrated each other, and within them all sorts of pictures could be seen. The stars as I then saw them were like discs, and within each was a primary figure of a certain form and attire expressing a specific influence.

For instance, in one such star-disc was a gentle, human form to which seven other figures were offering peaceful service. I beheld how the spirits of individual stars breathed into those of other stars. Such streams of breath were red, or sometimes other colors. Then I saw how the spirits of some stars would on occasion come together at a separate place

where they would struggle and vie with one another—and how from such a scene light-rays with particular colors and powers would descend to the ends of the gardens of those women whose time [to deliver] was come. This had to do with the time—that is, the essence and nature of the time—when the newborn babe would first enter the daylight.

In other instances I beheld figures seeming to be intoxicated, or others quite at peace. I saw also groups of figures occupied with counting and measuring—indeed, this latter I saw very often. All such spiritual figures had much to do with various instruments. Sometimes I also saw figures that were ill. I saw bandages being prepared; it seemed as though such bandages and other medical items would then descend. All the stars I am speaking of seemed to have a relation to our earth. Again, these stars did not appear to me as stars usually do. Often it seemed to me that in each star I now saw a whole world. In the star-images I now saw various sorts of influences or actions.

Anne Catherine at first spoke of the whole vista of the preceding vision in a childish, confused manner. Only after the Pilgrim quite casually brought up the subject of how many comets had recently been discovered, did she further treat of aspects of the foregoing vision that she had been reluctant to speak of at first, owing to an initial aversion and incomprehension:

At first I thought to myself, what nonsense! Of what use can all this be? Anyway, all these stars will surely cease to be upon the Day of Judgment. These are not the devils and fallen angels such as I see deeper and more darkly in other spheres. No, these are at work in the characteristics the spirits pour down upon those children born under their influence, whereby through other, healing influences they break the yoke of fallen Nature, holding it at bay in order to protect the newborn child from evil influences.

The Twelve New Apostles and the Rosary

The following vision, though chiefly upon the ravages made in the church by the infidelity of Anne Catherine's own day, comprehends many other things and embraces seven periods of time. This was indicated to her; but her sufferings prevented her, unfortunately, from specifying these periods or saying which among the events would be realized in her own lifetime, or which would take place only after her demise.

I saw the earth's surface covered with darkness and obscurity, all creation, trees and shrubs, plants and flowers, withering and dying. The waters seemed to have flowed back to their sources; brooks, fountains, rivers, and seas to have returned to the waters above the firmament around Paradise. I wandered over the desolate earth. I saw the rivers like fine threads; the seas like black abysses with here and there a tiny stream; and, wallowing in the slime, lay huge animals struggling with death. Mankind was in a sad state of confusion, and as the earth became more arid and desolate the deeds of darkness increased. I saw in detail many abominations. I recognized Rome, and I beheld the oppression of the church, as also her internal and external decadence. Then I saw immense troops marching from various quarters to a certain place near which was a

great black spot like an enormous abyss, into which numbers of the troops seemed to fall, unnoticed by their companions.

I saw in the midst of these disasters the twelve new apostles laboring in different countries, unknown to one another, each receiving streams of living water from on high. They all did the same work. They knew not whence they received their tasks; but as soon as one was finished, another was ready for them. They were twelve in number, not one over forty years. Three were priests, and others aspired to that dignity. I have often met one of them; he is either known to me or he is near me. They were not dressed alike, but each according to the custom of his country and the fashion of his time. They received from God all the graces squandered by others; they did good everywhere; they were all Catholics.

Among the dark destroyers I saw false prophets and people who labored against the writings of the twelve new apostles. I often beheld the latter disappear in the tumult to reappear again, however, more courageous, more dauntless than ever. I saw also about a hundred women prophesying as if in rapture. While the ranks of the combatants around the dark abyss became thinner and thinner—until a whole city⁸ had disappeared—the twelve new apostles constantly gained new followers, and from the other city (Rome, the true city of God) there issued, as it were, a luminous wedge that pierced the dark disc.

Above the little church stood a majestic lady in a flowing sky-blue mantle, a crown of stars on her head. From her streamed out light into the deep darkness. Wherever it penetrated, all things revived and flourished. In a large city I saw a church, once the smallest, become the greatest.⁹ The new apostles entered into the light, and I thought I saw myself with others whom I recognized in the first rank.¹⁰

Now all is again flourishing. I saw a new, very resolute pope, and the black abyss gradually closing until the opening was so small that a water pail could cover it. Lastly, I saw again three troops or parishes uniting in the light under holy, enlightened men, and entering into the church. The waters again gushed forth; all was renewed, all was living and flourishing, churches and convents were rebuilt. While that frightful drought prevailed, I was taken over a verdant meadow full of those lovely white flowers I once had to gather, and I came to a thorn hedge on which I scratched myself badly in the dark; but it also was full of buds and I pressed through joyously.

On April 12, 1820, in connection with a great vision on ravages against the church, certain periods of time, and the “twelve new apostles,” Anne Catherine spoke also of the rosary:

I saw Mary’s Rosary with all its mysteries. A pious hermit had thus honored the Mother of God, weaving in his childlike faith a garland of leaves and flowers for her; and, as he

⁸ The false church with its followers.

⁹ The little church of Notre-Dame des Victoires, Paris, in which the Arch-confraternity of the Most Holy and Immaculate Heart of Mary took its rise.

¹⁰ That is, with others who like herself had contributed to the renewal of life.

understood their signification, his garlands were always profoundly symbolical. He begged the blessed Virgin to obtain for him some favor from her Son, whereupon she gave him the Rosary.

Then Anne Catherine described this Rosary, but after the vision was over, neither she nor the Pilgrim could clearly repeat what had been seen and heard. It seems that the Rosary was surrounded by three rows of different colored notched leaves, on which were represented in transparent figures all the mysteries of the Church from both the Old and the New Testament. In the center of the Rosary stood Mary with the Child surrounded by angels and virgins, hand in hand—their colors and attributes expressive of the various mysteries. Anne Catherine described each bead, beginning with the coral cross on which is said the Creed. The cross grew out of a fruit like the apple of the forbidden tree; it was carved, it had certain determinate colors, and it was full of little nails. On it was the figure of a youth, in his hand a vine that sprang from the cross, and sitting on the vine were other figures eating the grapes. The beads were joined by colored, spiral rays, like roots, each possessing some natural and mystical signification.

Every *Our Father* was enclosed in a wreath of leaves from whose center sprang a flower in which was portrayed one of Mary's joys or sorrows. The *Hail Marys* were stars of precious stones on which were cut scenes from the lives of the patriarchs and Mary's ancestors relating to the Incarnation and Redemption. Thus does the Rosary comprehend heaven and earth, God and nature and history, and the restoration of all things through the Redeemer born of Mary.

Every figure and color in its essential signification was employed for the perfecting of this divine masterpiece. This Rosary, though inexpressibly profound in signification, was described by Anne Catherine with deep feeling and childlike simplicity. With trembling joy she went from leaf to leaf, from figure to figure, describing all with the eager and joyous readiness of a lively child. "This is the Rosary," she said, "that the Mother of God gave to man as the devotion dearest to her; but few have said it in this way! Mary also showed it to Dominic. But in course of time it became from neglect and disuse so soiled and sullied with dust that she covered it with her veil as with a cloud, through which, however, it still glimmers. Only by special grace, by great piety and simplicity, can it now be understood. It is veiled and far away—only practice and meditation can bring it near!"



Sketch of the Virgin Mary

Luke

Luke's parents, who were pagan, were of average means and lived near Antioch. When their son was a twelve-year-old, they would watch him walking through fields gathering herbs and making observations about them. He was lively, bright, and cheerful, always noting things down, most often about plants. For this purpose he often carried with him paper rolls. Luke's parents died young, and he had some older brothers. It is not clear whether at the outset Luke had a religion properly speaking. He was not a Jew, but neither was he a pagan. He was a scholar, who listened eagerly and sought knowledge wherever he went. Being from Antioch, he

wore clothes that looked more Roman than Jewish. He learned the art of painting as a youth in Greece, executing large figures of standing men and women upon walls. Later he painted icons, which he sent to Egypt.

As a young man Luke studied medicine and astronomy in an Egyptian city. Something like a telescope hung around his neck. He and his fellow students would ascend a high wall by means of stakes or rods mortared into the stone. At the top were small seats, rather like stools, also mortared into the stone. Here they would look through a long tube the size of a stove pipe. At the place where he studied medicine was a great building filled with sick animals and birds, all well cared for, as though in hospital. The students compounded juices from various herbs and applied them to the sick creatures in hopes of finding cures. They also observed the stars in connection with the illnesses they sought to treat....

Luke wrote his gospel on the advice of Paul and for the most part under his guidance and with his support—one reason being that false accounts of the life of Christ were already circulating. Luke's gospel was originally far more extensive than what we now have. It was composed in Greece and in the Greek language, twenty-five years after the ascension, for the most part from accounts gathered from eyewitnesses. Already at the time of the raising of Lazarus, Luke had been visiting places where Jesus had worked miracles, closely questioning everyone he met. He was also befriended by Joseph Barsabbas. None of the evangelists knew of the others' gospels, and so made no use of them in writing their own; and it was well that they wrote their gospels this way, for otherwise some might have found them the less credible. Not only that, but simply in terms of length, no one of them could have recorded each of the many miracles—which were in fact oft-repeated.

As a physician, Luke often healed as he traveled. In the case of someone who had fainted, he would breathe on the mouth and stomach region and stroke with his hands—that is, before he had received special healing powers from Christ. His primary remedy was compounded of Reseda, oil, and the sap of the palm. He used this to treat wounds as well as epilepsy. He also employed daisies to treat eye ailments. Pure and simple things such as these were of course employed primarily as vehicles of the blessings Luke would speak over them. Reseda was indeed Luke's special herb. During his later years as a physician he would mix it with olive oil, bless it, and employ it as his primary medicament. He would use it to anoint the forehead, mouth, and chest, applying it in the form of a cross. He applied it dry also, and as an effusion—in this way making it available to many people. He made use also of the pollen of the Reseda flowers. This herb had also a special relation to Mary, who cultivated and made use of it herself. It had some kind of mystical significance. Through Luke's martyrdom on an olive tree, this tree and its fruits attained a healing grace, if in its later application his name was invoked—for through his frequent use of the oil, Luke had besought God to bestow, through his death on an olive tree, a special and bountiful grace upon that species of tree. Mary cultivated myrtle also.

Luke brought the gospel to a country close by Egypt, then to every corner of Palestine, and finally through Armenia to Bithynia, where he was martyred. Anne Catherine believed Luke to have been bishop of Thebes at the time. He was bound to an olive tree with a cord around his

waist and then killed by lances hurled into him (on another occasion arrows are mentioned). When the lances pierced his chest, so that his upper body fell forward, he was bound upright and impaled again. He was buried in secret during the night. Luke's having been bound to an olive tree had something to do with his being a physician, in the same way that the herb Reseda stood in a special mystical relation to him. Anne Catherine was also shown why he is represented by the ox—but could not recall the reason.

On one occasion Luke was among the disciples in a great hall at a table arranged as an altar. Reclining on a bench with arms, he was painting a portrait of Mary upon a tablet of yellowish metal. The likeness was of the head only and done in pale colors. Another time he began a painting of Jesus, but could not bring it to completion. Then he was caught up in a rapture, and upon awaking found that the painting had been finished supernaturally. There it stood on his work table. This table was arranged like an altar, with a centerpiece rather like a tabernacle, at the top of which was a crown capped with a figure holding something in its hand. Beside this rested an embroidered picture. The tabernacle could be rotated, and Luke had set into it his paints and also his brushes (some with pigment-streaked tips), most of which were knotted together like the spines of a fan. Also on the table lay his writing instruments.

Luke painted many likenesses of the blessed Virgin, some of which came about in a miraculous manner. For example, while struggling with an unsuccessful half-length portrait and praying that it might be completed, he fell into a rapture, and upon coming to himself found the painting standing finished before him. This painting is preserved at the Maria Major in Rome, where it hangs in the Crib Chapel to the right of the High Altar. This is only a copy, however. The original was secreted in a wall that was later refashioned as a column, initially to protect the painting along with other sacred objects from imminent danger.

Luke painted a full-length portrait of Mary in her wedding dress, but Anne Catherine could not recall where she saw it, or whether it still exists. And he painted Mary in her mourning, or widow's dress—again at full length. Anne Catherine believed she saw this in the church where the bridal ring of Mary is found (Perugia). Luke also painted Mary on her way to Golgotha when the body of Christ was to be taken down from the cross. This painting came to pass through a miracle. All the disciples and apostles had run off. Mary then emerged from the twilight, moving toward the cross with either Mary Cleophas or Salome at her side. Luke stood in her path, clearly devastated by Mary's unspeakable sorrow, holding before her a cloth in the hope that her image might somehow be fixed upon it—and indeed, her image did miraculously appear thereon. Taking the features on the cloth as his guide, Luke then painted two figures: Mary from the side as she passed by, and himself holding up the cloth.

It is not certain just how Luke came to hold up that cloth to the Blessed Virgin, for he did not seem to do so out of a set intention. In fact, he did not at that moment perceive that the cloth had received Mary's likeness. Only later, as a passing shadow recalled Luke's attention to the cloth, did he discover it. Already at this time (only hours after the crucifixion), the scarf of Veronica—which had received the impress of the countenance of Christ along with not only all his wounds but his bloodied beard also—was being viewed by many friends and disciples of

Jesus. Luke was on the move at that time, seeking an opportunity at all costs to view this scarf also. The cloth he held up to Mary was of the sort commonly used to wipe away sweat, twice as long as it was wide. Anne Catherine could not say whether Luke held that cloth out to Mary from a desire to capture her image thereby, or as a moral kindness offered to one in deep sorrow, or again from a wish to accomplish for Mary an act of devotion of the same sort Veronica had performed for Christ. Anne Catherine saw this painting as though still in the world—in the possession of some strange people living between Syria and Armenia.

Abenadar

Abenadar, afterwards called Ctesiphon, was born in a country situated between Babylon and Egypt in Arabia Felix, to the east of the place where Job dwelt during the latter half of his life. A certain number of square houses with flat roofs were built there on a slight incline. Many small trees grew on this spot, some set along espaliers; and incense and balm were gathered there. Abenadar's house was large and spacious, as might be expected of a rich man's domicile, but it was also very low. All the houses in this region were so built, perhaps on account of the wind, for they were much exposed. Abenadar had joined the garrison of the fortress Antonia at Jerusalem as a volunteer. He had entered Roman service for the purpose of enjoying more facilities in his study of the fine arts, for he was a learned man. He was naturally grave and composed, his figure short and thick-set, his complexion golden-brown. Abenadar was early convinced—by the doctrine he heard Jesus preach, and by a miracle he saw him work—that salvation was to be found among the Jews, and so had submitted to the law of Moses, being also circumcised. Although not yet a disciple of Jesus, he bore him no ill-will, and held his person in secret veneration. Abenadar plays a significant role at the time of the crucifixion according to Anne Catherine's visions (described in considerable detail in the published visions on the Life of Christ).

...Shortly after one of her visions of the Passion, in which Anne Catherine spoke for the first time of the centurion Ctesiphon—saying that he was from Arabia, whereas the centurion Cassius (later named Longinus) was from Assyria—Clemens Brentano asked to know more of Ctesiphon. On this occasion, she said further that he became a bishop in France and in Spain. Later, as described above, she called him Abenadar. Now it happens that in Spain, the first of April is the feast day of Ctesiphon, and has been so celebrated since the first millenium. Also, Ctesiphon is there sometimes called "Abenthus." It being the first of April when Brentano made his request, he took a relic attributed to Longinus and placed it in Anne Catherine's jacket, and she promised to give it her attention—and although through an oversight she later changed jackets, nevertheless she did see more of the life of both Longinus and Abenadar, of which what follows regarding the latter is all she could remember at that time, together with some details drawn from later visions.

Following his conversion on Golgotha, Abenadar had no difficulty resigning his post at once, for he was both a wealthy man and a volunteer. After assisting John, Joseph of Arimathea, and Nicodemus at the descent from the cross, with these three together he bore the body of Jesus on a litter, first to the holy women for washing and preparation for burial, and then to the sepulcher itself—which put him into familiar connection with

the friends of Jesus; and after the day of Pentecost he was one of the first to receive baptism in the pool of Bethsaida, where he took the name of Ctesiphon. He had a brother living in Arabia, to whom he related the miracles he had beheld and who was thus called to the path of salvation, who came to Jerusalem, was baptized with the name of Cecilius, and charged together with Ctesiphon to assist the deacons in the newly-formed Christian community. Abenadar along with others later accompanied James the Greater into Spain, and also returned with him. After a time, he was again sent into Spain by the apostles, carrying there the body of James, who had meanwhile been martyred at Jerusalem. He was made a bishop and resided chiefly on a sort of island or peninsula at no great distance from France, which latter he also visited, being much sought after there and making some disciples. The name of the place where he lived was rather like Vergi or Bergi, and it was afterward laid waste by an inundation. I do not remember that Abenadar was ever martyred.

Abenadar wrote several books containing details concerning the Passion of Christ; however, some books have been falsely attributed to him (under the name Ctesiphon) while others really from his pen have been ascribed to different authors. Rome rejected these books—the greater part of which were apocryphal—largely because they were quite specific regarding the gruesome details surrounding the crucifixion. But some of these books did nevertheless contain things Abenadar really wrote under the name of Ctesiphon.

One of the two guards at the Master's sepulcher who would not be bribed by the Jews, was Abenadar's fellow countryman and friend. His name was something like Sulei or Suleii. After being detained some time in prison, Sulei retired to a cavern on Mount Sinai, where he lived seven years, enjoying the support of Abenadar's friends. God bestowed many special graces upon this man, and he wrote some very learned books in the style of Dionysius the Areopagite.¹¹ Sulei afterward followed Abenadar into Spain.

St. Cunegundes

I had another singular vision. St. Cunegundes¹² brought me a crown and a little piece of pure gold in which I could see myself. She said: "I have made you this crown, but the right side [where Anne Catherine's great pain was] is not quite finished. You must complete it with this gold. I made you this crown because you placed a precious stone in my crown even before you were born"—and then she pointed to a stone or pearl in one side of her crown so dazzlingly bright that one could scarcely look at it. And this I had

¹¹ Another writer made use of his works, and in this manner some extracts from them have come down to us. Everything concerning these facts was made known to me, as well as the name of the book, but I have forgotten it. Once, while still cloistered, I read in a book certain passages that came originally from this writer.

¹² Saint Cunigunde of Luxembourg, OSB (c. 975–1040), was Empress of the Holy Roman Empire by marriage to Holy Roman Emperor Saint Henry II. She served as interim Regent after the death of her spouse in 1024. She is a Roman Catholic saint and the Patroness of Luxembourg and Lithuania. She was a seventh-generation descendant of Charlemagne. She married St. King Henry in 999. It is said that she had long wanted to be a nun, and that her marriage to St. Henry II was a spiritual one (also called a "white marriage"); that is, they married for companionship alone, and by mutual agreement did not consummate their relationship.

put there! I thought that really laughable, and so I said right out: "How can this be? It would indeed be strange had I done that before my birth!"

To this the saint replied that all my labors and sufferings, as well as those of all humankind, were already portioned out and divided among my ancestors; and she showed me pictures of Jesus working in the person of David, our own fall in Adam, of the good we do already existing in our ancestors, though obscurely, etc. She showed me my origin on my mother's side up through several generations to her own ancestors, where a thread appeared connecting them. She explained to me how I had put the jewel in the crown. I understood it all in vision, but now I cannot explain it. It was as if the property of patient suffering that sprang from the thread of life connected with my existence, had been communicated to her; and thus I—or something of mine in her—had gained a victory that was represented by the jewel in her crown.

