



# Starlight

VOL. 11 NO. 2 Advent 2011

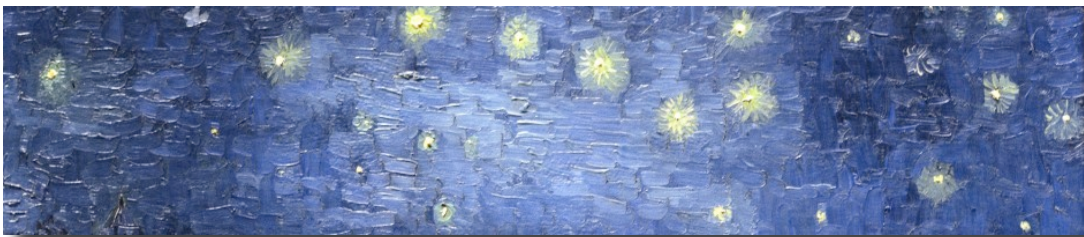
*The star world now is flowing,  
As living, golden wine,  
Its joys on us bestowing,  
Ourselves as stars will shine.*

— Novalis

These words by the German Romantic poet Novalis serve as a spiritual motto for *Starlight*, the newsletter of the Sophia Foundation, which appears twice a year and is available as a free download from the Sophia Foundation website. See the table of contents page for details concerning receiving *Starlight* in a printed version.

*Serving to Help Create a Culture of Love and Wisdom—*

The work of the Sophia Foundation seeks to further the spiritual development of each individual and to cultivate world consciousness of Sophia, Divine Wisdom. The Sophia Foundation, a non-profit, educational and cultural foundation, is dedicated to help manifest the impulse of the Divine Being of Sophia on Earth. The work of the Foundation takes a variety of forms, each of which seeks to cultivate divine love and wisdom within human beings. At the heart of the work of the Sophia Foundation is the deepening of one's relationship with the spiritual, the work of inner transformation, increasing human compassion for all living beings, conscious living in harmony with nature, peace as an inner and world condition, and the formation of spiritual community.



*On the aquamarine field of the sky the Great Bear is a sparkling green and pink....*

— from a letter written by Vincent Van Gogh concerning his painting “Starry Night over the Rhone” of which this image is a detail from the upper part of the painting.

image from: <http://sophiacommunity.net>

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Editor: Robert Powell; Assistant Editor, layout design: Sandra Eastburn

The views expressed in the articles published in *Starlight* are the sole responsibility of the authors of these articles and do not necessarily reflect those of the editorial board of *Starlight*. Some articles may have been shortened in order to be included, and some articles may have been edited with minor stylistic changes.

This is the second electronic issue of *Starlight*. The electronic issue is free, which allows us to reach many more people. If you wish to receive *Starlight* in a printed version, please send a donation of \$50 or more to the Sophia Foundation to cover the annual cost of two issues. Please include a note with your donation indicating that you are requesting printed copies of the newsletter to be sent to you. Donors will not automatically receive a printed copy of the newsletter – only upon written request.

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## Book Announcement



### *Journal for Star Wisdom 2012*

Editor and contributor: Robert Powell

With contributions from: William R. Bento, Wain Farrants, Brian Gray, Claudia McLaren Lainson, Robert Schiappacasse, Richard Tarnas, and David Tresemer (Great Barrington, MA: SteinerBooks, 2011)

The *Journal for Star Wisdom 2012* is a special edition that addresses directly the challenges facing humanity in our time. It includes articles of interest on star wisdom (*Astrosophy*), as well as a guide to the correspondences between stellar configurations during the life of Christ and those of today. This guide comprises a complete sidereal ephemeris of geocentric and heliocentric planetary positions and an aspectarian for each day through the year. Published yearly, new editions are available beginning in October or November for the coming year.