In the beginning of the vision I saw Cunigunde in a heavenly sphere or garden in company with kings and princes. I saw the Emperor Henry, her holy spouse, in a sphere. He appeared fresh and younger than she, as if she had existed there a longer time in the persons of her ancestors. But this I cannot explain—indeed I did not understand it at the time, and so I let it alone. There was, above all, in this vision something unspeakably disengaged from the conditions of time; for although wondering to find that I had even before my birth labored at a pearl in Cunegundes's crown, yet it seemed very natural. I felt that I had lived in her time—yes, that I was even anterior to her, and I felt myself present to myself even in my earliest origin.

Cunegundes showed me on her left her extraction according to the flesh, and on the right her descendants according to the spirit—for she had had no children. Her spiritual posterity was very rich, very fruitful. I saw her ancestors as well as my own far, far back to people who were not Christians. Among them I saw some who had received a merciful judgment. This astonished me, since it is written: "Whoever believes not and is not baptized shall not enter into the kingdom of heaven." But Cunegundes explained it thus: "They loved God as far as they knew Him, and their neighbor as themselves. They knew nothing of Christianity, they were as if in a dark pit into which light never penetrated. But they were such as would have been perfect Christians had they known Christ, consequently, they found mercy in his sight."

I had then a vision of my being before my birth or that of my forefathers, not like one genealogical tree, but like numerous branches spread over all the earth and in all sorts of places. I saw rays extending from one to another which, after uniting in multiplied beams, branched out again in different directions. I saw many pious members among my ancestors, some high, some low. I saw a whole branch of them on an island; they were wealthy and owned large ships, but I know not where it was. I saw very many things in this vision. I received many clear lights upon the importance of transmitting to the world a pure posterity and of maintaining pure, or of purifying in ourselves, that

which our ancestors have handed down to us. I understood it to refer both to spiritual and to natural posterity.

Cunegundes is connected with me by a secret tie existing between those that from infancy have been freed from the concupiscence of the flesh. It is impossible to explain this to the impure world. It is a secret of an unknown nature. I am, moreover, related to the saint through our ancestors.

A Wonderful Parable of Marriage

Brentano writes that, on the occasion of a teaching regarding marriage, a great parable was given to Anne Catherine, much of which she was unable to retain. His initial note reads, "Marriage of the blood ends at death, but marriage of the spirit endures. Sometimes, however, a couple married upon Earth do not find each other again in the hereafter—for the one may rise high, the other remain down lower. On the other hand, sometimes a couple who did not know each other [while living upon the Earth] find each other and come together in the life after death."

It is the story of marriage, both as among fallen humankind and as a great sacrament in Christ and in his church. All these things were presented with such simplicity and beauty that a child could have understood. And so did I also understand when I received this parable. But now that I am present here once again in the dark desert [of this world]—filled as it is with pain and suffering—I can recall no more than the broadest brushstrokes. But these, at least, I shall seek to convey.

I beheld a King and Queen. They were brilliant and transparent, but separated and solitary. Behind the King, upon a hill, was a garden; and the Queen had a garden also, though hers grew upon a hill before her. Between the two stretched a wasteland, a region that lay in darkness.

The King held a scepter formed at the top like a lily, or scalloped calyx, while the Queen held a branch covered with a row of yellow flower buds. The two longed for one another, for they were indeed each other's intended. Their longing streamed out like rays that intersected, meeting in their midst. However, I understood that they did not know one another, and that a bride had been given in marriage to the King, and a bridegroom to the Queen. They [the bride and bridegroom] had come from a third place in the middle between them, but lying off in a far corner.

This third place was like a dark swamp overspread with a vile mist in which those present seemed to be held fast up to their necks. In any event, everything but the hills [and gardens] of the King and Queen lay waste, all mire and muck and uprooted trees—it was like a destruction of the world.

I saw the King and Queen plant something, and beget children, and how everything continued to multiply—plants, growth, propagation, always in a circle, so that their two realms grew ever closer together. The plants kept sending forth into the ground new shoots, from which new stems would grow—and so it went.

However, as these two ever-propagating plant circles finally grew together, from their union rose up a great tree. On one side it bore the small leaves of the luminous fruits of the Queen's garden, and on the other the great leaves of the fruits of the King's garden. The tree grew to a great height, and upon its branches I beheld ascending and descending generations. Above it hovered a world of light, like a beautiful garden, within which I beheld a table oriented to the four cardinal directions. Higher still was the holy Trinity, as also the twenty-four elders and the choirs of angels. At table I saw seated kings and queens, but on one side only.

Upon a heavenly meadow angels were busy collecting dew, like manna gathered in the wilderness. [From what they gathered] they kneaded a long, ribbed loaf of bread, which was then placed at the table's center.

Then I saw the Queen floating upward all-shining between the North and East, and the King just so between the West and South—it was as though they had quit the Earth, though I cannot say whether they had died.

They passed by one another as they proceeded toward the unoccupied side of the table, and met in the middle, where each took a morsel of the heavenly bread and placed it in the other's mouth—which act established them in marriage, in fulfillment of the longing [they had had] for one another upon the Earth.

The question was raised why the bread had not been set at the ends of the table, to which an angel answered that it must needs be stationed at the center. But as for the reason, I have forgotten it, as I have so many other details. It had to do with the Passion of Christ, that [in some way] the bread of the wilderness, the manna, had been baked in Christ's Passion. I no longer recall exactly the sense, only such dim images as I have here offered.

Now I saw another picture of what I had left behind in the wilderness [on Earth]. I saw the dark wife of the King and the dark husband of the Queen take leave of the beautiful gardens (which had grown into woods), and also of their progeny—for all was grown rampant: no fruits, flowers fallen to the ground, all now dust and dark decay.

Then I saw the two [the wife of the King and the husband of the Queen] approaching either side of a desolate, dilapidated, and overgrown stone structure resembling the buildings of Egypt. They seemed not to know one another, and as though they wished—both of them—to retire there into an eremitical life of penitance. Each built a little garden, from their side, around an old thorn- or rose-bush, which however sent forth no roses, but only stems and leaves.

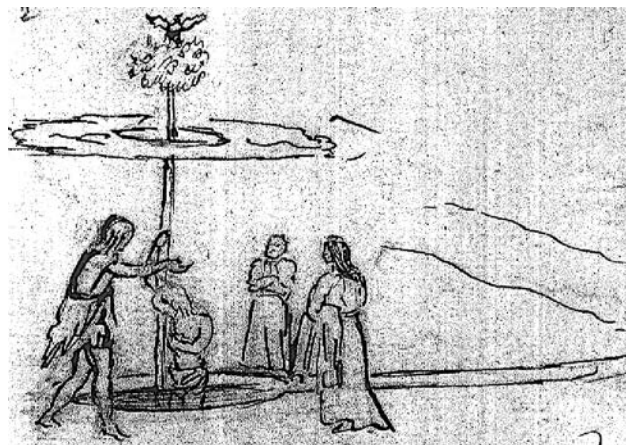
In consequence of their penitential labors, I beheld that heavenly King send down to the repentant man a garland, as did the Queen likewise to the repentant woman.

Anne Catherine later added what follows, though it does not accord with the account of the parable so strictly:

The two repentants had received many mystical gifts, always as garlands or fruits. Between them had stood hidden the mystical chalice—guarded by the thorn-bush. Ears of grain and grape-vines had grown ever closer to it, in varying proportion to each other as time went along—and finally the Holy Thing of Redemption had grown out of it.

Because it took on this character, Anne Catherine then saw it repeatedly assailed. This she beheld in images of warriors and chariots of different sorts, armored in particular ways, which she described in much the same wise as does John in the Book of the Apocalypse. Among these assailants was an army [consisting of soldiers] with stiff arms.

I do not know whether these [stiff arms] represented some sort of weaponry, or bore some other significance. It was as though the warriors were instruments of darkness whose object was to destroy, to rip to pieces, the penitents' Holy Thing, which was their pledge of security. But then I beheld in [another] stream of images how carefully they [the penitents] hid it [the Holy Thing]—keeping it secure, well-guarded, and ever victorious—until it appeared to me no longer as the Ark of the Promise in the temple in Jerusalem, but as the most holy Virgin of this present parable, until finally she—the small grain of wheat—became so clear and pure that through the overshadowing of the Holy Spirit she came to bear the Son of God, Who then, as both Godhead and Man, offered His most holy body and blood as a sacrament to all [those who repent]. This was [truly] the most holy Humanity, and the parable a symbolic story of how repentant, fallen human beings had worked together with the merciful God to bring to fulfillment the moment of Redemption in [the course of] time. [Or as Anne Catherine more briefly puts it elsewhere]: The Mystery became gradually more hidden and secure, etc., until finally it passed from the Ark of the Covenant into the holy Virgin, and thence, through the Savior, into the Sacrament.¹³



Sketch of the Baptism of Jesus

¹³ What follows is a text written by Brentano but later crossed out: In describing the chalice of the Last Supper, Anne Catherine said: "This is the chalice I saw standing there in the parable, where the burning thornbush was. The small grain of wheat has finally become clear, even unto Jesus." In the parable itself she had not mentioned the burning thornbush, but in the visions it had the shape of a chalice as well.

The Sophia Option III: Taking It Back

Michael Martin

The most important aspect of what I have been calling the Sophia Option (an outgrowth of my *Radical Catholic Reimagination of Everything* project) focuses on the regeneration of culture. Western civilization's experiment in creating a culture without a religious or spiritual dimension has failed, and miserably. Without a mooring in the reality that a spiritual/religious understanding of the world supplies, culture can no longer sustain a people. We are left with a simulacrum of culture: a simulacra that self-sustains through all the worst aspects of capitalism and the marketing of the self that the internet renders so insidious. Today, everyone is a brand.

Hilaire Belloc, I think, diagnoses the problem better than most:

Cultures spring from religions; ultimately the vital force which maintains any culture is its philosophy, its attitude towards the universe; the decay of a religion involves the decay of the culture corresponding to it—we see that most clearly in the breakdown of Christendom today. The bad work begun at the Reformation is bearing its final fruit in the dissolution of our ancestral doctrines—the very structure of our society is dissolving.

He wrote this over seventy years ago. Update: the structure of society has long since dissolved. Today we have the cultural equivalent of the war of all against all.

Despite this rather depressing scenario, I have always found great inspiration in the projects for cultural renewal undertaken by Rudolf Steiner, Joséphin Péladan, the Little Gidding community, and even (with the obvious caveats) that of Eric Gill and David Jones. Each found its successes, each failed in its own unique ways (as bush-league deconstruction is all too eager to remind us). But fear of failure should never be a deterrent. In a fallen world, failure should be assumed.

I don't count Rod Dreher's *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* among these projects for cultural renewal because I don't think it is one. Rather, the BenOp, at least from my perspective, is a project of cultural *preservation*: a communal enterprise evocative of the "remnant" of Ezekiel 6:8 that has been optimized to the level of paranoia by the alt-Catholic right (though I do not think this is what Dreher is doing). The Sophia Option, on the other hand, is a project for cultural renewal.

Part of my admiration for Rudolf Steiner is due to the way he appreciated traditional and folk forms of culture and then reimaged and reconfigured them for his own times, certainly, but more importantly with an eye to the future. He did in this a dizzying range of domains: medicine, education, beekeeping, the fine arts, architecture, economics (Guido Preparata has been doing some important work in this regard), and in agriculture. A doctor of philosophy, Steiner nevertheless often expressed a high regard for what he called "the peasant wisdom," and his insights that led to what we now know as Biodynamic agriculture were in great part inspired by it. But he did not simply try to recapture and resuscitate these elements of the past and preserve them in a kind of museum (museums being the cultural equivalent of graveyards). Instead, his

project was to start with this accumulated wisdom and bring its essence into the present, reveal what lives within it, and take it into the future. He lacked both the arrogance of the enlightened sophist and the poisonous suspicion of the traditionalist. He acted out of joy (by all reports he was unrepentantly optimistic), convinced that Christ continues to make all things new—if only with the aid of human participation.

An important element to Steiner's grand project was to simultaneously develop a community that could sustain it. (I wrote about one aspect of it in *The Sophia Option II: A Joyful Noise*.) He was right about that (though the community he developed was ultimately not up to the job). Cultural renewal assumes a community. Both culture and community atrophy in isolation from one another.

However, as I am certainly not the first to notice, the word "community" is now among the most impoverished in the lexicon. Essentially, and for all practical purposes, it now means "focus group." This is the apotheosis of capitalism, as absurd as it is shallow.

My proposal is that we start taking things back. First, we take back the word "community" to denote a group of people who come together for support, who celebrate together, who worship together, who mourn together. This doesn't necessarily mean they need to live on the same block or go to the same church, but it does mean that the celebration of the moments of joy (and sorrow) that adorn the conjoined Church calendar and wheel of the year should be moments when people gather—in real time and in the flesh—to observe this wonderment together and be present to it. And these efforts need to be consistent over time, for rhythm replaces strength. When celebrations are woven into the year, they take on a life of their own: a life already present, though hidden from us by the absence of our presence to it. Community is the nature of *communio*.

Secondly, we take back the arts. The secular experiment in culture is a disaster, a wasteland. Let's take it back since they don't know what to do with it. The Church should not be following the insipid and spiritually dead forms of the secular culture that have so terribly failed on so many levels (like the horrible and horribly successful *God is not Dead* franchise where heaven, apparently, is a lot like a News Boys concert. I'll take the flames.). This inartistic flatness and commodification touches even liturgy all too frequently—the dreadful experiments in "liturgical dance" (if you want to see liturgical dance that possesses spiritual fire, go to a Coptic liturgy), the banality of modern hymnography (even worse in those Protestant churches celebrating with the "innovation" of "the praise band"—Calvin would never stop throwing up), not to mention homilies that amount to an "infomercial for Jesus" and the priest sounds like a newscaster. If this is Christian culture, then it needs to hurry up and die. Christian art should be speaking in tongues. We need to be available to the movements of the Spirit. I'm not saying this doesn't happen, but the Pentecostal movement needs to be reasserted as primary to Christian art. This was the idea that inspired "Jesus the Imagination," the arts and letters journal Angelico Press will premier this summer, but cultural renewal certainly needs to be more extensive than a few volleys here and there. It also needs to be bold, unafraid of martyrdom.

Essential to renewal is a renewal in education. A twelve-to-twenty year immersion in the banal, utilitarian, and spiritually dead forms of education available to us is and has been the chief weapon in the destruction of truth, beauty, and goodness that has resulted in our current political crisis, identity confusion, and existential malaise. Renewing education may be the most daunting task before us; but it's not impossible. The late Stratford Caldecott knew this, and, had he lived, I had hoped the two of us could work in this direction. But I'm sure he's still working with me. As he told me in his last email to me after I was complaining that to work on education with him in Oxford and me in Michigan would be a challenge: "Distance doesn't matter too much these days." Indeed. Various individuals have encouraged me to start a school over the years, but I've never felt up to the task or that such a thing could be possible. Still, something whispers to me—after more than twenty years of living with this question—that this still might be something that stands before me.

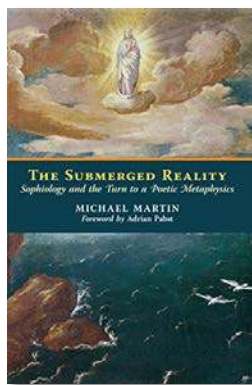
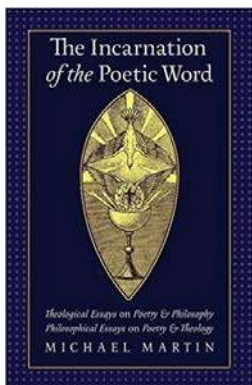
The Sophia Option, finally, is a response to the most fundamental of questions: what is the best way to live? It is not a flight from the world. Nor is it something so radically new as to be incomprehensible. Rather, the Sophia Option seeks to take the essence of the tradition, the essence of Christendom, and practice it as a lived reality mindful of our vocation to renew the world, a world in constant need of renewal.

And we are all called to renewal, as Czeslaw Milosz reminds us in the poem "On Angels":

I have heard that voice many a time when asleep
and, what is strange, I understood more or less
an order or an appeal in an unearthly tongue:

day draws near
another one
do what you can.

Don't wait for someone else to make the first move.



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The Riddle of the Sophia: An Inquiry into Her Many-sided Manifestations

John O'Meara

When we speak of the Sophia, generally and for the most part we have in mind Sophia as Divine Wisdom, as She presents Herself prototypically in that well-known passage from *Proverbs* (the first of its kind in history that announces Her) that begins "The Lord created me the first of His works long ago, before all else that he made."¹ Thus we say today (after a very long history of Her own that we have yet to fully discover) that "Sophia is coming," by which we mean Sophia as Divine Wisdom, for example as this passage from *Proverbs* presents Her. Sophia as Divine Wisdom is also described as the Heavenly Daughter who takes Her own discrete place alongside the Divine Mother and the Holy Soul. Thus Sophia as Heavenly Daughter constitutes but one of three aspects or hypostases that comprise that greater composite Being that has been described in our time as the Trino-Sophia. In fact it would be just as possible to speak of *the* Sophia as representing all three of the aspects that comprise Her Being as the *Trino-Sophia*, and it is not always so clear that we are not speaking of the Sophia in this greater guise when we refer (casually or in conversation or even in writing) to "the Sophia." It is highly instructive in this regard to consider how Sophia as Heavenly Daughter is presented in the series of visions of Her recently offered by Estelle Isaacson in *The Mystery of Sophia: Bearer of the New Culture, The Rose of the World*. How is the triumvirate of aspects of the Trino-Sophia reflected in the way these visions come across, even if the *main* focus is Sophia presented as the Heavenly Daughter? Here our concern will be motivated by the fundamental fact, as Robert Powell has described it, that "all three aspects of the Most Holy Trinosophia are active at all times and in various ways" (*The Most Holy Trinosophia*, 66). Such an inquiry would seem to be especially well-founded in this instance, seeing as the visions Estelle Isaacson presents are based in the claim to mediating an experience of objective reality or revelation, so that we can only have much to learn from Estelle's account.

It strikes one immediately from this presentation (that is, from the first page) that the announcement that Sophia is coming from Her Heavenly heights should be proclaimed in fact by beings associated with the Divine Mother who occupies Her own place, since time immemorial, in the depths of the Earth. It is specifically *these* beings, recently freed, who are now in the position to let us know, among other ways through Estelle's visions, that "Sophia is coming": "[t]he beings that serve the Mother bear this message" (3); "beings that have had to hold their silence may now speak and act" (4), and this "because more human beings are awakening to the Divine Mother" (4). That such an announcement can be made at all is due in turn to the event of the Second Coming of Christ that has already taken place at the present time: while the Sophia is still in process of coming, Christ is already here penetrating the Earth again as at the time of Golgotha and thus meeting up with the Mother anew, as this has been described in great depth by Robert Powell (see in addition to *The Most Holy Trinosophia*, p.40ff, *The Christ Mystery*, Chapter

¹ From the *Revised English Bible* as cited by Thomas Schipflinger, *Sophia-Maria*, York Beach ME: Samuel Weiser, 1998, p.14; the passage has, of course, been variously translated, as, for example: "The Lord possessed me in the beginning of his way, before his works of old" (*The King James Bible*).

3, and “Sub-Nature and the Second Coming”). A further reunion of the Heavenly Daughter with the Divine Mother is forecast as the consequence of Sophia’s coming (4)—this for a later time that is still very much in the far future. In the meantime, Sophia’s influences are intensifying as She draws nearer to our solar system (“Her path, over a long period of time, has been from the Central Sun in our galaxy as a whole, through the zodiac, to the sun of our solar system where She will establish Herself as of the year 2375”—Powell, *The Mystery of Sophia*, 127). In Her approach, Sophia is seen as raying out “to the world a new sustaining life force” (4); also, “a great healing will occur.” These descriptions of her influences are not elaborated upon here, but a structural connection is suggested between these projected effects and how Sophia is described in later portions of this series of visions, as I shall indicate. Among other things, we hear that as Sophia draws nearer, “Her angels will be set free for a season” (5), and this in spite of the fact that “in the present time ... the Divine Feminine is still bound,” although “[t]he Divine Mother can be unbound” by “specific individuals who are willing to descend—to find Her.” The sudden reference to the Divine Feminine here extends beyond both Sophia and the Divine Mother to include them both, as well as necessarily also the Holy Soul as the third aspect or hypostasis of the Trino-Sophia. The Holy Soul is not mentioned here, but does come in for reference one page along where She is described (6) as Herself “usher[ing] in the second coming of Christ” by inspiring, along with the influences of the individuality of John the Baptist, “spiritual communities” with an awareness of all these developments. The effect of Christ’s Second Coming is, in turn, to inspire “human beings to turn their hearts to the Mother ... to free Her for their own selves” and eventually “for all.” This is exactly how Robert Powell presented the matter a decade or so before the present visions were given: “through His Second Coming Christ is seeking to open up a new path to the Divine Mother” (*Trinosophia*, 95) and “the mysteries of the Mother” “have been reopened” (41). This is a “new” path and it is “reopened” inasmuch as Christ, having re-established contact with the Mother in His first coming in his Descent into Hell, does so once again in His Second Coming when the “seed” of contact He implanted in His original Descent is said to be “unfolding.” Powell had noted that Sophia “helps towards the attaining of this goal” (50) of the re-opening of a path and that the Holy Soul does also: “Christ is assisted not only by the Divine Wisdom, the Daughter, but also by the Holy Soul” (61). To this account Estelle Isaacson’s first vision adds the further details that in His purpose today the Christ is seconded by “Sophia’s angels” as well as by “the beings who serve the earth Mother” (6).

Following upon the revelations obtained by means of this vision, as announced literally by John the Baptist (this also conforms to what Robert Powell had said about the immediate inspiration in our time of the spirit of Novalis who re-incarnates as John the Baptist today—see *Trinosophia*, 66 *passim*), we have in Estelle’s third vision a crystallization of the figure of “the Child-Self of the World Soul” (18)/“the Christ-Child of the World Soul” (20).



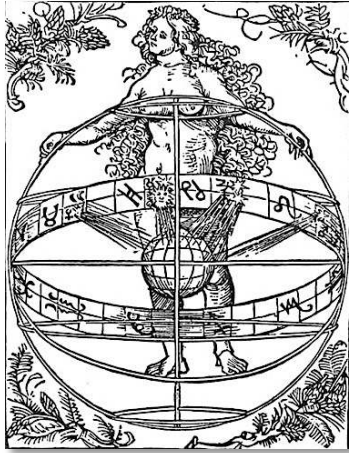
Sistine Madonna
Raphael

This figure appears, in the immediate context of the vision, to absorb our consciousness in a complete devotion to the present message of impending peace and support, away from threatening realities that are not, however, entered into here: “refrain from imposing ... fears/“Be as a child who lives in the now” / “let the heaviness go” (19). A whole metaphysics, including a cosmic metaphysics, is, in fact, contained in these exhortations, which we shall be getting into later. The sudden new reference to the “World Soul” here also raises a significant issue as to who or what this entity or subject is exactly, as we shall see, but it seems fairly clear that the “World Soul” in the immediate context of this vision imports Sophia Who is also projected here as the “Mother” Who has given birth to this Child: “Behold how He rests in his Mother’s arms” (19). This extraordinary figuration is meant as a cosmic focus for recourse to “healing” (20): we are exhorted to seek out this Christ Child in the cosmic spaces so that in

our own “child-self”, when it is “hurting” (20), we may find that further identification with One who “in the Mother’s arms” (20) knows all the “comfort” of compassion and of love that there is to know. Clearly here Sophia, as Heavenly Daughter, reflects and has acquired for Herself a function that we can only assume belongs to the Divine Mother, Who is indeed suddenly brought into this picture at this point without any further distinction introduced between Herself and Sophia, the primary focus of the vision up to now. The account continues seamlessly from the focus on the “Child Self”: “The Divine Mother shall not turn away from her little children”(20) for “We all dwell within Her great Being” (21). Here is another instance where we experience the interweaving presence and sudden infusion of one aspect of the Trino-Sophia with another, suggesting a far greater reality at work than we are at any one time in the position to fully imagine, for this greater picture has of course yet to be brought into focus for us—this being the task that awaits us for years to come

In the fourth vision presented by Estelle Isaacson, Sophia is additionally described “as if Her body were wrapped around the Earth, the Earth being within her womb” (25). This may be the most complex image of all from this series of visions, as we shall see: Sophia is further described in this same passage as “grieving over the Earth ... agonized.” There is a very sharp contrast of moods in this respect with what we have just been given of an impression of ultimate peace in the vision of the “Child–Self in His Mother’s arms.” Here is where the deeper cosmic metaphysics underlying these visions begins to surface; we shall be turning to those metaphysics in due course. (Among other things, we note that Sophia is said to be also that present to us today, in spite of the fact that, in another dimension, She is still only approaching from a very distant place: a cosmic paradox that itself calls for further thought and investigation.) For now, in this fourth vision, again we have the image of Sophia in Her function as Mother, in contrast with the Child-Self which She was holding in Her arms, in this case bearing the Earth in Her womb, a function that will again invoke that of the Divine Mother, though it is not just the Divine Mother Who is in focus here. Counterbalancing this sudden impression of agonizing over the Earth is the account offered further along, in the sixth vision, of the work of Sophia in “gather[ing] all her

people ... in unification through compassion" (40): "Sophia," we hear also, "holds the space for all to come ... together" (41). This account in turn invokes the unifying or synthesizing function, achieved through compassion and love, that we have come to associate with the Holy Soul, though the Holy Soul is not explicitly recognized as present in the descriptions given here where the focus is, to all intents and purposes, on Sophia, as She is named (though the Holy Soul is given considerable space of Her own later in these extensive visions). As Robert Powell puts it: "the impulse of the Holy Soul has been coming to expression in the urge toward community"



The World Soul

(*Trinosophia* 61), "the community-building impulse" (66). Powell also describes this, tellingly, as "the Sophianic impulse of community" (69), by which he appears to mean here the impulse of the Trino-Sophia operating as one whole Being. The picture that slowly emerges from this series of visions, taken as a whole, is indeed complex, especially as at a certain point, from the eleventh vision onwards, suddenly the World Soul is spoken of as distinct from Sophia. We hear from yet another Presenter², in this case the mysterious Being Etherium, "regarding the state of the World Soul" (77), and of "the issues currently affecting the World Soul" (79). The implication is that the World Soul lies in a problematic condition of its own which cannot be that of the transcendent Being, Sophia.

That the World Soul is presented here as constituting its own entity or subject, apart from Sophia, is confirmed by the further account, given in the thirteenth vision, of the future emergence of "the Earth in its glorified state" after aeons of subjection: "I looked and saw the World Soul "die to itself" while being embraced by Sophia and Christ" (92). This separation of the World Soul and Sophia as, in fact, distinct entities recalls the presentation of this same distinction in the cosmogonic account given by Vladimir Solovyov in his *Lectures on Divine Humanity*, which has already received treatment in the *Starlight* pages.³ Often, in general literature, the World Soul is strictly identified with Sophia. For example, Robert Powell in *The Most Holy Trinosophia* (22, 49) consistently identifies Sophia as the World Soul, as does also Rudolf Steiner, as in the verse that happens to be quoted by Estelle Isaacson as an epigraph to the fourth vision (24). However, in Solovyov's account the World Soul can be said to be identified with Sophia only in her finally redeemed condition in future time—their separateness as entities *remaining*, even *after* their reunion—the World Soul having until then her own fallen fate and condition to contend with. This would appear to be precisely the suggestion made in the second-to-last vision in Estelle's series (the thirteenth) where the World Soul is described as finally "dying to itself," being in this action at the same time embraced "by" Sophia as Her own distinct entity (91). In the *Mysteries of Sophia* course put together by Karen Rivers,⁴ the World Soul is explicitly identified with the Holy Soul inasmuch as the power attributed to each is that of uniting "all of humanity" (here Solovyov is quoted on the World Soul) and bringing about the

² Other Presenters in these visions include John the Baptist (vision 1,2), the Angel of Freedom (2), Sophia (5, 12), the Holy Women (6, 10), the Angel of the Lamb of God (9), and Christ (1, 13, 14).

³ See "Vladimir Solovyov on Evil and the Sophia", *Starlight*, Vol. 16, no.2, Epiphany, 2017.

⁴ See The Sophia Foundation at <http://sophiafoundation.org/meditational-study-material>.

“true synthesis” not just of “humanity” but of “all creatures” (here Pavel Florensky). Karen Rivers goes so far (with a third text) as to take Solovyov’s account of the fall of the World Soul and reverse it, thus highlighting the Holy Soul’s power to “unify everything,” or to keep everything from falling apart, in direct relation to the dramatic moment in which the World Soul lost that power: the actual topic of Solovyov’s account.⁵ I have pointed out, in an earlier article⁶, that this reversal of focus implies an association of the Holy Soul with a fall of Her own. It does indeed look like one can assume such a fall in the case of the Holy Soul, just as one can assume this of Sophia and the Divine Mother. The further large issue is thus raised as to how exactly the Trino-Sophia is to be envisioned in relation to the Fall, seen here as an event that extends back beyond the Fall of humankind to an original Fall encompassing the whole of the cosmos—the latter being very graphically imagined by Solovyov in his *Lectures*⁷. Among other things, we may ask: to what extent is the reality of the Fall in this larger sense reflected not only in Sophia’s presence but in Her very being? What of this additional dimension of Her being is conveyed in the way Sophia appears to Estelle in these visions? According to the Gnostic text, the *Pistis Sophia*, Sophia definitely had Her own fall, very elaborately accounted for in this treatise.⁸ The Divine Mother has also had Her fall, eloquently described by Robert Powell:

The relationship between humankind and Mother Nature was disturbed at the Fall. Not only were human beings cast out of Paradise, but nature also fell. The Mother descended into the darkness of the underworld, and the sub-earthly spheres — comprising “hell” — were inserted between humankind and the Mother. The direct connection between the Father and the Mother was also cut off. (Trinosophia 40)

Where can we find a direct account of the Mother’s fall (apart, that is, from the many mythological projections from antiquity associated with a deeper human memory of such a fall)? The answer is in Rudolf Steiner’s cosmological account in *Occult Science*. What is Steiner’s account in those pages but a description of all that has happened to the Divine Mother in the process of the evolution of the cosmos from ancient Saturn until today? The highly evolved form of Steiner’s account may be that provided by Sophia (as is generally thought), but the content as such describes what has happened to the Mother.⁹ As for any fall associated with the Holy Soul, we have Vladimir Solovyov’s account of the fate of the World Soul in his *Lectures on Divine Humanity* to depend on, if

⁵ I reproduce the relevant texts here: from *The Mysteries of Sophia* course:

If the soul of the world were to stop unifying everything through herself, all created beings would lose their common relationship. The union of the cosmos would fall apart into a multiplicity of individual elements, and the organism of the world would transform itself into a mechanical mass of atoms. (14)

from Solovyov, *Divine Sophia*, ed., Judith Kornblatt (Ithaca NY: Cornell University Press, 2009):

When the World Soul ceases to unite all with itself, all things lose their common bond and the unity of cosmic creation breaks up into a multitude of separate elements: the universal organism is transformed into a mechanical aggregate of atoms. (190)

⁶ See footnote 3 above.

⁷ See my summary of this in “Vladimir Solovyov on Evil and the Sophia”.

⁸ See my article, “Sophia and the God in the Flood,” *Starlight*, Vol. 16. No.1, Easter 2016, 35-46.

⁹ See Powell (*The Mystery of Sophia*, 140): “The Divine Mother is essentially the whole of creation, embracing all the stars, planets, Sun, Moon, the Earth, and all living creatures ... The Divine Daughter is the *wisdom* of the cosmos, pictured as the soul of the world embracing the entire cosmos extending from the realm of the fixed stars down to the planets and the Moon....” To grasp the reality of the Divine Mother in Her final relation also to the Earth one needs to bear in mind that the Earth was once (still so, at the time of ancient Saturn) identical with the whole cosmos.

we are indeed to think that what Solovyov says of the World Soul describes what has been the fate of the Holy Soul. Given the profound value and relevance of the above-mentioned accounts, how are we meant to incorporate a consciousness of the realities of a fall as experienced *by* the Trino-Sophia, whenever Sophia, the Divine Mother, and the Holy Soul *are* invoked as living presences? (Here we must add the further challenge of conceiving any idea of the unimaginable “pain” of the Father in bearing with the fall of the Mother, as highlighted in the “Our Mother” prayer as left to us by Valentin Tomberg (re: “the immeasurable pain of the Father”). How, we may ask further, is also *this* pain reflected in our consciousness of how the Trino-Sophia is appearing to us in the present moment and will appear to us in the future?)

The vast reality of the Fall is, inevitably, duly represented in this series of Estelle’s visions with reference to the present highly problematic state of the World, or World Soul, over which Sophia is also seen as “agonizing” (25).¹⁰ A vast metaphysics is implied in these visions, dramatizing innumerable threats in our time to the successful unfolding of the Sophianic impulse taken as a whole. Some of these represent future challenges as where the Angel of the Lamb of God appears, in the ninth vision, to announce that “there will be destruction and you shall see falling what used to be considered great; great shall be the fall of what was once mighty” (57-58). A great “chaos” will ensue from this, which will nevertheless be “a fertile soil for seeds to grow” (61). We will be expected to “descend into the depths”, “entering a [new] field of *work*” (59). Such an account of what lies in store defies our imagination at present, but there remain our present anxieties which themselves threaten to overwhelm us—the further point is made that “[t]his message is not given to cause fear” (60). Fear is indeed a great running theme in this series of visions, arising as much from consciousness of the present condition of the World as of any



cataclysmic future that we can expect: as, viz., “refrain from imposing ... fears” (19); “do not succumb to fear” (12)—with the coming of destruction there will be “fear generated by the anti-Christ” (57), although the anti-Christ is already working today: “true life is being undermined, and even attacked, by the mechanical coldness of the Antichrist” (39). Thus we appear to be at the mercy of “the Evil One” (12), “the Dark Master” (12), “Lucifer” who “causes us to lose sight of the stars that others are” (53), Satan (71), and the coming “dragon” (66). Evil, in this series of visions, is almost exclusively represented as originating outside human beings: “dark forces gain power through inducing suffering, torture, trauma, and unimaginable atrocities” (15); “[p]eople will believe

¹⁰ Otherwise very little history bearing on the Fall is given in this particular series of Estelle’s visions. See, however, p. 36: “a part of the Divine Feminine went through the Fall.” Estelle goes on to explain that “[t]he Divine Mother has willingly sacrificed Herself for the Earth and all of humanity, remaining hidden in the depths ... to allow the world to be a place of opposition,” for “[a]ll human beings must work to remember their divine origins while forces of opposition act upon them.” Presumably that part of the Divine Feminine that went through the Fall includes all three aspects of Herself: Divine Mother, Sophia, and the Holy Soul, though it is only the Divine Mother who is spoken of here. On p. 42, the Holy Women who appear to Estelle add of Sophia that “[t]hroughout time, all that She begot [i.e., “Her original creation”] fell into division and fragmentation.” This phrasing suggests that Sophia remained Herself free of division and fragmentation (unlike in the account from the *Pistis Sophia*), and in the meantime Sophia is projected as if She might be the Divine Mother who literally originates the creation (compare footnote 9).

that they are feeling their own feelings, when in actuality they are feeling the projected vibrations coming at them," i.e., "generated emotions" (15). Human beings are "fallen" and "bear darkness within" (72), in fact, only inasmuch as they have been possessed. In the meantime the "dark thoughts" that, through the emotions of others, thus "engulf" you (7) can be banished by means of an alignment with the Sophianic influences. Also, those who have gone astray may be brought back by those who are committed to love and have succeeded in "liv[ing] in love now" (48). This love is being inspired into us by Christ and Sophia as a set of "harmonies of the seeds of light," and "[this] light may illuminate what is not love in [those who gave gone astray], which could be painful as they come to know their own darkness and feel the need to release it, to cleanse and to purify" (48). Those engaged in such a mission must inevitably *take on* the "darkness" of those others¹¹, some of this darkness filtering into themselves, and it therefore becomes especially necessary" to always release the darkness you encounter to Christ and Sophia, who can transmute those vibrations for you" (49).¹² To "Christ and Sophia," now grown up in "the sphere of their union," as in Estelle's seventh vision, you can offer up "your hate, your resistance, your bitterness" (48). Thus are we exhorted to "offer up [our] darkness;" "lift all of it up;" "let go of it and allow Christ and Sophia to give you their love" (48-49).

It is in this general sense of a finally *imposed* fate that humankind, in these visions, is seen to be "suffering," and also "dying," but there is the added consolation, as this presents itself in the thirteenth vision, of learning, from Christ and Sophia (who have their own words for us): "We are beholding you while you are suffering and dying" (92). Here is where we can speak of the



Pietà
Michelangelo

sustaining power of the Sophia, alluded to earlier in these visions. Estelle reports that in this vision she saw Christ "direct[ing]" Sophia "to take each soul ... in Her arms in the *Pietà* gesture": thus [t]ogether [Christ and Sophia] beheld the dying of each soul—each dying to its own self" (92). It is in conceiving how this supportive "beholding" involves all of our souls, over much time and many incarnations, that a point can be imagined in the very distant future when the World Soul itself will be seen "to die to itself" as the Earth assumes its final glorified state. Here is where the cosmic metaphysics of these visions reaches a form of climax, as Sophia is, as it were, finally

delivered of the Earth that has been lying over ages "within her womb" (25). It is in anticipation of this advanced stage of this developing cosmic metaphysics that Sophia is also said to be "the Silence that shall deliver the Word" (62). Two series of images have thus converged in this ultimate drama of "delivery": that of Sophia bearing the Earth in Her womb, and that of the soul of each one of us lying in Her arms in the *Pietà* gesture: thus "Sophia loves all her children, good or evil. All are within Her loving embrace" and "in the work of Sophia we call our brothers and sisters home to her heart to be held within her *Pietà*" (62) There is also, however, a third major development, itself indispensable to the final state that will be reached in this distant future.

¹¹ "[E]ven though your head may tell you that you will be burned when you walk through fire" (7).

¹² See p. 48: "Instead of being angry at all the human beings around who seem to be inept in loving others, lift all of it up."

Here we touch on the additional development of the all-important “unification” attributed to Sophia in the sixth vision (40-42), for it is She who “holds the space for all to come ... together” from their various standpoints within one religion or another: what is to be beheld, among “all races, cultures and religions” is “the face of the true Christ in each other” (41). However, within this function of Sophia’s, of “holding” that historical-cosmic “space” in which all can finally come together, the Holy Soul also has been working: Sophianic “communities come together, being called *by* the Holy Soul” (78) Who “works the miracle of love within community, and draws out from the individual his or her gifts and capabilities” (79) within that community. Thus, there could be no coming together, finally, without the additional influence of the Holy Soul. In Her own broader unifying function Sophia reflects, then, on the one hand the unifying power belonging to the Holy Soul, while in Her power to “beget” (42) our higher destiny, Sophia reflects, on the other, the power of the Divine Mother with whose all-encompassing creation Sophia is also associated: “Unification is the recollection of Sophia’s original creation” / “what originally existed, Her original creation ... continues to live in each and every heart.” The ultimate picture that emerges from this series is thus of each soul caught up in the space of Sophia’s arms in her grand sustaining gesture of *Pietà*, each soul reflecting, ideally, that inherently Sophianic community to which it is being asked to belong, which is itself but a microcosm (78) of the greater macrocosm—as the Soul of the World dies to itself, to bring in, in time, the Earth in its glorified state with all of its inhabitants accounted for (including mineral, plant and animal life) ... i.e., liberation of the Divine Mother.