According to Rudolf Steiner, every step taken by Christ during his ministry between the baptism in the Jordan and the resurrection was in harmony with—and an expression of—the cosmos. *Journal for Star Wisdom* is concerned with the heavenly correspondences during the life of Christ and is intended to help provide a foundation for Cosmic Christianity's cosmic dimension, which has been largely absent from mainstream Christianity during its two-millennium history. Readers are invited to contemplate the current movements of the Sun, Moon, and planets against the background of the zodiacal constellations (sidereal signs) in relation to corresponding stellar events during the life of Christ. In this way, it becomes possible to open oneself to attune to the life of Christ in the etheric cosmos.

The main focus of this year's journal is the significant year of 2012 as a pivotal year in the history of humanity and the Earth.

### CONTENTS:

- **"The Rose of the World (Rosa Mira)"**  
by Daniel Andreev
- **"Editorial Foreword"**  
by William Bento and Robert Powell
- **"Working with the Journal for Star Wisdom"**
- **"2012: Prophecy Phenomena Hope"**  
by Robert Powell
- **"Ensoulng Star Wisdom"**  
by William Bento
- **"The Venus Eclipse of the Sun, 2012"**  
by David Tresemer
- **"Joan of Arc: A Forerunner of Our Age"**  
by Wain Farrants
- **"Kaspar Hauser: The Child of Europe"**  
by Wain Farrants
- **"World Transits 2000-2020: An Overview"**  
by Richard Tarnas
- **"My Path to Astrosophy"**  
by Robert Schiappacasse
- **"Anthroposophic Foundations for a Renewal of Astrology"**  
by Brian Gray
- **"The Two Become One: Possession or Enlightenment?"**  
by Claudia McLaren Lainson
- **"Working With the Journal for Star Wisdom Star Calender"**  
by Robert Powell
- **Symbols Used in Charts / Time**
- **"Commentaries and Ephemerides," January-December 2012**  
by Claudia McLaren Lainson
- **Monthly Astronomical Sky Watch:**  
**Monthly Preview of Planets Visible in the Evening Sky**  
by Sally Nurney
- **Glossary**
- **References**

## Name Change Announcement

Dear Friends,

I am writing to share the news that we have changed our name from "the Sophia Foundation of North America" to "the Sophia Foundation". When we founded the foundation we tried to get this name and it was taken. It has since become available, so we re-applied for it. The Board of Trustees made this alteration in keeping with our efforts to move the Sophia Foundation further in the direction of openness and inclusiveness. It is our hope that by removing the geographic reference from our name our community will feel more inviting to people who reside throughout the globe.

Please note that as a cost saving measure we will be using up our current back stock of letterhead, envelopes, brochures, and other printed materials that have the old name pre-printed on them. We will be ordering items with our new name as the need arises, so please bear with us through this transition.

If you have any questions please feel free to contact me directly.

Warmly,  
Jen Press, Administrator



\* \* \* \* \*

### Corrections to Charles Lawrie's "Easter Sequence" from the Easter edition of *Starlight*

p. 17, in the "Wednesday" stanza:

7<sup>th</sup> line:      And broke her smouldering ointment on His hair  
                  *should be:*

                  And broke her shouldering ointment on Him there

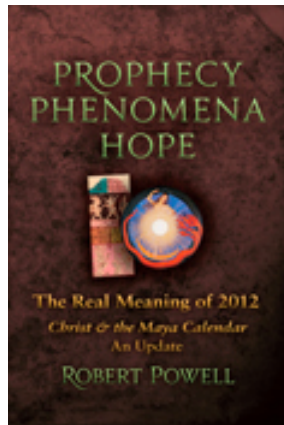
last line:     might's stone  
                  *should be:*  
                  night's stone



[The editor wishes to apologize to Charles for these errors.]