We may well ask, as we finally seek to absorb this vast and challenging picture, which weaves so many disparate elements of our travailing cosmos together, what Sophia’s own more specific role might be in the last analysis, apart, that is, from Sophia reflecting, as we have seen, the unifying and creational functions of the Holy Soul and the Divine Mother respectively. To be a reflecting presence in this vitally double way still does not exhaust the many-sided functions Sophia assumes today or has assumed in the past as intrinsic features of Her being. It is of some importance to note that we do not find reflected among Estelle’s visions a more specific cosmological Sophianic knowledge of the kind Steiner provides, for example in that very challenging cosmological section of his *Occult Science* where the emergence of the cosmos up to our time is described. The coming of Sophia is, among other things, intended to establish us more and more fully in this knowledge. It is generally understood that in giving us this extraordinary panorama of the development of the cosmos all the way from the emergence of ancient Saturn, Steiner was at the time himself (already) inspired by Sophia. Clearly this background knowledge of remote cosmic developments bearing on the present and the future must be assumed as underlying the series of visions that were given to Estelle, if we are to claim, that is, a coherent whole for these as seems to be the case. That this series of visions concentrates our attention almost exclusively on the present and the future, with only marginal allusions to the cosmic past, must be seen as a unique feature of their presentation, which would need to be additionally supplemented. We should also need to continue to work at comprehending how the various elements of the Fall bear on the forms which the great Being of the Trino-Sophia is taking and will be taking in Her vital, happily ongoing appearances in our time. How do the perspectives that have been crucially provided in important historical texts such as the *Pistis Sophia*, Steiner’s

Occult Science, or Solovyov's *Lectures on Divine Humanity* bear on any experience of Sophianic visitation that we may encounter in our time? What, among other things, are the uses of these testimonies in the face of any revelation that the Trino-Sophia may make of Her Being now or in the future? Can it also be fully wise of us to suppose, at least for now and for some time to come, that the cause of evil lies strictly outside ourselves, and that the reigning problem of human egoism today does not touch every one of us from deep within our own souls and in almost anything we do? As Vladimir Solovyov put it, in *The Meaning of Love*, where the question of the nature and the possibility of love is being raised:

Egoism is a power not only real but basic, rooted in the deepest center of our being, and from thence permeating and embracing the whole of our reality—a power acting uninterruptedly in all aspects and particulars of our existence ... (45)

We cannot really think that our “anger, resistance, bitterness” or our “fear” are induced in us by problems so exclusively created outside ourselves by evil spirits and by others, as if these feelings did not arise in us also from the devious nature of our own deep-set egoism and *its* confounding influences working insidiously into the very way all human beings go out to meet the world.

The great value of this series of visions as reported by Estelle Isaacson lies in the impact they make as direct revelation, with the message offered of hope, faith, and love in the face of threatening darkness experienced on every hand. Here, however, Solovyov's warning needs to be kept in mind: namely, that the love we finally require, to encounter this darkness, will have to be of a power that is commensurate with the depth of egoism in us that must be overcome. In the ninth vision from Estelle's series, the point is made, by the Angel of the Lamb of God, that “the soil of chaos” (61) must now be sown with the seeds of love; “you are now entering a field of work” (59). Estelle's visions do not enter directly into what is at stake in such “work” exactly, but that field and that soil are, in the end, equivalent to the depths of the Earth itself wherein vast unruly forces lie in wait that deviously channel themselves into human passions. (Hence the need for Christ at this Second Coming to penetrate the Earth again to help us deal with these forces.) Such forces threaten us from within our own selves as much as they do from outside in the destructive passions of others. Robert Powell in his essay on “Sub-Nature” outlines in utterly coherent detail how these forces have manifested and continue to manifest as influences taking the form of a great variety of human passions. To all this the direct antidote is faithful devotion to the practice of the nine Beatitudes, one of the great embodiments of the spirit of assurance that we seek.¹³ Here, then, is the dramatic encounter of one set of powers (stemming from practice of the Beatitudes) with another set of powers (the forces and passions that threaten) that at some point is in the nature of an equation that must transform. Which set of forces will prevail? Not only is the outcome not immediately assured; in each one of us the battle has only just begun.

¹³ Among such aberrant passions are “obduracy,” “overpowering self-seeking whether in the ego or from the sexual drive” (i.e., violent affectivity), the spirit of “repudiation,” “dismembering power,” “hatred” and “trickery” (i.e., wilful aggression, in varying degrees), as I describe all this in the last section of *Anthroposophic Mantric Meditations* (Ottawa: HcP, 2016). The first three Beatitudes address obduracy; the second three overpowering self-seeking; the last three, repudiation, dismembering power, and hatred respectively.

Powell's adumbrations of the sub-natural forces that threaten are yet another form and level of Sophianic inspiration, having to do in this case with dark realities tragically endured for now by the Divine Mother. In what form are we to imagine the battle that has to be fought taking place? All seems to lie in a future that we have yet to fathom, but for which we are being asked to



prepare. Sophia, the Heavenly Daughter, will inspire, but the battle will still have to be fought. In this respect I have tried to show, in an earlier article in these pages¹⁴, that the practice of the Renaissance alchemists (among which were also many Rosicrucians) anticipates in prophetic form the nature of that battle that is to be endured. This is at the individual level that concerns each one of us in our own solitude, quite apart from the Sophianic community life we also aspire to share in, which will necessarily be informed by the results of these individual battles. At the heart of these battles lies that all-determining drama of "dying to oneself," after the pattern of Christ's own suffered Passion. This drama is figuratively represented in an impressive way in the battles the alchemists fought with themselves. Apart from this there is, of

course, also the battle to be faced outside us, as we strive to form a truly Sophianic community life, about which we have been given so many indications in this series of visions by Estelle.

As these visions show, there is certainly a very great range of powers offering to help us in this battle that is being waged on every side, both outside us and from within, among which supportive powers not least is that of the Blessed Virgin Mary who is only once referred to in this series of visions.¹⁵ On this score it should make quite an impression on us to realize that Valentin Tomberg, in his *Meditations on the Tarot*, makes of the Blessed Virgin Mary, in fact, the very focal point and crux of all Sophianic manifestation: all Sophianic manifestation (as, indeed, all understanding of the Trinity¹⁶) is, for Tomberg, finally centred in Her. Here the crucial point must be grasped that in addition to a fallen Nature there is, and has always been, an *unfallen* Nature, in which the Trino-Sophia in Her three aspects partakes, and that such a saving being as the Blessed Virgin Mary is only made possible at all by the fact that She can Herself *embody* what Tomberg describes as "the soul of non-fallen Nature" (274, 277). It is precisely because all three aspects of the Trino-Sophia also share in "the spirit and soul of non-fallen Nature" (582), that Tomberg can finally describe the Virgin Mary as

at one and the same time a human person and a cosmic entity: Wisdom (Chokmah, Sophia, Sapientia) according to Solomon, "the Virgin of Light" of the gnostic Pistis Sophia [these two being one and the same], "the Virgin of the World" (Kore Kosmu) of the ancient

¹⁴ See "Sophia and the God in the Flood", cited above.

¹⁵ In passing on p. 36, where the Virgin Mary is described as "remain[ing] in the original, pure [i.e., non-fallen] form" of the "Divine Feminine." The Blessed Virgin Mary is also referred to in a footnote on p. 62 where Her own association with the *Pietà* "gesture," along with Sophia, is emphasized: "The author has often experienced the Blessed Virgin holding souls in her arms in the gesture of the *Pietà*."

¹⁶ See *Meditations on the Tarot*, p. 547: "For just as no one comes to the Father but by Jesus Christ (John, xiv, 6), so does no one understand the Holy Trinity but by Mary-Sophia ... the virgin mother of Jesus Christ." For the Blessed Virgin Mary's role as the great "Mediatress" between ourselves and both the Sophia and the Trinity, see also Powell, *Trinosophia* pp. 136-137.

Hermeticists [who is equated with the Divine Mother¹⁷], and the *Shekinah* of the *Cabbalists* [identified by Powell as the Holy Soul—see *Trinosophia*, 60-61] ... (582)

In the eleventh Letter from his *Meditations*, Tomberg expressly associates the arcanum of Force with “the soul of non-fallen Nature, the Virgin” (277), which he here also identifies as the Holy Soul: “the force which is at work here is that of the Virgin (which the doctors of the *Zohar* call *Shekinah*)” (276-277). What this account suggests is that the Holy Soul in Her own indispensable influence operates from this both high and deep median level of Virginal Nature which She expressly represents (being high in further association with Sophia, and deep in association with the Mother, both of whom also meet in this Virginal Nature¹⁸)— and it is the Virgin Mary who most immediately communicates with us out of this extraordinary median sphere. This is to raise the issue of the Virgin Mary’s role, at some level, in all relevant Sophianic revelations. It is a matter, indeed, at all times and everywhere of all three aspects of the Trino-Sophia manifesting themselves in each other and in the Virgin Mary—thus we will find that it is all four who are invoked when Tomberg ventures to speak directly of the Sophianic impulse in his *Meditations*.¹⁹ We note at the same time the great central, mediating role in all revelations past, present, and to come, especially of the Holy Soul Who finds Herself in the very middle of all developments pertaining to the Trino-Sophia and our relationship to Her. This is to highlight the power of revelation that resides also in the Holy Soul, the high sublimity of whose own sphere of operation we may not as yet have fully recognized, let alone explored. All this to say, at the last, that when speaking of the Sophia at any time and in any one context—and so of the coming of Sophia in our time—it becomes impossible not to recognize that in the revelation of any one of the four mediating powers, the active influence of all the other three are at the same time concerned, both in their unfallen nature and in their first-hand experience of the Fall, which must make a great issue of how we finally receive any of the revelations that have been regularly forthcoming in our time (here, too, we have the various appearances of the Virgin Mary Herself to consider, of which Robert Powell has given such a useful summary in *The Most Holy Trinosophia*—see pp. 136-139).



The Blessed Virgin Mary
Crushing the Serpent
painting by
Giovanni Battista Tiepolo

¹⁷ Cf. “Sophia and the God in the Flood”, cited above, p.41ff.

¹⁸ Cf. Powell (*Mystery*, 140): “Between the Divine Mother in the center of the Earth and the Divine Daughter as the world soul, weaves the Holy Soul ...”

¹⁹ See also p.547: “It is she—“the Virgin of light” of the *Pistis Sophia*, the Wisdom sung of by Solomon, the *Shekinah* of the Cabbala, the Mother, the Virgin, the pure celestial Mary—who is the light of the three luminaries [moon, sun, and stars] and who is both the source and aim of Hermeticism.”

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**Sacred Activism:
Soul Development and Anthro-Sophia
in Relation to Standing Rock Water Protectors**

*Capstone Project
Anthroposophical Counseling Psychology*

January 2017

Rev. Sue Gimpel



*Seeds of Christmas Roses mandala
Sue Gimpel*

Introducing My Destiny

In 1968, I was nine years old and living in Detroit, Michigan during the Race Riots. I remember being in the darkened dining room, with my brother, peering through a crack in the curtains after curfew to see if there would be rioters on our street. Fortunately for us, there were not. Four years later, crime came into our neighborhood and my father did not feel he could keep his family safe, and we moved to the suburbs. Though my first boyfriend was an African American, I still live in a lily white community in West Sonoma County, California. I keep up with world events, and do what I think I can to stand up for racial and social justice. In “keeping up with world events,” Climate Change, and the War on Terror, I mostly listen to progressive radio shows, watch documentaries, and read literature, limiting distressing violent visual content, which I find overstimulating fear and worry, which then immobilizes my will, leaving me feeling impotent, anxious, worried and depressed. I take breaks from the news for days, sometimes weeks, to calm, center and fortify my soul in various spiritual practices until I feel ready to meet what comes when I turn the news back on again.

In November of 2016, my 26-year-old daughter Jessica came to me distraught and depressed over hearing a call to go to North Dakota and stand with the Water Protectors against the construction of the Dakota Access Pipeline (DAPL), but lacking the courage to do so. We spent one concentrated day exploring her call, her fears, and the logistics for standing with indigenous people as a White Ally against DAPL: clothing and transportation; remaining healthy in body, mind, and spirit; and bail, should she be arrested. Jessica was smiling again, thanking me for my support, and out the door to soon be on her way to the Sacred Stone Camp in North Dakota. When the door shut, I stood tall with strength; but tears fell, and I said to my husband: *"I just gave our daughter a blessing to participate in an extremely risky situation. And I promised to bail her out of jail if she's arrested!"* And quickly I added *"but that's not her intention!"* and immediately altered my imagination to one of her staying safe at Sacred Stone camp.

In the weeks that followed I paid closer attention to the news about Standing Rock than I normally would have, mainly on Facebook, as mainstream media had blacked out the event as "not violent enough." I had to stay informed to know how I could be of support to my daughter, and I also reminded myself that many of my values are in alignment with the whole movement. I was compelled to engage; I witnessed violence. I also witnessed via "Facebook livestream" the most beautiful and courageous actions of love, peace, solidarity and sacrifice by the Native American leaders. I tracked my reactions and emotions. I knew I had to stay positive and in alignment with Universal Truth and Love. What was most astounding to me was that I became energized and inspired, *not* depressed! I had to ask *"Why this change in me? How is this happening?"* The answers I received to these questions were within the context of Anthroposophical Psychology (AP). Though there is much to say about the various issues of Standing Rock and Sacred Activism, that is not the intent of this paper. My purpose is to relate my personal experience, growth and development in relation to many of the concepts we have been learning and practicing in our seminars. In order to be concise, yet remain open to new Inspiration, I am also including some illustrations, diagrams and charts to give examples of the AP concepts in relation to my personal experience. The concepts will be interwoven with my story.

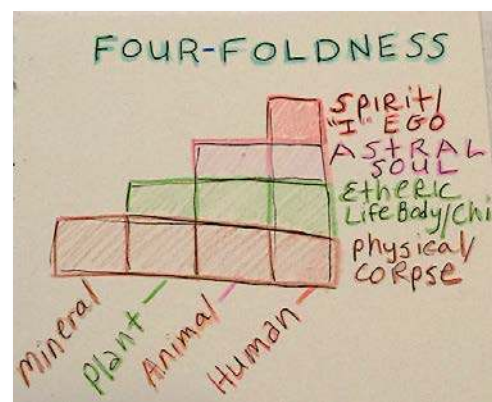
The Concept of Human Four-foldness

Rudolf Steiner teaches us that the Human Being is clothed in four sheaths:

Physical body: Belongs to the *mineral* kingdom, and without the other three sheaths it remains a corpse.

Etheric: The sheath that brings Life, or Chi, to vitalize the physical body. The plant kingdom has both a mineral body and an etheric life body.

Astral Body: Contains the chakras and three levels of the Soul: *Sentient Soul, Intellectual or Mind Soul, and Consciousness Soul.* It's the feeling realm of upper and lower consciousness of high ideals and primal desires and instincts; commonly known as "Desire Body." Mediates between the etheric and "I" /Higher

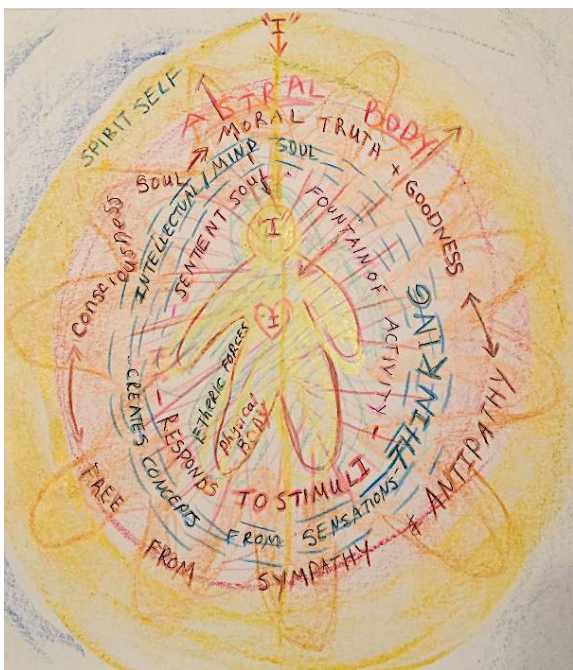


Self. The animal kingdom is connected by instincts with a group soul; there is no individuality within species.

Spirit: "I" /Ego/ Higher Self. The immortal part of the human being carrying the fruit of what's learned from one incarnation to the next. Organizes the various bodies of the human organism. It is the individualizing and creative force differentiating humans from animals. Only one's self may use the name "I;" no one else can use it for you. It's truly individual and comes from within the soul.

These sheaths are constantly interacting and interweaving with each other, differently in day consciousness and night consciousness. For instance, during sleep the astral body unites with the "I," leaving the physical and etheric bodies lying in bed. At death, the etheric also departs with the astral and "I," leaving the corpse. The "I" has a spiritualizing and ennobling effect on the soul, ideally becoming the master of a person's soul life. It can be taken to the point where no desire or craving can find a place in the soul unless the "I" allows it to enter. "In this way the entire soul becomes a revelation of the 'I'".¹ If the "I" is not engaged with the soul, dissociative states ensue.

Interweaving of the Sheaths



The body and soul are "carriers" of the "I," comprising the vessel for the eternal "I" to continue its purpose during each incarnation. The sentient and intellectual soul make meaning from the sensations and impressions received from the external world. Thought forces permeate the sentient soul through the mind soul.

In the diagram at left, "Body and Soul yield to the 'I,' but the 'I' yields to the Spirit in order that Spirit may fill it to overflowing."²

Thinking leads one beyond one's personal life into the transpersonal world of universal truths. The consciousness soul searches for truth and moral goodness. The more the soul fills itself with truth and goodness, the wider and more comprehensive becomes the eternal "I" within it. Spirit Self manifests as the

Ego/"I" – Ego in the sense of Higher Self, not to be confused with the ego of Freud, which is considered in anthroposophy to be the lower self.

The consciousness soul is distinct from the intellectual soul, which is still entangled with sensations, impulses and passions. Everyone considers their "truth" to be what they *prefer* in their feelings and desires.

¹Steiner, R. *Theosophy*. Pgs. 14-16. San Bernardino, CA, 2016.

² Ibid. p. 18.

The only truth that is permanent, however, has freed itself from all flavor of such sympathy and antipathy of feeling. The truth is true even if all personal feelings revolt against it.

In his book *Theosophy*, Rudolf Steiner speaks of *duty* standing higher than likes or dislikes which belong to the personal soul of an individual.

Moral goodness is independent of inclinations and passions inasmuch as it does not allow itself to be commanded by them but commands them... Duty may stand so high in the eyes of a man that he will sacrifice his life for its sake. A man stands the higher the more he has ennobled his inclinations, likes and dislikes, so that without compulsion or subjection, they themselves obey what is recognized as duty. The morally good has, like truth, eternal value in itself and does not receive it from the sentient soul.³

The call to duty is not coming from the sentient soul as an impulse from the external world; it comes from the higher place of the consciousness soul, the eternal/immortal soul element that receives the "I" and unites us with Spirit Self. Back to my experience with the Standing Rock Water Protectors.

Sacred Contracts

I witnessed two events that showed me the profundity of the Lakota Sioux's duty and commitment to care for the earth, as lives *do* depend on it. On Thanksgiving morning I watched a livestream demonstration where the female leader explained to the police through a bullhorn that it is the purpose of her tribe since time immemorial to protect Mother Earth for future generations. She said very calmly and with conviction that her people are not moving off the land and they will do prayerful protest until DAPL is stopped. She said, "*If you want us to leave you will have to kill us.*" This was not a threat. This was not enacted by talented actors. This was a peaceful confrontation in the moment. I witnessed her conviction and willingness for self-sacrifice in speaking her truth.

Jessica was still there on Thanksgiving. A few days earlier I had seen horrendous violence done to Natives who were putting their lives on the line to protect the water for us all. Sunday evening the police fired water cannons on peaceful protectors in subfreezing temperature. The indigenous protectors stood in "V" formation, like the geese fly, taking turns moving to the front of the formation. All the protectors were being water-cannoned, but the person in the front of the "V" got blasted the strongest; the leader would take it. Some stumbled, got up, and moved back in line, all very slowly, while the next person deliberately moved forward while being hosed; no complaining, no arguing, no fighting. Instead: mindful, prayerful, willing participation in being battered while resisting. This went on for hours. Over two hundred people were treated for hypothermia. Rubber bullets and tear gas were also shot that night, hitting faces and vulnerable body parts. One woman lost eyesight in one eye. One young woman bringing drinking water to

³ Ibid p.16.

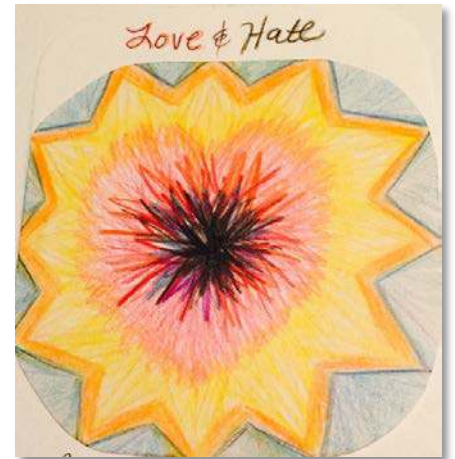
the protectors was shot with rubber bullets, mangling her arm and requiring numerous surgeries and skin grafts.

Why such willingness to sacrifice body and limb? This paper explores sacrifice and peaceful protest; volumes have been written elsewhere on the very important question: *Why is such violence perpetrated by the militarized police against U.S. citizens?* Many generations ago, there was a prophecy that a fight against *The Black Snake* would bring together *all* of the Native American tribes who have been estranged through the generations. The #NODAPL resistance has done exactly that. More than Native Americans have joined together in this resistance with tens of thousands of White Allies both in the U.S. and around the world. Tribal elders told of the healing influence experienced by their youth from seeing the sheer numbers of White Allies around the world standing in solidarity. It offered them great hope for the future, as they had been feeling alone, disrespected and battered for hundreds of years. There were many disagreements between the elders and youth as to how to proceed and whom to include. The Youth were leading this Stand, and peaceful solidarity empowered them to keep going. *“As long as your heart is committed to action you have hope, and that is hope in the world”*.⁴

Age of Consciousness Soul and Planetary Evolution

“Don’t drop out of current times; live in them and realize it is not the whole picture”.⁵ – R. Steiner.

So, what interests me in this movement? Along with protecting our environment, supporting the sovereignty of Native Americans, and honoring our treaties, I am called to participate in human and planetary evolution, peacefully and prayerfully honoring and protecting the Divine Feminine and human dignity. Though I’ve seen documentaries and news footage of non-violent protests, there was still a lot of anger and chaos involved in those protests. I had never witnessed prayerful resistance like I experienced with Standing Rock. I could feel myself easily entering the prayerful movement from my own home, through heart centeredness which Steiner describes as the consciousness soul/Spirit Self. My sense is that the consciousness soul/Spirit Self is what in Transpersonal Psychology is called the Transpersonal Self, or the Universal Self of Psychosynthesis. The Water Protectors practiced Love, not hate; it wasn’t just a belief, but was ensouled through their will forces. I saw police literally disarmed by protectors reaching out to them as human beings, speaking lovingly about them and their families.



When someone got angry or defensive, they would remind each other of the destructive forces of anger and to send love, to *be* peace. Their intention is to create a new world that includes awareness and respect for the feminine and the earth, and dignity for every human being. These values are in alignment with the AAP teachings of *Relationality*, allowing the Great Being of Love

⁴Ripper, V. (Director/Writer). (2008). *Fierce Light: When Spirit Meets Action*. [Motion picture on DVD]. https://www.nfb.ca/film/fierce_light_when_spirit_meets_action/

⁵Tresemmer, D. (2015, March). *Seminar III*. Lecture presented at APANA in Fair Oaks, CA.

to enter our relationships and willingly co-create with our angels for the future.⁶ The heart has great capacity for evolution, and functions exponentially. Our task is to bring the unconscious into consciousness and to keep expanding, transforming our fears into new visions. “*Carry hate with love. The heart can contain the hate. Hate is anything that challenges my love for _____ (fill in the blank), e.g., the earth, Justice, my survival, etc.*”⁷

The time in which we are presently living is known as the *Age of the Consciousness Soul*, which means the age of awakening consciously to the reality of Spirit. During this time the *Mystery of Evil* is being unveiled, just as in the previous age the *Mystery of Death* was the primary theme.⁸ Standing Rock welcomes people of all faith traditions to join in solidarity against DAPL, and they hosted a Day of Interfaith Prayer for all the water on the planet. When a group prays together they call on their archangel, or guiding spirit. I experienced a powerful connection to Spirit on the day of Interfaith Prayer. That afternoon a milestone in regulating DAPL construction was announced.

Prayer resonates and stills the astral body. Prayer is a petition to beings in the invisible world whom we want to be allied with. We are striving to grasp hold of the constant movement that surrounds us from spiritual beings... prayer realigns ourselves with what is the highest, spiritual world.⁹

The astral body, “the body of desire,” leads us to compulsive thoughts, actions and addictions. This is why it needs to “be stilled” as it contains the sentient and intellectual souls driving us unconsciously in circles. Prayer and mindfulness meditation are two ways of stilling the astral body so it can receive the “I” or Higher Self and connect with Spirit. Sacred Activism requires transformation of our lower self and personal desires into a higher consciousness that performs moral deeds for the highest good of all. We must take a close look at our sub-personalities and whether they are *only* serving our egotistical needs. We must work on transforming our own shadow as we work to transform our collective shadow through our activism. Though it’s beyond the scope of this paper to discuss the shadow, transforming sub-personalities, and how our will works through the soul, for reference I am including *The Psychosynthesis Egg Diagram* (see next page). In using the term “*Induction*,” The Psychosynthesis model shows us an aspect of the *Hermetic Law*: “As above, so below.” Simply put, when we imbue our sub-personalities with “I” consciousness our awareness expands through Induction in two directions, both upwards and downwards. We can become aware of the sphere of our subconscious and lower motivations, and also be inducted into the higher unconscious sphere of Wisdom, Truth and Moral Goodness. Working in one sphere induces activity in the other, expanding in both directions: as above, so below. As we cannot work for the greater good from our personal instincts of the lower unconscious, we also will become tyrannical and narcissistic if we only seek the Light, believing ourself to be the sole perfect messenger of the good and never acknowledging our own shadow aspects. We must remain heart-centered and aligned with the vertical stream of the cosmos

⁶ Bento, W. (2015, March). *Seminar I*. Lecture presented at APANA in Fair Oaks, CA.

⁷ Tresemer, D. (2016, August). *Seminar VII*. Lecture presented at AAP in Fair Oaks, CA.

⁸ Steiner, R. *From the History & Contents of the First Section of the Esoteric School 1904-1914*. (Complete Works, vol. 264-Great Barrington MA: Steiner Books, (2010) Introduction.)

⁹ Bento, W. (March, 2015). *Seminar II*. Lecture presented at APANA in Fair Oaks, CA.

working through the “I” into our lower unconscious, as well as the higher unconscious, to become fully integrated, self-realized human beings.

Focusing only on the light, religious, or spiritual, and not the shadow, is the opposite of doing the soul work of the shadow. There is no light that does not cast a shadow. The greatest light casts the darkest shadow. Attending to only the positive, ignoring everything else as if it shrivels and dies, creates a chasm between you, your angel and the Christ.¹⁰



This is what is known as Spiritual Bypass. The need for soul and spiritual development as demonstrated in Anthroposophical Psychology and Psychosynthesis aligns with the thinking of contemporary Sacred Activism leader, Andrew Harvey:

A spirituality that is only private and self-absorbed, one devoid of an authentic political and social consciousness, does little to halt the suicidal juggernaut of history. On the other hand, an activism that is not purified by profound spiritual and psychological self-awareness and rooted in divine truth, wisdom, and compassion will only perpetuate the problem it is trying to solve, however righteous its intentions. When, however, the deepest and most grounded spiritual vision is married to a practical and pragmatic drive to transform all existing political, economic, and social institutions, a holy force – the power of wisdom and love in action – is born. This force I define as Sacred Activism.¹¹

Wonders at the Veil

The most surprising part of applying the principles of Anthroposophical Psychology to Sacred Activism came through one of my daily spiritual practices. Last spring I took up reading to souls on the other side of the threshold. First it was a method of grief work, but immediately it became a daily practice. Reading spiritual literature to loved ones across the threshold helps orient them to their new environment while facilitating our continued relationship and mutual growth.¹² In this process I have been continually guided to specific reading material. Every day offers new insights to questions I’ve been holding, and I receive Inspirations regarding my activities, both immediate and long term. After choosing Sacred Activism as a capstone project late in November, I was surprised to see my morning readings informing me of one of the reasons it’s so important for human beings to stay connected with departed souls. When we do connect with the “so-called-dead,” *we then are able to co-create with them the world they wish to be born into next lifetime!* We need

¹⁰ Ibid.

¹¹ Harvey, A. *Radical Passion-Sacred Love and Wisdom in Action*. Berkeley, CA: North Atlantic Books, 2012.

¹² For more information on reading to the so-called dead, see: Rollins Stull, L. *Wonders at the Veil*. Institute for Veil Work, 2016.

their inspiration and they need our will to work through into the earthly sphere.¹³ Though I really enjoyed the reading relationship, it took me a while to warm up to this concept and decide if I wanted to consciously let anyone other than higher beings “work through me.” In January, as the inauguration of the 45th U.S. President approached, I noticed my husband’s deceased German Jewish parents showing up in a panic in our reading time. I hadn’t been aware of them for quite some time, but when I really listened in, they were anxiously urging me *not to allow another holocaust to happen*. I questioned what I could possibly do to help, and was immediately guided to Racial Justice groups and training for Non-Violent Response to Hate. I am led daily, in acts and communications of various sizes. I feel supported, encouraged and inspired, and I feel a sense of duty to engage, sometimes more than I think I am able. Our friends, ancestors, and the spiritual hierarchies long to work with us on earth in co-creating our ideals into a new world¹⁴ and preparing humanity for the new instreaming of Divine Love and Wisdom¹⁵.

While contemplating the “7-Fold Map of Human Development” created by our AP faculty, past and present, I received another gift. I could make sense of the location of Erickson’s stages of development *above*, with unsuccessful resolutions *below*, of the relation of Life Processes *above* to Learning Processes *below*; of Thinking from the past (left) with Willing coming from the future (right), meeting at the Ego/I in the center Feeling realm. But I kept asking myself: *Why do the curves OVERLAP?* And then it came to me with overwhelming emotion. The overlap is the *Crossing of the Threshold*, between this world and the next. We cross the threshold through the heart, through our love and devotion, through the *Feeling Realm*. We know we are there when we can feel the warmth and attention of the angels¹⁶. Reading with love and devotion to my dear friend Myra from the past, leads me through my heart to the future, in Sacred Activism. One of the ways the future comes to meet me is through relating to my beloved daughter Jessica, who is responding to her destiny call, as I too, respond as her mother. I must remain calm and centered in my heart, connected to my Ego/“I” which receives the Christ Impulse from above and grounds to Mother Earth in Shamballa¹⁷ below. As I meet my loved ones, past and future, we are all held in the realm of the angels.

This new understanding inspired an image which combines the *Psychosynthesis Egg Diagram* with the *7-Fold Map of Human Development*, resulting in two overlapping eggs – Cosmic Egg on top influencing the Earth Egg on the bottom. The Psychosynthesis “*Egg Diagram*” includes the Father Principle at the top and the Mother Principle on the bottom, inducting the awareness of Self in the middle area. My illustration includes the original depictions of Erikson’s Developmental stages, crises and resolution and the Seven Life Processes and their fallen aspects, with the addition of the following:

¹³ Steiner, R. *Staying Connected, How to Continue Relationships with Those Who Have Died*. Great Barrington, MA. Anthroposophic Press, 1999.

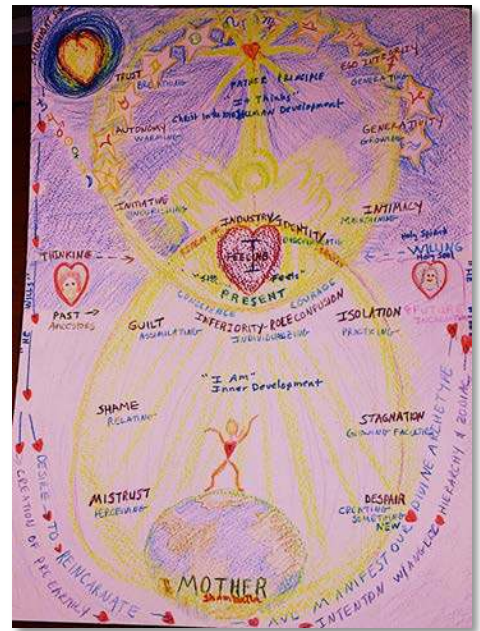
¹⁴ Steiner, R. May 25, 1914, Lecture: Paris. “The Presence of the Dead.”

¹⁵ Powell, R. *Prophecy, Phenomena Hope: The Real Meaning of 2012, Christ and the Maya Calendar, An Update*. Great Barrington, MA: Lindisfarne, 2011.

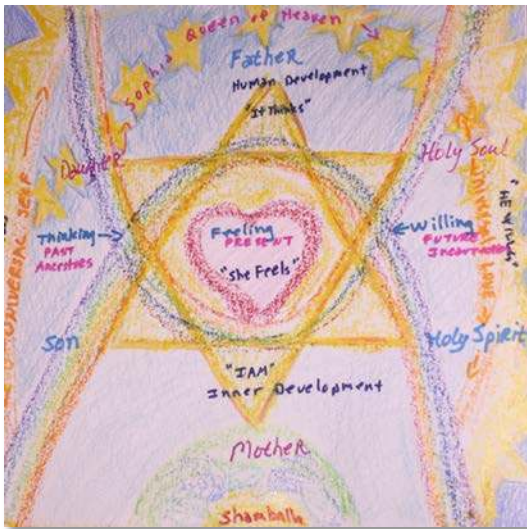
¹⁶ Steiner, R. May 25, 1914, Lecture: Paris. “The Presence of the Dead.”

¹⁷ Von Keyserlgk, Johanna and Adalbert. Koberwitz 1924 (Stuttgart: Verlag Hilsfswerk Elisabeth, 1974), 75-76.

1. Sophia's presence as Mother Earth, Daughter–Queen of Heaven, and the Holy Soul creating community through Love.
2. The Christ connecting to The Mother in Shambhala.
3. The cycle of reincarnation from the Midnight Sun through the planetary spheres as we create our pre-earthly intentions, which are then influenced by the Holy Spirit and Holy Soul into our highest ideal of Moral Action in the Feeling/ Devotional/ Soul Development Realm under angelic guidance. This is a path of Self Actualization.
4. From the Feeling/Devotion Realm at the threshold we can connect with ancestors, loved ones, and the angelic realm, receiving Inspiration to co-create a new world offering fertile ground for our next evolutionary lessons. Acting on these Inspirations and Moral Impulses from our Higher Self is a form of Sacred Activism that serves humanity, the kingdoms of nature, and the spiritual world.



At the Threshold of the Cosmic and Earth "Eggs"



The Masculine/Feminine Trinity in relation to 7-fold Human Development and Psychosynthesis

The "Masculine/Feminine Trinity"¹⁸ can help to explain the interaction of Christ and Sophia. This is comprised of an upwards pointing triangle of Father, Son and Holy Spirit, and a downwards pointing triangle of Mother, Daughter and Holy Soul as in the Seal of Solomon. The relationship of the two Trinities reveals the work of creation through the Father (transcendent) and the Mother (immanent), the divine manifestation of Christ and Sophia... and the weaving of love and enlightenment throughout creation through the Holy Spirit and Holy Soul.¹⁹

The working of the Holy Soul is bound up with the mystery of love. This comes to manifestation as the impulse toward community among spiritually striving human beings ... Through knowledge of the Most Holy

Trinosophia the new Sophianic impulse is cultivated, and in so doing we align ourselves with the central impulse of the Second Coming, the mystery of the coming of Christ in the etheric.²⁰

¹⁸ Powell, R. *The Most Holy Trinosophia and the New Revelations of the Divine Feminine*. Great Barrington, MA., Anthroposophic Press, 2000.

¹⁹ Ibid. 75.

²⁰ Ibid.

The Holy Soul is working with the Holy Spirit from the future into the present *Feeling Realm*, bringing peace and harmony into the community. The *7-Fold Map of Human Development* in union with the *Psychosynthesis Egg Diagram* is now in alignment with Rudolf Steiner's Morning Meditation²¹:

"I am" – the Lower Sphere of Inner Development

"It Thinks" – the Upper Sphere of Human Development

"She Feels" – the Middle Sphere of Individual Soul Development on the threshold between two worlds

"He Wills" – the Peripheral Sphere as shown in the *Egg Diagram*, of Universal Self / Universal Love.

Closing Thoughts

In order to transform the collective shadow that is so clearly revealed in our times, we must first transform our own shadow and develop our souls. Many paths exist for transforming the shadow including Jungian psychology the Transpersonal Psychology of Psychosynthesis, Anthroposophical Counseling Psychology, and esoteric exercises as outlined by Spiritual Science. Karen L. Rivers offers a meticulously detailed anthroposophical path of inner transformation in her recent publication, *Love and the Evolution of Consciousness: A Study of the Transformation of the Human Soul, the Double and the Spirit*.²² The process of soul development and imbuing our sub-personalities with the "I" develops the consciousness soul so that we may operate from our Higher Self in moral/sacred action, separate from our individual sympathies and antipathies.

This age of Consciousness Soul and the crisis of transgressions against the earth and humanity is a call and an opportunity for each and every individual to align with the Greater Good of the supersensible world and our ancestors and loved ones in co-creating a new world through Love and Wisdom. This is what I see with the Indigenous Water Protectors at Standing Rock, while they are also creating a community of caring, peaceful, prayerful support around the world. Through leading this struggle they are awakening and inviting participation of the transpersonal consciousness soul of others of all races and nationalities, intentionally creating a new world culture of peace, harmony, and beauty, with respect and dignity for every human being.

The Holy Trinosophia is present among us and amidst us, loving our Earth Mother, receiving guidance from Daughter Sophia, Queen of Heaven, and feeling the love of the Holy Soul, helping us to recognize each other as brothers and sisters in our struggle to become human and live peacefully together on this life-giving planet. Through Sacred Activism we may become more human: *Anthropo* – and wise: *Sophia*. *Anthropo-Sophia*, Anthroposophical Psychology is making a highly significant contribution to individual human development, human evolution and the coming Sophianic culture.

²¹ Steiner, R. *Guidance in Esoteric Training from the Esoteric School*. London: Rudolf Steiner Press, 1998.

²² Rivers, Karen L. *Love and the Evolution of Consciousness: A Study of the Transformation of the Human Soul, the Double and the Spirit*. Great Barrington MA: Lindisfarne Books, 2016.