## BOOK ANNOUNCEMENT



*Prophecy-Phenomena-Hope:  
The Real Meaning of 2012  
Christ & the Maya Calendar—An Update*  
Robert Powell  
(Great Barrington, MA:  
Lindisfarne/SteinerBooks, 2011)

*Prophecy-Phenomena-Hope: The Real Meaning of 2012* by Robert Powell, explores what 2012 really means, updating the research presented in his timely and ground-breaking book *Christ & the Maya Calendar: 2012 and the Coming of the Antichrist* (coauthored with Kevin Dann). In this new book, Robert focuses on two important and significant prophecies by Rudolf Steiner. The first (from 1909) concerns the Second Coming of Christ, his appearance to humanity as the Etheric Christ. The second prophecy (from 1919) represents the shadow side of Christ's Second Coming. It concerns the incarnation in human form of the being known as Ahriman (ancient Persian tradition) or Satan (Judeo-Christian tradition). In this connection, the Christian tradition also speaks of the coming of the Antichrist (as clarified in the book, the term *Antichrist*, as used by Steiner, has a specific meaning and does not signify the incarnation of Ahriman).

Robert points to the steady, multifaceted encroachment of ahrimanic forces today, especially through modern technology, which is harmful to the etheric body, causing illness and other serious problems. After looking into Steiner's prophetic remarks in relation to the Book of Revelation, Robert looks into the prophecies of the Russian poet/mystic Daniel Andreev (1906-1959) and examines the prophecy of the American clairvoyant Jeane Dixon (1904-1997) concerning the human birth of the Antichrist. He also includes spiritual research by Judith von Halle (b.1972) regarding an earlier incarnation of Joseph Stalin, as well as Andreev's indications relating to Stalin's earlier incarnations, which may be seen as preparation of this individuality for his role as "Mr. X," the human vessel for the incarnation of Ahriman.

Robert's research—applying the astrological rules of reincarnation—supports Jeane Dixon's prophecy, that Mr. X was born in 1962, a finding whose accuracy was also confirmed by Willi Sucher, Robert's mentor in Astrosophy, or star wisdom. This finding, seen in relation to various contemporary phenomena, speaks an unmistakable language that confirms the accuracy of Rudolf Steiner's prophetic statement that the incarnation of Ahriman into his human vessel would take place shortly after the year 2000.

Simultaneously, great hope for humankind is offered by the return of Christ in the etheric realm, an event to which human beings can connect, finding inner strength, support, and guidance as humanity and the Earth pass through the great trials associated with 2012.

<http://www.steinerbooks.org/detail.html?id=9781584201113>

(See more book reviews on page 30 of this issue of *Starlight*)

## Overview of Publication of Material (Lecture Notes, etc.)

by Valentin Tomberg

Regular readers of *Starlight* will know that the opening pages of this newsletter are usually dedicated to the publication of material by Valentin Tomberg that has not yet been published in English translation; in some cases, it has not been published before at all. With the Pentecost 2009 issue of *Starlight* the publication began of a series of lectures given by Valentin Tomberg in Amsterdam in the fall of the year 1939. (This set of lectures is *Series A*.) These lectures were delivered by Valentin Tomberg as an *introductory course*, introducing fundamental ideas of esotericism across a broad spectrum. In terms of Valentin Tomberg's biography, with hindsight it is possible to speak of these lectures as introductory to the *Lord's Prayer Course*, which he gave in Amsterdam shortly after – during the war years – from June 1940 to February 1943. *Series A* is not the only set of lectures that can be regarded as introducing the *Lord's Prayer Course*. However, before considering *Series B*, here with some background to *Series A*.

It has to be borne in mind that these lecture notes were given to me by Valentin Tomberg's student and friend, Eva Cliteur (Amsterdam), who was present at the Tuesday evening lectures – or, at least, at several of them. (It is not known if she was present at all of the lectures in this series.) Her notes indicate that she was present on these Tuesdays: October 17, October 31, November 14, November 28, December 12, and December 19, 1939. World War II had begun on September 1 of that year, so in the autumn of 1939 tensions were running high, and because of war raging in much of Europe, life in the Netherlands was becoming more and more difficult. Eva Cliteur was not a stenographer; her notes from these Tuesday evening lectures are fragmentary. On this account they have been compiled together into a set of four. These four (comprising lecture notes from six lectures) were published in the preceding four issues of *Starlight*.