ADDENDUM I: Erikson and Psycho-Social Development

According to Erik Erickson's theory, successful completion of each of the following stages results in a healthy personality and the acquisition of basic virtues. Basic virtues are characteristic strengths which the ego can use to resolve subsequent crises. Failure to successfully complete a stage can result in a reduced ability to complete further stages and therefore a more unhealthy personality and sense of self. These stages, however, can be resolved successfully at a later time.²³

Erikson's Psychosocial Stages of Human Development in Relation to Sacred Activism

Developmental Stage:	Inner Conflict:	Successful Resolution leads to:
Trust vs. Mistrust	<i>Trust in the transformative power of Love vs. Mistrust that Political structures are in the best interest of every human being. "With each crisis I trust I'll find support from others."</i>	Hope: I have Hope I can contribute to positive change.
Autonomy vs. Shame & Doubt	<i>"I am capable of making decisions for my own well-being." vs. "I am bad and need authoritative institutions who know what's best for me."</i>	Will: I might fail in what I do, my ideas may be rejected, but I am willing to put myself out there and try again.
Initiative vs. Guilt	<i>"I feel confident to be part of positive change." vs. "I must be doing something wrong for things to be like this and don't know what to do."</i>	I have a sense of purposefulness in what I do.
Industry vs. Inferiority	<i>"I am competent to do what is necessary." vs. "I doubt I have anything to offer."</i>	Sense of Competence
Identity vs. Role Confusion	<i>"I know who I am and what I have to offer society." vs. "I'm confused and don't know who I am, what I have to offer, or what I want to do."</i>	I accept my rightful place in society as well as everyone else's rightful place and dignity as a human being, even though they are different from me.
Intimacy vs. Isolation	<i>I am capable of kind, caring & committed relationships." vs. "I feel isolated, lonely & depressed. No one wants to be with or work with me."</i>	Love, empathy, commitment and care within a relationship, evolving into Agape: Universal love that transcends regardless of circumstances.
Generativity vs.	<i>"I am a productive adult and wish to give back to make a better society." vs. "I feel stuck and have</i>	I care for others and wish to be of Service

²³ Erikson's Psychosocial Stages of Development. (2013, September 16). Retrieved January 28, 2017, from <http://www.simplypsychology.org/Erik-Erikson.html#autonomy>.

Stagnation	<i>nothing to offer."</i>	to humanity.
Ego Integrity vs. Despair	<i>"My life has been productive with meaning and purpose. I have gained wisdom I wish to share." vs. "I have been unproductive. I'm worthless and am feeling despair and have nothing to give."</i>	I've made meaning out of pain and suffering. I have grown in Wisdom.

Note: Participation in social action provides many opportunities and challenges for personal, emotional and spiritual growth. Successful resolution of Erickson's developmental conflicts is likely to benefit both the activist and the group with whom one is participating. However, unsuccessful resolution of the developmental conflicts does not preclude an individual from participating in social actions, but often complicates and compromises the group dynamics and its decision-making abilities.

ADDENDUM II: My Three Paths of Learning: Earth School, Destiny School, and Spiritual School²⁴

Earth School is organized through learning from teachers with conscious learning objectives. I've been enrolled at Starr King School of Ministry (SKSM) in Berkeley for the past four years pursuing a Masters of Divinity. SKSM's mission is "*Educating to Counter Oppression.*" Multi-religious education is part of the curriculum of every course. The Universalist Unitarian Church, for which this school is a seminary, was a leader in bringing Interfaith Support for Standing Rock/ #NODAPL.

Spiritual School is defined as:

Inner Development separated from outer life influences to bring about exceptional states at will. Independent judgment is increased with each step of self-knowledge. With concentration and inner quietness the soul becomes the classroom and initiating path. The teacher is published literature on Spiritual Science, and the relationship with advisors is absolutely free on both sides. Everyone finds their teacher within themselves. The attitude is to accept not only what is understood, but also not to reject what is not yet penetrated with the mind.²⁵

I have been a student of Spiritual Science for twenty-one years now; perhaps there's been a birth of an "I" in my relationship to anthroposophy? I've been practicing eurhythmy, meditation and concentration exercises to quiet the soul and expand consciousness to receive Imaginations, Inspirations and Intuitions. My studies in Spiritual Science have opened for me a worldview that embraces human and planetary evolution, and they have provided me with a path of Christian Initiation and healing. These teachings and experiences provided fertile ground for my response in the moment to my daughter's call for support in her spiritual activism.

²⁴ Van Houten, C. *Awakening the Will*; Forest Row, RH18 5ES: Temple Lodge, 1999.

²⁵ Nelson, R. (2015, November). *Seminar VI*. Lecture presented at AAP in CA, Fair Oaks.

Destiny Learning: The Divine Plan has prepared me, educated me, and placed me in life events such as my childhood in Detroit, my marriage to a son of German Jewish holocaust refugees, and incarnation into a body on this planet in the Age of Consciousness Soul, when there is life-threatening climate change and rampant world-wide social injustice and oppression caused by my own government. My daughter’s participation at Standing Rock is what made it imperative for me to act *now*, whether I felt ready or not. I felt compelled to keep informed, which prompted me to engage in political and social media action. I certainly believe Spiritual School is also a part of my destiny. I’m learning through my karma and my karmic relationships with friends and family. Incarnating at this time on earth has taught me the need to include Soul and Spirit in the approach to human development, climate protection and social justice.

ADDENDUM III: The Seven Adult Learning Processes & Sacred Activism

The basis of the Seven Adult Learning Processes are the Seven Life Processes available to the adult Ego streaming from the cosmos. This is an application to my personal/individual learning process.

Life Process	Planet	Learning Process	Activity of Sacred Activism
Breathing	Saturn	Perceiving/ Attention	Perceiving the injustices being done to indigenous people and Mother Earth.
Warming	Jupiter	Relating/Warming	Feeling empathy for the sacred mission of Native Americans protecting the planet, their human rights and dignity, and our water.
Nourishing	Mars	Assimilating/ Digesting	Discerning between political & social activism & Sacred / Nonviolent / Compassionate Engaged Spirituality.
Secreting	Sun	Individualizing	Applying Erickson's Developmental stages to S.A. & 7-Fold Map. Realizing I am influenced by the "so-called-dead" in creating the future. Overlaying the Seal of Solomon and the "It Thinks Speech" on the 7-Fold Map.
Maintaining	Venus	Practicing	Maintaining equanimity and connection to my "I" in time of planetary, social, economic and political crisis. Connecting with the Christ Force as the balance between Luciferic & Ahrimanic forces, self-righteous anger & fear / despair.

Growing	Mercury	Growing Faculties	Meditation, Spiritual Science exercises, <i>Cultivating Inner Radiance</i> sequence ²⁶ , reading to the dead, Non-violent Training.
Reproducing	Moon	Creating Something New	Regenerating my Life forces while contributing to human and planetary evolution through Sacred Activism & prayer on a daily, weekly and as-needed basis.

ADDENDUM IV: Standing Rock Update

On Thanksgiving Day, 2016, four days after the police used water cannons on peaceful water protectors, four actions were planned to bring attention to #NODAPL. In the camps it was hard to know what was factual and what was rumor about most of which was taking place, as it was known that infiltrators were present, so information was given on a "need to know" basis. Early Thursday morning I had bad feeling when I woke up and completely out of my usual morning routine, I went straight to my phone to see if there was a message from Jessica, only to see she'd sent a picture of the snowy camp with no words. I sent a text to gently ask if she was keeping warm. She replied she was in the midst of evacuating women and children from camp. I asked if it was voluntary or police-enforced; it was voluntary. I went straight to Facebook livestream and saw police intimidating peaceful protectors at a protest in the nearby town of Cannonball. Needless to say, I stayed glued to the livestream and sent messages to Jessica about what was happening in town. We didn't know if other demonstrations were occurring simultaneously or later that day. After about two hours she was told the evacuation had been a drill. She felt things heating up to a very uncomfortable pitch. Earlier in the week, local police had made public pleas for everyone to go home so they could celebrate the holiday with family. We had seen the violence just days before, and we knew that two thousand veterans were planning to arrive over the weekend for support. But we didn't know if that would actually keep the peace.

Just the day before Jessica had told me she had a ride out of there on Saturday after Thanksgiving, but only to Colorado, not California. My response was, "Great! If a ride comes along sooner, take it, OK?"

By late morning on Thursday, Jessica had connected up with one of the women she had arrived with, and they decided they could no longer be of help and they didn't want to become a liability. I received a text message around 1:15 pm that they were out of camp, on their way home. Jessica said they drove most of the way in silence before stopping in Montana for the night. She was home in the arms of her fiancé by noon on Saturday. At 26 years old, she's seen the belly of the beast (my term, not hers) and the power of love (her term). She's still processing. It's a lot to figure out, and her friends who had not experienced anything like this were unable to relate to the extent

²⁶ Powell, R. *Cultivating Inner Radiance and the Body of Immortality-Awakening the Soul through Modern Etheric Movement*. Great Barrington, MA: Lindisfarne Books, 2012.

of her feelings about it all. She's connected with a new circle of support and is beginning a course in herbal studies.

There was success and healing that weekend of Thanksgiving 2016, the day that celebrates the massacre of hundreds of thousands of American Indians and the colonization of North America. Nearly four thousand U.S. military veterans arrived in full gear, except for weapons and substances, to support the water protectors. On Sunday, the International Day of Interfaith Prayer for clean water, U.S. vets met with Native elders in a very moving ceremony. On bended knee, they begged for forgiveness for the atrocities and genocide of the Native peoples in the name of the U.S. government. To see the video of this ceremony go to: <http://www.salon.com/2016/12/05/we-beg-for-your-forgiveness-veterans-join-native-elders-in-celebration-ceremony/>. On that same day, President Obama issued the U.S. Army Corp of Engineers a stay order on DAPL construction until more environmental studies could take place.

With great sadness I must report that on Jan. 24, 2017, the 45th U.S. President signed an executive order to advance construction of both Keystone and DAPL. In doing so, he's in violation of First Nations treaties, but nevertheless, drilling has begun under the lake. Mass civil disobedience is taking place, and protectors are sacrificing themselves to arrests and jail sentences. Though there's been a lot of news about Standing Rock on the internet, but *not* mainstream media, the official and only website is: <http://www.ocetisakowincamp.org>.

Vets have continued to stand for Standing Rock through the desperate winter conditions. You can follow them on Facebook: <https://www.facebook.com/Veterans4StandingRock/>.

For more information on Anthroposophical Counseling Psychology and how it can assist your personal and professional development, visit: <http://anthroposophicpsychology.org>. New trainings begin this summer. Events are held in Pennsylvania, New York and Minnesota.

Grail Knights Training and Sophia Grail Circle Training Update

Robert Powell

Grail Knights Training

The Grail Knights Training began in 2012 as an offspring or counterpart of the Sophia Grail Circle Training. Almost ninety people have so far entered into the knights training, which has taken place hitherto in these locations:

Fort's Barn (Petaluma, CA), 2012

Sophia's Sanctuary (Sebastopol, CA), 2013-2016, and with 2017 planned for May 22

North Carolina (Holden Beach, 2013; Corolla, 2014; Chapel Hill, 2015)

Windrose (Boulder, CO), 2013-2014

Vancouver (Canada), 2013-2014

Peterborough (New Hampshire), 2015

The above dates do not show all the gatherings of Grail knights for training practice. Rather, they indicate the occasions on which—in the context of the Grail Knights Training—new Grail knights have been taken into the knightly circle and blessed.

This update is in order to provide some background to the new configuration of the Grail Knights Training occasioned by my relocation to Ecuador, South America, as of 2017. Some relevant background is already detailed in my two contributions to volume 16 (#1 and #2) of the *Starlight* journal. Herewith an excerpt:

Looking ahead, it is now already evident to me that the focus of my life is increasingly being called, through inspiration, to be focused upon Christ in the etheric realm—the Etheric Christ—and the path he is opening for humanity to Shambhala, the golden realm of the Earth Mother at the heart of our planet Earth. This call, in connection with the inspiration flowing in, is leading to the further development of *Choreocosmos-Eurythmy* in service of this opening through Christ of a path for humanity to connect with Shambhala, the realm (“kingdom”) of the Earth Mother. This development of new *Choreocosmos-Eurythmy* exercises and practices can be thought of—within the context of *Choreocosmos-Eurythmy*—as the Shambhala Path....As well as the further development of the Shambhala Path—I am now guided to create the space and time to focus upon completing my life research: the task of karma research indicated to me by Rudolf Steiner, with whom I had a spiritual encounter in 1972.

What is not mentioned in the foregoing is that my wife Lucky and I have been blessed by being joined in Ecuador by our friends Richard Reho and Gail Dupre, who for the last seven years, prior to relocating to Ecuador, have been active in shepherding *Choreocosmos* (cosmic & sacred dance), Sophia Grail Circle celebrations, and the Grail Knights Training practices in Peterborough, New

Hampshire. It is most fortunate that Richard and Gail will be present at Sophia Grail Circle Training and the Grail Knights Training in Sebastopol this year.

It has been possible here in Ecuador to work intensively together with Richard and Gail, introducing them to the Shambhala Path, and also working together on the Grail Knights Training practices. My hope is that by way of our working together here, it will be possible, through Richard and Gail, to continue with the unfolding of the Grail Knights Training into the future, as the practices of the Grail Knights Training continue to unfold.²⁷

I am very happy that Richard and Gail have agreed to take on a leadership role with regard to the Grail Knights Training practices for the upcoming Grail Knights Training at Sophia's Sanctuary in Sebastopol. Karen and Richard and Gail will be shepherding the 2017 Grail Knights Training, which hitherto has been led by Karen and myself. I have also encouraged Richard and Gail to share something from the Shambhala Path by way of introduction, if there will be time and if this would be appropriate. And I send my blessings to all engaged in the practices of the Grail Knights Training. I will be spiritually attuning to the upcoming knights gathering in Sebastopol as well as to the immediately preceding Sophia Grail Circle Training, which will be shepherded this year by Karen Rivers, Cheryl Mulholland, Claudia McLaren Lainson, and Estelle Isaacson—as outlined in the following.

Sophia Grail Circle Training

An important part of the Sophia Foundation's mission is the development and practice of Sophianic liturgy, the Peace Service, and other gatherings dedicated to Sophia's global culture known as the *Rose of the World*. The liturgy and celebrations specifically address the needs and development of humanity in our time and the future. These gatherings, referred to as the *Sophia Grail Circle*, essentially comprise a community of people who join together to form a vessel to serve Divine Love and Divine Wisdom—embodied by the great Divine beings known as Christ and Sophia. The *Sophia Grail Circle* is devoted to helping the spiritual evolution of humanity and the earth unfold toward the coming into being of the future culture known as the *Rose of the World*. Toward this end we work together consciously and purposely to maintain the intention and vision of our circle. The *Sophia Grail Circle* is an endeavor focusing on Sophia at the heart of the community.

The Sophia Foundation offers a yearly *Sophia Grail Circle Training for Facilitators (SGC Training)*. Until 2016 the training was led by Robert Powell and Karen Rivers. From 2017 onward it will be shepherded by an ordination council comprising Karen Rivers, Cheryl Mulholland, Claudia McLaren Lainson, and Estelle Isaacson. It involves both home study and practice, and also yearly meetings. From its inception in 2006 until 2012, the yearly SGC Training took place at Fort's Barn, Petaluma, California. Since 2013 it has taken place yearly at Sophia's Sanctuary in Sebastopol, California. Visit the Sophia Foundation website <https://sophiafoundation.org/eventscalendar/> for more information regarding the yearly gathering, which in 2017 will be at Sophia's Sanctuary from May 18-21, followed by the Grail Knights Training on May 22—see flyer below.

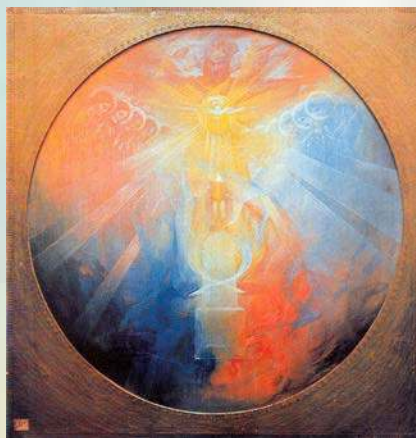
²⁷ The Grail Knights Training practices are based upon my translation of handwritten notes of Valentin Tomberg's *Advanced Level of the Lord's Prayer Course*. In addition, elements of Choreocosmos sacred dance are included in the Grail Knights Training practices, where appropriate.

Many people have responded to the inner call to undertake the rigorous study, training of consciousness, and practice necessary to carry this work and ministry into the world. Imagine the Peace Service and other Sophianic celebrations taking place around the world, and what this kind of spiritual-communal work might mean for the present and future evolution of humanity and the earth. The *SGC Training* serves toward the fulfillment of this goal: aiming toward the coming about of the new culture known as the *Rose of the World*—a culture based on Love, Wisdom, and Truth.

SOPHIA FOUNDATION

SOPHIA GRAIL CIRCLE
TRAINING

May 18- 21, 2017
SOPHIA'S SANCTUARY
2836 Bloomfield Road, Sebastopol, CA



It is the mission of every single human being and of the whole of humanity to fill themselves with the Christ Spirit (and the Spirit of Sophia) and to recognize themselves as a center living in this Spirit, through which spiritual light, spiritual strength and spiritual warmth can flow into the Earth, thereby redeeming it and raising it aloft into spiritual realms. ~ RUDOLF STEINER

The Sophia Grail Circle, inspired by the seeds of wisdom planted by the great teachers of humanity, is working to form a spiritual community united ever more deeply in Christ and Sophia, in preparation for the culture of the Aquarian Age, an era of brotherly and sisterly love, also known as Philadelphia. This will be the Age of Sophia, in which the flowering of the Rose of the World will take place.

The work of the Sophia Grail Circle grows out of the Grail tradition, which is a resurrection of an ancient wisdom tradition. Our endeavor is the cultivation of a spiritual schooling in the light of Sophia. We come together as a Sophia community and find strength in uniting with the central Grail Mystery that Divine Sophia is bearing down from spiritual heights on her path of approach to the Earth as the Rose of the World. Our work is dedicated to preparing for Sophia's coming, to train facilitators, and thus establish centers for Sophia's activity in the world.

The Sophia Grail Circle training – inaugurated in 2006 – offers individuals an opportunity to deepen their spiritual life in preparation to become facilitators of the Sophia Grail Circle celebrations. The program is growing, as each year new people join the training.

In the years since the founding of the Sophia Foundation on New Year's Eve, 1994/1995, the Sophia Grail Circle has evolved with respect to the development of Sophianic liturgy. At this time the following celebrations are offered:

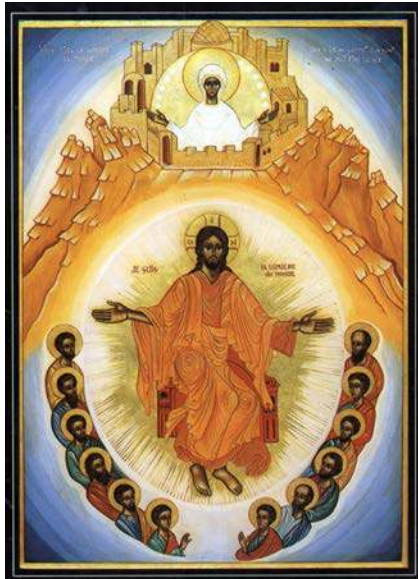
*Sophia celebration
Meditation on the Seven Seals from Revelations
Meditation on the Nine Beatitudes
Meditation on the Twelve Signs of the Zodiac
Peace Service
Mystical Wedding celebration
Foundation Stone meditation given by Rudolf Steiner
Liturgy to the Earth
Ascent through the Planetary Spheres- "Jacob's Ladder"
Journey of the Soul into Incarnation
Liturgy to Christ in the Etheric
Alchemical Baptism
Liturgy to Mary Sophia
Mass of the Lamb and his Bride
Rose of the World
Seven Words from the Cross as a Path to Shamballa*

Daily Schedule 2017		
Thursday, May 18	7:00 pm 7:30 pm – 9:30 pm	Gathering begins (Introductions) Beatitudes
Friday, May 19	9:30 am – 12:30 pm 12:30 pm – 2:00 pm 2:00 pm – 5:00 pm 5:00 pm – 7:00 pm 7:00 pm – 9:00 pm	Grail Facilitators Training Lunch break Grail Facilitators Training Dinner break The Miracles of Christ and the Second Coming
Saturday, May 20	9:30 am – 12:30 pm 12:30 pm – 2:00 pm 2:00 pm – 5:00 pm 5:00 pm – 7:00 pm	Grail Facilitators Training Lunch break Grail Facilitators Training Dinner break - free evening
Sunday, May 21	9:30 am – 12:30 pm 12:30 pm – 2:00 pm 2:00 pm – 5:00 pm 5:00 pm – 7:00 pm 7:00 pm – 10:00 pm	Grail Facilitators Training Lunch break Grail Facilitators Training Dinner break Mass of the Lamb and his Bride / Ordination



At the present time we are called upon to connect ever more deeply with Sophia and Christ—the Etheric Christ. The celebrations during our gathering are offered with this intention. Thursday evening we shall celebrate the Beatitudes, Friday evening we shall celebrate the Journey of the Seven Miracles of Christ in the Second Coming. On Saturday evening we shall have a free evening—perhaps a time for conversation and sharing with friends, or a time for individual reflection and meditation. Sunday evening we will celebrate the Mass of the Lamb and his Bride, followed by the ordination of Christine Summerfield and Charlene Stott. Composer and pianist Marcia Burchard will

play for the evening celebrations. **This year we will take up the theme of the Sacraments of the Second Coming.** Community meals, including snacks, 3 lunches, and 3 dinners, are offered during the Grail Facilitators Training for \$115. Please indicate when registering if you wish to be included in the community meals.



REGISTRATION
SOPHIA GRAIL CIRCLE TRAINING
MAY 18-21, 2017

The Sophia Grail Training will be held at Sophia’s Sanctuary, Sebastopol, CA. The cost for the training is \$500. If you wish to enter the training, please send a letter that includes relevant aspects of your spiritual biography, and why you wish to join this program. New and continuing participants please send a \$100 deposit, marked “Sophia Grail Circle Training”, and indicate if you would like to participate in community meals for the cost of \$115 (3 lunches, 3 dinners, snacks), to the Sophia Foundation, 4500 19th Street, #369, Boulder, CO 80304
 Phone: (303) 242-5388 Email: sophia@sophiafoundation.org
 Website: www.sophiafoundation.org

The balance of \$415 (including snacks), or \$515 (including snacks and meals), payable to the Sophia Foundation office is due by May 5, 2016.
 Directions to Sophia’s Sanctuary: <http://www.sophiassanctuary.org/node/11>
 or call 707-827-3536.
 For further information contact Karen Rivers Tel: 919-942-2465
 or email: karen@karenrivers.info

The background of the flyer is a painting titled "Michael and the Sun Face of Christ" by Michael. It depicts a central figure with a radiant, sun-like face, surrounded by other figures in a dynamic, expressive style. The colors are warm and vibrant, with a mix of yellows, oranges, and reds, set against a cooler, blue and purple background. The overall mood is spiritual and powerful.

SOPHIA GRAIL CIRCLE

Grail Knights Training

A Program of the
Sophia Grail Training

May 22, 2017

The Grail Knights training is open to men and women who feel the call to take up the cross of Christ in the struggle against evil. Based on the higher levels of Valentin Tomberg's Lord's Prayer Course, this program grows out of the Sophia Grail Circle Training. The one-day Grail Knights training, Monday, May 22, 9:30 am–9:30 pm, will follow the Grail Facilitators training. Unpublished, untranslated notes of the higher levels of Valentin Tomberg's Lord's Prayer Course form the content of the Grail Knights training. As preparation for this training, it is recommended to read Valentin Tomberg's lectures on the *Four Sacrifices of Christ and the Reappearance of Christ in the Etheric*, particularly focusing upon the first three sacrifices (*Christ and Sophia*, appendix, lectures I-4, pages 358-381). Registration for the Grail Knights training is essential; those participants in the Sophia Grail training who feel the calling to also attend the one-day Grail Knights training should clearly indicate this when registering.

Registration

GRAIL KNIGHTS TRAINING

May 22, 2017

Cost: \$100 plus \$35 for lunch & dinner

Location: Sophia's Sanctuary

2836 Bloomfield Road, Sebastopol, CA

(For directions, contact Linda Delman at 707-827-3536,

—and see also page 2 of this flyer for directions.)

Registration: please send a \$50 deposit, and indicate meal choice, to
Sophia Foundation, 4500 19th Street, #369, Boulder, CO 80304

Phone: (303) 242-5388

Email: sophia@sophiafoundation.org

The balance of \$50 plus \$35 for meals (if requested), payable to the
Sophia Foundation office is due by May 5.

For further information:

Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

MICHAEL AND THE SUN FACE OF CHRIST

Choreocosmos Workshops Australia 2017

Lesley King-Adelaide
www.sophia-australis.org



Two farewell workshops with Robert and Lucky in Melbourne, Australia, in January 2017 were deep and enriching.

The 5-day workshop (January 2-6) on the *Nine Beatitudes* followed by the weekend workshop (January 6-8) on the *Descent of Christ to Shambhala* were a perfect deepening into what had begun eight years previously in 2009, when Robert and Lucky came to Australia for the first time. The experience that we—the participants—had in these two workshops was greatly enriched by the profoundly stirring music played so beautifully by Marcia Burchard throughout the two workshops. Haydn's *Seven Last Words of Christ from the Cross* and the finale from Beethoven's *Choral Symphony* were especially moving.

Without having realised it before, we experienced during the 5-day workshop that over the course of these past eight years, we have slowly ripened and awakened to receive the profound teachings of the Nine Beatitudes as keys for spiritual purification and protection from the evil now emerging from the nine subterranean spheres of the earth.

How fitting it is for us in these times of violence, lies and deception, a time when Christ has now descended into—having opened the portal to—the eighth subterranean sphere, that of Divisiveness, to be fortified by the deeply spiritual teachings of the Nine Beatitudes. To apply these teachings is the goal—a preparation for what surely is the greatest event in the lives of human beings in our time—to be assisted through the teachings of the Nine Beatitudes to attune to Christ on his path of descent into the Golden Realm of the Earth-Mother, the realm known as *Shambhala*.

Our journey into Choreocosmos eurythmy, comprising cosmic eurythmy dances and sacred eurythmy dances, began some eight years ago. We commenced with learning the basic cosmic alphabet of 84 cosmic dances: those of the seven classical planets in the twelve signs of the zodiac. Then we ventured in the course of time further, into the movement and gestures of sacred eurythmy, done to prayers and meditations. Over the years, we have explored in cosmic and sacred dance: the cosmic dances of the four elements, the horoscopes of the great teachers of humanity, the new Sophia mysteries, the seven seals of the Apocalypse, and now, most recently, the *Nine Beatitudes* and the *Descent of Christ to Shambhala*. All in all, we have experienced an expansion and contraction—an outbreath and in-breath—from the heights of the cosmos to the depths of the earth.

The light and love arising from the Sophia Grail Circle celebrations at each workshop has bathed our community in a wellspring of spiritual inspiration that, in my experiences, is quite uncommon in Australia. With joy and anticipation we entered into these new experiences and received profound gifts. Thus, in the Sophia Grail Circle celebration known as the *Liturgy to Mother Earth (Demeter)*, we peered through the temple door into Sophia's teachings on the elemental world. Then, with another Sophia Grail Circle celebration, *Jacob's Ladder: the Journey of the Soul through the Planetary Spheres in the Life after Death*, we soared into heaven's grandeur, seeking our beloved departed ones, bestowing our blessing upon them, and also receiving their blessings as well as those of the spiritual hierarchies associated with the various planetary spheres or realms. As by a gentle rain we were draped with rose fragrance and the soft touch of velvet as we drew close to the Divine Feminine in the Sophia Grail Circle celebration of the *Liturgy to Mary Sophia*. Then, in the celebration of the *Nine Beatitudes*, followed by the celebration of the *Seven Last Words of Christ from the Cross in Preparation for the Descent to Shambhala*, we were transported into the mysteries of the School of Christ. Through the meditations and music, which Marcia played with great sensitivity, we experienced the sublime sacrifice and gifts bestowed upon humanity by Christ—gifts that will help us develop spiritually, also enabling us to confront and overcome evil, a task for the fifth post-Atlantean cultural epoch.

During these eight years, the Sophia Community in Australia, *Sophia Australis*, was born, and a dedicated community of individuals, based primarily in Melbourne, has formed to carry and nurture the seed of this work of cosmic and sacred dance for the redemption of the world. With six members of this community having now graduated from the Choreocosmos School of Cosmic and Sacred Dance, the vision is to continue to cultivate the work begun by Robert, and hopefully to see it flourish and blossom in the future.

It is, of course, with a certain degree of sadness that we bid Robert, Lucky and Marcia farewell. However, the fruit of these years together will no doubt continue to grow and unfold. With deep gratitude we thank you all and wish you abundant blessings for what lies ahead.

Postscript

During these two farewell workshops, what seems to be a genuine message was received from spirit worlds. It is not restricted to Australia, but can be taken up across the world. The message came in response to an inner question: "What can be done to help prevent the destruction of Divine Creation? What can we do to stop the dark forces from hindering—or even preventing—the fulfilment of the Divine Plan?" In essence, the answer that came is this: *If small groups of people—or even just one person—were to do the Halleluia eurythmy exercise daily, this will help the world.* Some of us have committed to doing this, wherever we are, every evening. Even though we live in different locations within Australia, we are doing the Halleluia at the same time each evening. It is a great joy to make this contribution. Please consider doing this in your part of the world—see *Hail to Thee, O Lamb of God*, below.



HALLELUIA Eurythmy Exercise:

Hail to Thee, O Lamb of God with the Seven Last Words (Sayings) of Christ from the Cross

Contemplating the crucifixion in the life of Christ, who is Divine Love, at the crucifixion the pure love of the Godhead was streaming through all seven chakras of Jesus Christ. This experience is evoked with help of the seven words (sayings) from the cross spoken by Christ. Each word (saying) from the cross corresponds to one of the seven chakras —

Crown: *Father, into thy hands I commend my spirit*

Third eye: *My God, my God, why hast thou forsaken me?—alternative: My God, my God, how thou hast glorified me!*

Larynx: *I thirst*

Heart chakra: *Today you shall be with me in paradise*

Solar plexus: *Father, forgive them, for they know not what they do*

Sacral: *Behold thy son; behold thy mother*

Root: *It is fulfilled*

The pure love of Christ, who is Divine Love, permeates the human being on seven levels as the seven words (sayings) from the cross corresponding to the seven chakras. The seven words (sayings) from the cross spoken by Christ signify the infusion of Divine Love into the seven chakras on these seven different levels.

Hail to Thee, O Lamb of God

[The eurythmy gestures indicated are for the sounds on the left of each line]

H—A *[raised then lowered]* Hail to thee, O Lamb of God, who speaks:

[7 L's moving up through the chakras, gestures growing from small to big]

L *[small]* It is fulfilled

L Behold thy son, behold thy mother

L Father, forgive them for they know not what they do

L Today you shall be with me in paradise

L I thirst

L My God, my God, how thou hast glorified me!

L *[big]* Father, into thy hands I commend my spirit

E reverence The star world blesses us

L—L—L With light, love, and life.

U *[upwards]* We unite ourselves with the universe,

I *[left raised]* We seek ourselves in Christ,

A *[upwards]* We ascend to the All in love.

Choreocosmos School of Cosmic and Sacred Dance & Other 2017 Events

Please see the Sophia Foundation Website for detailed flyers:
<http://sophiafoundation.org/courses-and-events>

May 18-21, 2017 Sophia Grail Circle Training for Facilitators. A 3½-day training at Sophia's Sanctuary, Sebastopol, California: www.sophiassanctuary.org Starting at 7:00 pm, Thursday evening, May 18; ending at 10:00 pm, Sunday, May 21. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation: Tel: 303-242-5388. Email: sophia@sophiafoundation.org. Information: Karen Rivers: Tel: 919-942-2465. Email: karen@karenrivers.info.

May 22, 2017 Grail Knights Training. A 1-day training at Sophia's Sanctuary, Sebastopol, California: www.sophiassanctuary.org. Starting Monday, May 22, at 9:30 am; ending at 9:30 pm on Monday evening. Registration: contact the Sophia Foundation. Tel: 303-242-5388. Email: sophia@sophiafoundation.org. Information: Karen Rivers: Tel: 919-942-2465. Email: karen@karenrivers.info.

June 12-16, 2017 Boulder Choreocosmos Workshop. A 5-day workshop with Choreocosmos and Star Mysteries —“As above, so below.” Location: Kelly's Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kimmie Winston. Tel: 303-527-9940. Email: starz1922@hotmail.com.

July 24-28, 2017 Chapel Hill, NC Choreocosmos Workshop: Mary Sophia: The Seven Seeds of Grace and the Mysteries of Star Wisdom. A 5-day workshop with Cosmic and Sacred Dance. Grail Circles offered Tuesday and Thursday evenings. Location: Eno River Unitarian Universalist Fellowship, 4908 Garrett Road, Durham, NC 27707. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation. Tel: 303-242-5388. Email: sophia@sophiafoundation.org. Information: Karen Rivers: Tel: 919-942-2465. Email: Karen@KarenRivers.info. Click [HERE](#) to see a flyer with full details.

August 18-21, 2017 Annual Sophia Meditation Retreat. 23rd Annual Gathering of the Sophia Foundation: A Heavenly Chalice In Our Time — The 2017 Solar Eclipse and the Cross of Light. Location: Living Waters Retreat Center, Challis, Idaho. Scheduled in conjunction with the 2017 Solar Eclipse with total visibility in the U.S., the eclipse occurring on August 21. This is a prime location for the eclipse and for a retreat in a beautiful setting. Registration: Contact the Sophia Foundation: Tel: 303-242-5388. Email: sophia@sophiafoundation.org. Information: Karen Rivers: Tel: 919-942-2465. Email: Karen@KarenRivers.info. Click [HERE](#) to see a flyer with full details.

The Path to Shambhala
Report of a Workshop Held in Kinsau, Germany
January 18-22, 2017

Angelika Jenal

I returned home deeply fulfilled, feeling much gratitude, after four days of the *Shambhala Path* workshop in Kinsau, Germany, led by Robert Powell. We were carried by the beautiful atmosphere in the workshop hall, which was enhanced by some remarkable art around us—a series of twenty-two paintings depicting scenes from the Grail story of Parsifal painted by David Newbatt, as well as a Sophia painting and a Christ painting brought to the workshop by Italian artist Mara Maccari. On the opening evening of the gathering we were fortunate to experience an inspiring concert, with music by Beethoven and Dvorák played most wonderfully and harmoniously by the Schwabinger Piano Trio.



Parcival illustration
David Newbatt

During the workshop we embarked upon the *Shambhala Path*, developed by Robert as a new and sacred way: a 16-fold path of sacred dance exercises leading us into connection with the realm of Shambhala. What is the background for this profound and meaningful spiritual path?

In the first place, it has to do with the development of *spiritual culture*. That is, we are given the possibility on the Shambhala path of cultivating the seed and the development of the Christianized “I.” In the German language this mystery is revealed: the “I” (German: ICH), our highest human member, consists of the initial letters of *Iesus Christus*, which is the original Greek way of writing Jesus Christ. This mystery concerning the word “I” in the German language was revealed by Rudolf Steiner. Through him we know that the development of a Christianized “I”- culture is the foundation for knowledge of Christ in his etheric body—that is, for the coming of Christ in the etheric realm of life forces... this being the event known as the *Second Coming*. Clearly, it was Rudolf Steiner’s mission to prepare the German-speaking people for Christ’s Second Coming, just as through John the Baptist the foundation was created for Christ’s coming in a physical body two thousand years ago—in his incarnation into the body of Jesus of Nazareth.

As Rudolf Steiner further revealed, the coming of Christ in our time in the etheric realm is opening the path to Shambhala, to the “golden realm in the interior of the Earth,” as Rudolf Steiner named it in a conversation with Countess Keyserlingk in 1924. And Christ is not only opening the path to Shambhala, but also at the same time he is activating the Tree of Life, which is guarded there in this realm of the Earth Mother. The new impulse which Robert is currently pursuing is to learn—and then teach—about the Shambhala path and the mysteries of the Tree of Life, to which Christ in the etheric realm is leading us. It is the conscious cognition of Christ in the etheric realm which is opening this path to us in our time—as already indicated in a preliminary way in Robert’s book *The Christ Mystery: Reflections on the Second Coming*, published in the year 1999.

The Shambhala path is a continuation and deepening of Robert's work up until now, embodying the results of his research along the lines of the content of his book *Cultivating Inner Radiance and the Body of Immortality*. In fact, the Shambhala path is a direct continuation of the path of "putting on the resurrection body," which is central to the practices described in *Cultivating Inner Radiance and the Body of Immortality*. Through the Etheric Christ, a *spiritual knowing* (gnosis) concerning Shambhala and the Earth Mother is now opening to humanity, so it is by no means coincidental that Robert is working with the Shambhala path in such an intensive way at the present time.

At the January workshop in Kinsau we were able to learn much about the Shambhala path and also to experience it ourselves through our eurythmy activity. As an example, I would like to point to some elements of this path, which made a deep impression upon me—becoming inscribed within my heart. However, in the space of this report it is only possible to give a few indications. (Fortunately, Robert is planning to write a book about the Shambhala path.)

At the start of the workshop we were permitted to bear witness to Robert's prostration on the ground, face down in the form of a cross, as a way of connecting heart-to-heart with the Earth Mother—leading eventually to the encounter with her in her golden realm, Shambhala—at the same time praying the "Our Mother" prayer given to humanity by the Etheric Christ at this time of his second coming, just as he gave the "Our Father" prayer two thousand years ago in opening up the path to the Father for humanity at that time.

As background, Robert depicted that two thousand years ago Christ not only gave the "Our Father" prayer as his central teaching, but also, through his ascension, actually took the path to the Father—thus showing the way to the Father, first ascending through the ranks of the nine spiritual hierarchies from the Angels to the Seraphim before entering the kingdom of the Heavenly Father. Likewise, in our time the Etheric Christ has not only given us the "Our Mother" prayer, but is also descending to Shambhala, the realm of the Earth Mother—first, however, passing through the nine subearthly realms before entering Shambhala. These nine subearthly layers in the interior of the Earth are unredeemed subearthly spheres mirroring the nine heavenly levels of the spiritual hierarchies. Robert indicated that the heart of the Heavenly Father is the Central Sun at the heart of our galaxy. Similarly, Shambhala, the golden realm, the heart of Mother Earth, mirrors the Central Sun, and thus can be approached only in greatest humility and with a solemn sense as to how Christ is leading us to connect with the heart of the Earth Mother. Robert pointed out how important it is that we always hold in consciousness that *Shambhala mirrors the Central Sun*. We worked with the "Our Mother" prayer in connection with the eurythmy exercise of threefold walking.

By way of preparation for the Shambhala path, we worked with the seven last sayings of Christ from the cross at the Mystery of Golgotha, which were the last words he uttered prior to his descent to Shambhala, where he received his resurrection body from the Earth Mother. We worked with Christ's words from the cross in the context of the *Hallelujah* exercise in eurythmy, where the seven last sayings of Christ from the cross were spoken in connection with the ascending 7 "L's" in the *Hallelujah* exercise.