Now, with this second issue of *Starlight* in the year 2011, the second lecture in *Series B* of Valentin Tomberg's lectures, held on Thursday evenings during the early months of 1940, is published. As with the *Series A* lectures, these notes of the *Series B* lectures are published in English translation for the first time. The initial lecture notes in this series, from the lecture given by Valentin Tomberg on February 15, 1940, were published in the Easter 2011 issue of *Starlight*, and now this issue contains the notes from his lecture held on February 29, 1940. Like the *Series A* lectures, these lecture notes belonging to *Series B* can also be regarded as comprising a further introduction to the Lord's Prayer Course (available as study material from the Sophia Foundation of North America).



## Soul Life

Valentin Tomberg

Translated by Robert Powell from German notes of lectures held in Amsterdam and previously unpublished in English. Footnotes and words in brackets [ ] added by the translator; it needs to be borne in mind that these are notes, not a complete transcription of the lectures. This is the second in a series of lectures (Series B) held in the early months of 1940. This first lecture entitled "The Human Being as a Trinity of Body, Soul, and Spirit," held in Amsterdam on February 15, 1940—was published in the Easter 2011 issue of *Starlight*. The second lecture, "Soul Life," was held in Amsterdam on February 29, 1940. Further lectures in Series B will be published in the coming issues of *Starlight*. On account of the lack of published materials, few people are in a position to gage the full significance of the Russian esotericist and Sophiologist Valentin Tomberg (1900-1973). The publication of these lectures for the first time in English is intended to help remedy this situation, to give a glimpse of the spiritual treasures living in this great spiritual individuality, who said in a private conversation in 1951 that he had held hundreds of lectures in order forge a path through Anthroposophy to a living experience of Christ—and that he himself had traveled this path.

Soul Life: Today we shall discuss the school for the human "I" in the soul life – in relation to the spirit (last time we discussed the schooling in the body.) The human being has nine members, comprising body, soul, and spirit, each of which is threefold.

The parts of the body are:

- physical body
- life body or etheric body
- soul body or astral body.

The members of the soul are:

- Consciousness soul (connected with the physical body)
- Mind soul (connected with the life body)
- Sentient [feeling] soul (connected with the astral body)

From the body, through spiritualization, arises spirit:

- Spirit man (Atma) from the physical body;
- Life Sprit (Buddhi) from the life body;
- Spirit Self (Manas) from the astral body.

The soul life unfolds in various levels of the body.

External impressions which are felt: beautiful, ugly, good, evil, etc., are not grasped in sharply defined concepts. This soul life in the soul body is called the sentient [feeling] soul.

If one thinks about these impressions the mind [intellectual] soul develops.

The consciousness soul is in the physical body.

A mirror gives a well-defined image, and so does the physical body (consciousness soul).

An image mirrored by water is blurred (mind soul in the etheric body).

An image mirrored in the air is indefinite and undefined on account of the changeability of the mirroring apparatus (sentient soul in the astral body).

However, it is not simply a matter of the human being mirroring. The human being also works transformatively on his bodies. This work proceeds from the "I", passing through three levels.

The "I" takes hold of the soul body and transforms it into Spirit Self (Manas).

The "I" works on the etheric body, and character and temperament are altered. Gradually through the "I" the Life Spirit (Buddhi) takes shape.

The "I" works on the physical body, resulting in the emergence of the Spirit Man. The Spirit Man is the highest unfolding of the "I". The Spirit Man works on the resurrection body, on the body in which Christ rose from the dead.

The Human Being as a Trinity – the middle three Beatitudes

The way we are taking here is not intellectual but one of moral experience.

The soul: How does it develop and what is its ideal?

Sentient soul; the sentient soul is an expression of the way in which the human soul life is oriented in life – whether the human being is harmoniously oriented in life or art. The constitution of the sentient soul bears witness to this. The sentient soul brings the whole nature of the soul to expression. The knowledge gained by the consciousness soul and the judgments of the mind soul signify a change in the condition of the soul life only when they [the knowledge and the judgments] become living feelings.

Fourth Beatitude: "Blessed are they who hunger and thirst for righteousness, for they shall be filled."

What does the "hunger and thirst" of the soul mean, and what is meant by "being filled"? To answer this question, one begins with the conception of hunger and thirst in physical life. Through this experience one learns that the quenching of thirst and the stilling of hunger represent polar opposites. Through the quenching of thirst the great fire of the body's digestive activity is extinguished, whereas through the stilling of hunger this fire is stoked with material. In the one instance the fire is dampened down and in the other it is stoked up. The condition

where the body feels neither hunger nor thirst is that of balance between the two polarities. A harmonization of the body's substances is then established.

A similar polarity also exists in the soul experience of the human being. On the one hand impressions stream from the surroundings to the soul and fill it with thoughts and feelings, and on the other hand this stream inwardly meets the stream of inner demands which the soul makes upon the world or also the expectations it has of the world. If the world brings impressions that are not satisfying into the soul, then the inner fire of wishes [desires] in the soul is felt more strongly on account of the lack of satisfaction, and one can speak of the "thirst" of the soul. On the other hand, if the world does not bring any new impressions arousing wishes into the soul so that the life of wants finds less and less to desire in the world and thus the inner life of the soul focuses upon itself, then a "hunger" arises in the soul. However, if it is a matter of deeper moral demands, expectations, and longings of the soul, then such a soul feels the balance between inner demands upon the world and the stream of impressions from without as righteousness. If the soul's primary focus is morality, then it will be the life question of morality which will govern the relationship between inner drives and outer reality. Then the constantly changing "hunger" and "thirst" of the soul becomes a "hunger and thirst for righteousness". For righteousness is the condition of the moral harmonization of the sentient soul, just as the satisfaction of hunger and thirst is the condition of the natural harmonization of the body. The sentient soul – that part of the soul which lives in perceptions from without and impressions and perceptions from within – is morally oriented toward righteousness just as the body is oriented toward food and drink.

What is the criterion of what the human being will become morally? It is not the amount of righteousness which, in contrast to that which a human being demands of the world, he himself brings to expression in his relationship to the world. Rather, it is what he has become. Since time immemorial – and this was also taught in the mystery schools – it was known that righteousness is the sum total of the entire moral condition of the human being. Thus Plato, who was an initiate in the mysteries, brought forward the teaching concerning the basic moral qualities of the philosopher, the friend of wisdom. He indicated that the threefold human being had to develop three virtues which, inwardly united and brought to expression outwardly as their common fruit, comprise righteousness (*dikiaosyne*).

Wisdom (*Sophia*) is to be developed by the "head" in the human being, courage (*andreia*) by the "breast" in the human being, and temperance (*sophrosyne*) to master the drives in the "lower" human being. As an expression of the whole human being [head, breast, and limbs+ metabolism] in relation to the surrounding world, wisdom, courage, and temperance – [working] together – reveal themselves as righteousness (*dikaaiosyne*). Harmony of the thinking, feeling and leads to will in the human being signifies [leads to] *dikaaiosyne*. This is the condition of the human being's life of soul in which balance is established between the three levels of the human being's life of soul: the soul life that is dedicated to the spirit, the soul life that is bound up with the body, and the actual [true] life of soul. This harmony is something for which the most significant representatives of the spiritual life have always striven. How can it be attained in the present time? Most important that which is to be found in Rudolf Steiner's book



Knowledge of the Higher Worlds:<sup>1</sup> "A free soul in balance between the spirit and the senses" is that for which human beings hunger and thirst if they come into a living relationship with the Christ impulse. And the force which the human "I" is capable of through a connection with the Christ impulse and which effects this harmonization of the soul's condition is what is meant in the beatitude: "Blessed are they who hunger and thirst for righteousness, for they shall be satisfied." The satisfaction of the striving for a harmonious soul condition is that harmony which arises through the penetration of the sentient soul by the Christ impulse.<sup>2</sup>

Plato: head – wisdom; heart – courage; instincts – temperance: these three together yield righteousness. If the human being really does have these three basic virtues, righteousness is the result. The development of the sentient soul turns the human being into a cultural being. One is a cultural being only if one has developed the sentient soul to a certain level of refinement. Then one is no longer striving for culture: one is cultured. The human being attains the sentient soul by way of hungering and thirsting for righteousness.