We also worked with the “L” in eurythmy in this way: with the ascending movement of the “L” gesture to the words, “May the breath of thy awakening kingdom warm the hearts of all who wander homeless” (the second petition of the “Our Mother” prayer), thus connecting with the Mother’s realm of Shambhala; and with the descending movement of the “L” gesture to the words, “In purest outpoured light shimmers the Godhead of the world” (from Rudolf Steiner’s *Morning Meditation*), thus connecting with the Central Sun, the heart of the Heavenly Father, with the descending movement of the “L” gesture.

Robert indicated the importance of threefold walking as central for the Shambhala path. He taught us how to work with the IAO eurythmy gestures in connection with threefold walking and in relation to his description in *Cultivating Inner Radiance and the Body of Immortality* of Rudolf Steiner’s indications summarized there concerning IAO as an expression of how Christ works in the human being. We alternated between doing the IAO gestures upward in relation to Christ’s ascension to the Central Sun and downward in connection with his descent to Shambhala. We did this eurythmy exercise first stepping forward and then, subsequently, with threefold walking moving backwards.

A further potent step was threefold walking with the three Rosicrucian gestures. It was as if in making these gestures we were imprinting into the (New) Earth our highest sacrificial substance of love. Also most powerful was the connection between Macrocosm and Microcosm which was a profound experience while threefold walking to music in connection with what Robert describes as the *Sun wheel*. Doing this, one can begin to sense an answer arising from Shambhala—the answer of the Earth Mother—in connection with our threefold walking.

This extraordinarily intense experience continued with the practice of an exercise entailing eurythmically walking in connection with creating through the gently flowing movement of one’s hands a vertical figure 8—known in mathematics as a *lemniscate*. A remarkable flow of energy is activated by this stepping (rocking backwards and forwards) combined with the lemniscatory movement of the hands following the flow of energy thus activated.

Start of the vertical figure 8: Starting with the left foot forward and the right foot back and at the same time leaning back, start the movement of the hands moving up and behind so that they activate a flow streaming up the back (while one is leaning back with the right foot positioned back); then guide the hands to flow over the top of the head (remaining more or less vertically upright while initiating a step forward with the right foot); then experience the hands flowing down the front of the body to approximately the level of the heart (at the same time leaning forward while completing the new step); then guide the hands to flow from front to back on the level of the heart (remaining more or less vertically upright while shifting one’s center of gravity from leaning forward to leaning back); then allow the hands to descend in a flow down behind the legs (at the same time leaning back with the left foot positioned back); then the hands follow the flow of energy streaming under the feet (experiencing vertical uprightness while initiating a new step forward with the left foot); then follow with the hands the flow of energy up the front of the body to the level of the heart (leaning forward while completing the new step); then the hands follow the flow from front to back on the level of the heart (one is in a position of vertical

uprightness while shifting one's center of gravity from leaning forward to leaning back); and then the entire cycle is repeated with the hands following the flow as described above—*Start of the vertical figure 8*.

Two important moments in tracing out this vertical figure 8 with the hands are (1) as the hands arch above the head, connecting with the Heavenly Father in the heights of the Central Sun, and (2) as the hands follow the flow of energy flowing beneath the feet, connecting with the Earth Mother in the depths of Shambhala.

In connection with the Shambhala path, in one of our study sessions there was a discussion concerning the *new yoga* described by Rudolf Steiner in 1919 in his lecture of November 30 from *The Mission of Michael* in which he says that the Etheric Christ will become a bridge from Nature into the free human will. This is nothing less than a step in the direction of the creation of the New Earth. The “Our Father” prayer and the “Our Mother” prayer are both important in this respect. In particular, the latter expresses the new connection, through Christ, of the human being with Nature—understood as the outer garment of Mother Earth.

On two evenings during the workshop we experienced Sophia Grail Circle celebrations: *The Liturgy for Christ in the Etheric Realm* and *The Seven Last Words from the Cross in Preparation for the Descent to Shambhala*. These celebrations—both comprising profound meditative texts—signified a special deepening into our esoteric work. Also, our Sophianic-social gathering was deepened and fructified in a quite special way. I am most grateful for this.

As indicated at the beginning of this report, I am also most grateful for the wonderful concert of the Schwabinger Piano Trio on the opening evening in honor of Robert's seventieth birthday. The musicians played a trio transcription of Beethoven's *Triple Concert* in the first half of the program, and Dvorák's *Dumky Trio* in the second half—both extraordinary compositions! All in all, it was a truly inspiring workshop!

Kinsau Workshop, January 2017
Choreocosmos Experiences

Bernie Genolet

I am most grateful for this workshop, for the unforgettable meetings with participants, and for the kindness and hospitality that I experienced. The four days of this workshop passed in complete harmony, and this remains in my memory as a force of life-tissue woven between the participants, who sought together to discover the connections between the cosmic and human dimensions. Herewith, brief descriptions of some experiences which I had at different moments in time during the four days of the workshop.

The Cosmic Dance of Venus: As we were doing the cosmic dance of Venus together with the music, I saw a lotus flower appear above us. This flower then opened its interior, and water from the lotus began to flow down upon us. More and more water continued to arrive in our midst. This water flowed freely from the lotus flower and poured down deep into the earth by way of a channel which opened toward the center of the earth. This experience lasted several minutes and bestowed upon me a sense of being purified.

The Cosmic Dance of Sagittarius: As we were doing the cosmic dance of Sagittarius together, I was surprised, because I felt that the earth was astonished—quite astounded at this force, this energy, of Sagittarius. It seemed as though this was something that the interior of the earth was experiencing for the first time. Confronted by this Sagittarian force, it seemed to me that there was something of a feeling of timidity experienced on the part of the earth—something even approaching fear.

The Cosmic Dance of Venus in Sagittarius: When we danced together the cosmic dances of Venus and Sagittarius in two circles simultaneously—Venus in the inner circle and Sagittarius in the outer circle—I experienced great harmony. It seemed to me that the center of the earth became calm and was listening to the movement of our cosmic dance of Venus in Sagittarius. Then I truly felt that in conjunction with the *energy* of Sagittarius, the *force of purification* of Venus became a *force of healing*. This was something beautiful and light-filled, and there was an immense peace in what I was experiencing. (It is not easy to describe in words the great peace that I was feeling.)

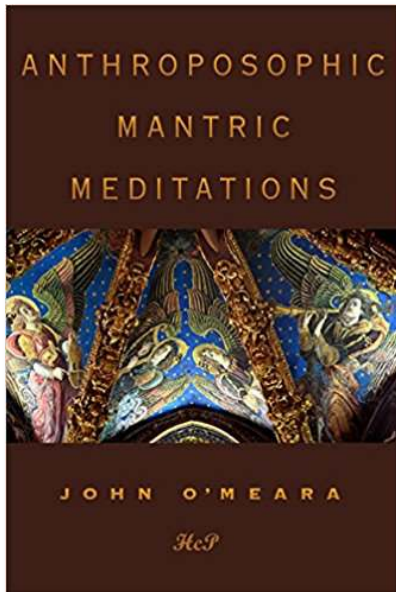
In the following days, having done some prayers which included the Venus gesture, I came to realize the importance of protection through prayer on our path toward Shambhala. Obviously I knew this on the level of knowledge, but in praying and in moving Venus, I really felt how important it was—because of an experience I had. For a split second I had a glimpse into a truly horrifying world. The protection through prayer and movement prevented me from seeing into this world for more than a fraction of a second, and I was able to concentrate upon the Light.

At the end of our workshop I had the sense that something had been left unfinished. Certainly this was because of having embarked upon the Shambhala path, upon which I hope to continue at the workshop in Roncegno this summer. I am most grateful for the Kinsau workshop—for being able to deepen my knowledge and experience leading toward the realm of Shambhala, and for learning more about the spiritual world in relation to the human being upon the earth.

Book Announcement

*Anthroposophic Mantric Meditations:
An Approach to Our Life and Destiny in the Cosmos*

by John O'Meara



This volume brings together some of the most significant mantras bequeathed to us by Rudolf Steiner—mantras that, when set together in the form presented here, invoke a comprehensive whole relating far-reaching developments in our Cosmos to our experience of Nature's yearly cycle as well as the daily cycle of Sleep and Waking. With the appearance of this volume, those familiar with the Anthroposophical worldview will find fresh opportunities to re-think the great connections that Rudolf Steiner so faithfully opened to our imaginations. In the meantime, a specific Meditation Course is proposed based on these mantras that offers to open up the spheres of the Cosmos, Nature, and the Daily cycle to a comprehensive and systematic practice. The form this volume takes builds on the author's personal experience based on years of living with the mantras and how they came together for him.

"A most interesting work, which can serve as an inspiration to meditate on a deeper level, particularly with regard to taking up the various time rhythms elaborated upon."—Robert Powell

John O'Meara is based in Canada and trained as a scholar of Shakespeare and the Romantics. He is an Independent Member of the Anthroposophical Society and has been for many years a First Class Member. He is the editor of *The Thinking Spirit: Rudolf Steiner and Romantic Theory* and the author also of *The New School of the Imagination: Rudolf Steiner's Mystery Plays in Literary Tradition*.

ISBN 9780992097110; available from Amazon.com

Visit John's website at <http://johnomeara.squarespace.com>

Christ, Fount of Divine Mercy Notecards & Prints

We are pleased to share that our Italian Sophia friend and artist Mara Maccari has created another beautiful painting, *Christ, Fount of Divine Mercy*, and is offering it as a fundraiser for the Sophia Foundation.

Mara's depiction of Christ in the radiant blue light of his ethereal form, is an icon for contemplation at this time of his second coming.

The cards and prints make a wonderful gifts, thank you notes, and/or support for meditation.

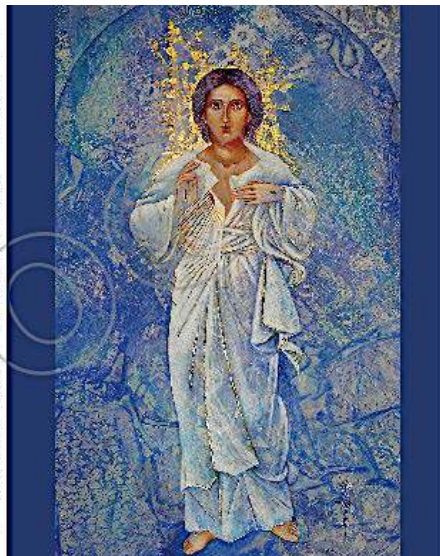
A Painting of Christ, King of Divine Mercy—the Divine Mercy Image

Italian artist Mara Maccari's depiction of Christ in the radiant blue light of his ethereal form, as an icon for contemplation at this time of his second coming. It was Rudolf Steiner's mission to prepare the world for Christ's second coming—his coming in an ethereal form, the onset of which, as he indicated, began in the years 1900-1933—just as John the Baptist prepared for Christ's coming in a physical body two thousand years ago; his incarnation into the body of Jesus of Nazareth at the baptism in the River Jordan.

Sister Faustina (1905-1938) was a Polish nun who, from 1931 until the end of her life in 1938, experienced numerous visions, messages, and prayers relating to Christ in his second coming. In the year 2000 she was declared a saint and is now known as Saint Faustina. On February 22, 1931, Sister Faustina had a striking vision of Christ as the King of Divine Mercy. In this vision she beheld Christ with red and white translucent rays emanating from his Sacred Heart, with his right hand raised in a gesture of blessing and his left hand pointing to his Sacred Heart. Subsequent paintings thereof—such as this one by Mara Maccari—are depictions of the *Divine Mercy Image*. On June 4, 1933, which that year was the festival day of the Most Sacred Heart of Jesus, Christ spoke these words to Sister Faustina: "Apostle of my mercy, proclaim to the whole world my unshakable mercy."

It is to Christ in his second coming—to him who appeared to Saint Faustina as unshakable mercy, who taught her the *Divine Mercy*, and who said that she was the *apostle of the unshakable mercy* at that time of the onset of his second coming in the 1900s—to whom we may turn now for the protection of humanity and Mother Earth at the present time of world crisis. Mara Maccari's painting of Christ in his ethereal form, revealing himself as the *Fount of Divine Mercy* or, as Saint Faustina says, the *King of Divine Mercy*, can be a potent image for us as a focus for our contemplation. We can be grateful to Mara Maccari for making her inspired and evocative depiction of the *Divine Mercy Image* available for meditation and contemplation.

— Robert Powell



Here is a proof of the notecards with a view of the front and the back. The altar card is exactly the same as the notecards, but is one flat card, printed on front and back, rather than a folded card with a blank inside. The notecards are 4" x 5.5" with envelopes, and the altar cards are 4.21" x 5.47" without envelopes.

These cards can be ordered on the Sophia Foundation website at <https://sophiafoundation.org/product-category/specialty-items/> and will be shipped via USPS priority mail.

(Please contact the Sophia Foundation for international orders.)

Package of 10 Notecards:

\$15 (plus \$6 priority shipping in the U.S.)

Altar Card: \$2.50 each

(includes shipping in the U.S.)

Fine Art Canvas Wrap

1.5" edge with digital stretched bordered wrap

5x7 - \$75.00 plus tax/shipping

8x10 - \$83 plus tax/shipping

11x14 - \$103 plus tax/shipping

16x20 - \$143.00 plus tax/shipping

24x30 - \$240.00 plus tax/shipping

Please contact the Sophia Foundation by calling 303-242-5388, or emailing Sophia@SophiaFoundation.org to coordinate a fine art canvas print order.

**An Invitation from Kelly Calegar
in North Carolina**

Dear Community,

A very sweet 2017 “spring hello” to you from *beautiful* North Carolina! From the February white-blossomed pear trees and yellow forsythia, to incredible fuchsia branches of the red bud trees, we have arrived in April, the season of glorious azaleas and precious 4-petalled dogwood blooms skirting the forests! It is a taste of paradise here in the South.



I want to share something with you in utmost sincerity. I listen to Robert’s lecture CDs often, and I encourage you to consider doing this, too. When listening to the wisdom-filled spiritual teachings and life lessons that are so lovingly imparted through Robert’s spoken word, I am continually surprised at how nourishing they are. No lecture notes could possibly offer what these recordings offer. And you will undoubtedly be inspired anew by what you hear, and surprised by what you did not remember!

I can recommend two of my favorites:

2011, Sebastopol: The Foundation Stone of Love

2011, Chapel Hill: The Seven Seals of the Apocalypse

Honestly, these lectures contain so much wisdom that after listening to them several times I am still gleaning profound insights to help me to awaken in the light of the words that are to be found above the portals of every true Mystery School: “Human Being, Know Thy Self!” ...and in the light of the words of the Christ from our Beatitudes Celebration: “Fulfill your mission!”

Browse the selection of lectures available on to you on the Sophia School of Movement website, and let your angel guide you in choosing:

<http://www.sophiaschoolofmovement.org/to-purchase>

I listen to these lectures while driving ... just about everywhere.

The newest lecture sets that are available are: ***The Great Teachers of Humanity, Melbourne 2015***, which introduces the bodhisattvas who are helping to steer the course of earth evolution, and their impulses over time; and ***The Tree of Life, Assisi 2016***.

Check out the site and allow yourself to be guided to the particular lectures that you are inwardly seeking.

A very special thanks to Robert for his permission to allow these *treasures* of Wisdom to be made available as CDs.

With love and gratitude,
Kelly Calegar

Saturn in Sagittarius in the Year 2017

Robert Powell

Introductory comments:

Bearing in mind the central role of the Blessed Virgin Mary in the circle of the apostles at the historical event of Pentecost around sunrise on May 24, AD 33, in light of what is described below in connection with Saturn's location at her death and assumption, it is extraordinary to see that at Pentecost there was an alignment of the Earth with the *Galactic Center: Sun—Earth—Galactic Center*. In other words, Pentecost was truly a cosmic event!

It is a remarkable fact that at the death of the Blessed Virgin Mary in Ephesus at 3:00 pm on August 15, AD 44—her assumption into heaven was then seen to take place by the apostles that evening—Saturn at 1°35' Sagittarius was in conjunction with the *Galactic Center*, also known as the *Central Sun*...the *Divine Heart* at the center of our Milky Way galaxy. This is highly relevant to our considerations for the year 2017:

On February 5, 2017, Saturn entered Sagittarius, and one month later, on March 7, conjoined with the *Galactic Center*—the *Central Sun*—at 2° Sagittarius (the precise longitude of the Central Sun is 2°06' Sagittarius). It is also of great significance that during this one-month period there was on February 26, 2017, a transit of Saturn across 1°35' Sagittarius, where Saturn was located at the death and assumption of the Virgin Mary into heaven. Because of Saturn's retrograde movement in Sagittarius commencing on April 7, 2017, Saturn returns to conjoin again with the Central Sun on May 6, and then ten days later returns again to its position at the Virgin Mary's assumption on May 16.



*Our Lady's Assumption
Into Heaven*
F. J. Navez

Continuing its retrograde movement, on June 9 Saturn moves back from Sagittarius into Scorpio. On August 26, 2017, Saturn ends its retrograde motion in Scorpio and starts to move forward through the zodiac again, re-entering Sagittarius on November 4, then returning to conjoin with its position at the Virgin Mary's assumption on November 20, and again enters into conjunction with the Central Sun for the third time this year on November 25, 2017. Because of the role of the Virgin Mary at the historical event of Pentecost,²⁸ and because of the alignment *Sun—Earth—Central Sun* at the historical event of Pentecost on May 24, AD 33, the year 2017 could be an important year in consideration of Rudolf Steiner's prophecy of World Pentecost, considering that Saturn is the planet of cosmic memory and thus on the one hand will be remembering the historical Pentecost, and on the other hand will be remembering the death and assumption of the Virgin Mary into heaven.

²⁸ Robert Powell & Estelle Isaacson, *The Mystery of Sophia* (Great Barrington, MA: SteinerBooks, 2014), chapter 17.



Amfortas vision
Franz Stassen

We recall the suffering of Amfortas, the wounded Grail king, who is depicted here kneeling before the Holy Grail as a source of sustenance and healing. It is this power of Christ's sustenance and healing that is now becoming accessible to human beings on Earth in a more widespread way than at the time of the Grail events in the ninth century AD—the age of Charlemagne and his son Louis the Pious, who in AD 814 succeeded Charlemagne as emperor of the Holy Roman Empire. At that time in the ninth century AD, the mystery of the Holy Grail was accessible to only relatively few people.

In our time, however, Rudolf Steiner dedicated his life to service of the Grail, and with the decisive event in his life of bringing the Foundation Stone of Love to humanity at Christmas 1923, he facilitated the growing penetration of the power of the Holy Grail into earthly life in the twentieth century. (See Valentin

Tomberg, *Studies on the Foundation Stone Meditation*, LogoSophia, 2010, for a path of accessing the Holy Grail in our time as *the Foundation Stone of Love*.) This power is growing ever stronger in our time, and the central impulse of *Starlight* is dedicated to serving the Holy Grail, the heavenly aspect of which stems from the *Galactic Center*—the *Central Sun*—at 2° Sagittarius, with which Saturn conjoins three times this year, 2017, as described above.

Emily Michael from Bulgaria posts a day-by-day version of Rudolf Steiner's *Twelve Moods* (Robert Powell's translation) on her website, which can be accessed by clicking on the link below. The changing planetary positions are updated day-by-day. The link is:

<http://www.emily-michael.info/12moods.html>



Starlight, the journal of the Sophia Foundation, appears twice a year, usually around Easter/Pentecost and Advent/Christmas. If you are intending to send a contribution to the next issue, please do so by September 1, 2017.

Now that the journal is in an online version, it is possible to include numerous images, photos, etc. accompanying the text of articles and other contributions to *Starlight*. Let us know what you think about the online version of the journal and whether you have any suggestions for it.





Pentecost
Mary Reardon
Cathedral Basilica of St. Louis