The mind soul [intellectual soul] What does it mean to judge? If the human being does not have the courage to judge, he becomes "dumbed down: The intellectual soul is necessary in order to be able to orientate oneself. If the human being avoids judging, he becomes sleepy and "dumbed down". However, if the intellect is too sharp, sharpness of the intellectual soul can lead to cruelty. It is said that "the mind is cold." It takes pleasure in "surgically dividing" or even in cruelty. Judgments are made from a love of truth or from a preference for cruelty. Through judgments the human being repels others or unites himself with other human beings. Judgments from the basis of human social life.

The intellectual soul is the "social soul", which enables the possibility of a mutual assessment between the human being and others in the world. The ideal of the intellectual soul is that the human being overcomes the tendency toward cruelty and allows goodness to work as the basic element in his mind. This is the meaning of the fifth Beatitude: "Blessed are the merciful, for they shall receive mercy." Then the mind will cease to be a cold instrument. Then it is permeated with moral warmth, goodness and mercy.

Now an inner transformation can take place, so that the soul life is transformed into the life of conscience. When the human being has transformed his knowledge into conscience, he or she develops the *consciousness soul*.

Science experiments conscientiously, if all preconditions are fulfilled. However, the ideal of *objectivity in science* is one of *indifference*. For example, in principle a historian will say, "It is all the same to me if a human being becomes an animal." He must only endeavor to find the laws [of existence]. This is *dead objectivity*. Real objectivity is to remain open for all possible outcomes. The sixth Beatitude expresses it in this way: "Blessed are the pure in heart, for they shall see God!" To summon up as much interest [as possible] for that which is objective [and] which has

<sup>1</sup> Rudolf Steiner, *Knowledge of the Higher Worlds*, the chapter "Some Effects of Initiation" describes the harmony of body, soul and spirit.

<sup>2</sup> See Valentin Tomberg, *Christ and Sophia: Studies of the New Testament*

nothing to do with oneself personally (research, for example) – also for the whole human being – this is the objectivity which is necessary for Anthroposophy. The development of *great interest in the world* leads to pureness of heart. Humanity experiences living objectivity as a revelation of the Godhead. When moral content is revealed through the outer appearance [of things] – this is “seeing God.”

“Blessed are the peacemakers, for they are called sons [and daughters] of God [children of God]” – to be active [in the world] in such a way that peace is created. This signifies: removing the cause of war. To fight symptoms does not help at all. One has to clear out evil by its roots. The ability to create peace is attained by becoming a fighter against evil – that is, such that one is active in such a way that evil:

(1) is limited to its own realm;

(2) is opposed;

(3) is overcome.

This is the ability of the Spirit Self (Manas). It is a magical faculty, for the peacemakers are called *sons [and daughters] of God*. When they have become *sons [and daughters] of God*, they are already at the level of the Life Spirit (Buddhi). Spirit Self is the stage of the *Son of Man*; Life Spirit [is the level of] the *Son of God*.

Life Spirit (Buddhi) reveals itself through a further change. Where the human being not only fights against evil but becomes the object which awakens the evil (that was sleeping) in other human beings, thus unmasking hidden evil in order to overcome it.

The eighth Beatitude: “Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.” [Persecuted for righteousness’ sake] thus signifies awaking evil to become aggressive.

And lastly we come to the highest level, where the Spirit Man [Atma] awakens and the physical body is spiritualized [through] the I AM of Christ. It is a matter of awakening evil to such an extent that it is as if Christ himself would be there.

The ninth Beatitude: “Blessed are you, when men revile you and persecute you and utter all manner of evil against you falsely on my account. Rejoice and be glad, for great is your reward in heaven.”

[At this stage] the human being becomes a representative of Christ, who speaks: “I am the Alpha and the Omega” (Revelation 1:8).

Good existed prior to evil; and it [spiritual evolution] ends with the Good.

To awaken spiritually signifies that [one's awareness of] the polarity of good and evil grows stronger. A highly developed human being is someone who knows the Good more and [also] unmasks (exposes) much evil.

Apocalypse: beasts will arise from the abyss. Thus, new evil is coming. [However] the human being will be able to deal with this new evil.

\* \* \* \* \*

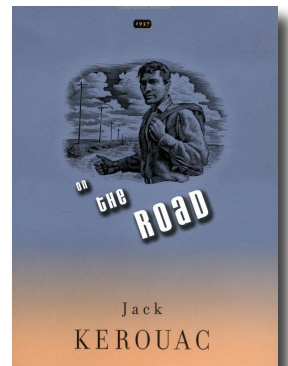
**Translator's note:** In his book *Christ and Sophia*, Valentin Tomberg gave many more indications in his *New Testament Studies* of the Beatitudes concerning their profound significance. There a great deal more concerning the Beatitudes is to be found. The Beatitudes are considered further in Valentin Tomberg's next lecture belonging to Series B, held on March 14, 1940, which will be published in English translation in the next issue of *Starlight*. Not long after this date, Hitler invaded the Netherlands. With the Nazi invasion of Holland on May 10, 1940, there were no further lectures. These public lectures were discontinued. However, a small group of people continued to meet privately with Valentin Tomberg in Amsterdam on a weekly basis during the war years to focus on the esoteric dimension of the Lord's Prayer. An English translation of Valentin Tomberg's esoteric *Lord's Prayer Course* is available in installments from the Sophia Foundation. Within the *Lord's Prayer Course* the deeper significance of the Beatitudes in relation to the various bodily, soul, and spiritual members of the human being is explored in depth as part of the *School of Christ* for our time.

## On the Road to Holy Wisdom

by Randall Scott

As a used bookseller I am often met with requests from young people for Jack Kerouac's *On the Road*. Usually I don't have it. I would estimate that I hear four or five requests for every copy that I might get in.

[. . .] the only people for me are the mad ones, the ones who are mad to live, mad to talk, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn like fabulous yellow roman candles exploding like spiders across the stars and in the middle you see the blue centerlight pop and everybody goes "Awww" What did they call such young people in Goethe's Germany?



Here is the famous passage telling what still appeals to these young people written sixty years ago in a three-week bout of spontaneous confessional prose, the final draft of which was done in twenty days on a continuous roll of paper 120 feet long fed through a typewriter, constant bowls of pea soup and cups of coffee being supplied by Kerouac's wife, Joan, to keep him there pounding at the keys. He was 29 when he completed *On the Road* in April of 1951. The book, in large part autobiographical, relates his road-trip adventures across the United States and Mexico with Neal Cassady in the late-1940s. It describes also his relationships with other Beat writers and friends.

Today, the 21st day of October, is the anniversary of his death. He died in 1969, a forty-seven-year old alcoholic.

"I like too many things and get all confused and hung-up running from one falling star to another till I drop," writes Kerouac in Part Two, Chapter 4. "This is the night, what it does to you. I had nothing to offer anybody except my own confusion."

*My own confusion.* Is this the tie that binds the most famous of Beat writers to so many of our present generation of twenty-somethings? His own confusion? And is this confusion of Kerouac's in some strange way made clearer by his abhorrence of being even *referred* to as a Beat writer? Because, according to his biographer, Douglas Brinkley, professor of history at Rice University and editor of *Windblown World: The Journals of Jack Kerouac, 1947-1954*, Kerouac did not see his book as an account of a road trip about two guys looking for one thrill on top of another. Through Brinkley we discover that, according to Kerouac himself, *On the Road* "was really a story about two Catholic buddies roaming the country in search of God. And we found him. I found him in the sky, in Market Street San Francisco (those two visions), and Dean (Neal) had God sweating out of his forehead all the way. THERE IS NO OTHER WAY OUT FOR THE HOLY MAN: HE MUST SWEAT FOR GOD. And once he has found Him, the Godhood of God is forever Established and really must not be spoken about."

Brinkley thinks that the most important thing to understand about Kerouac is that he was an American Catholic author. Just consider, for instance, that virtually every page of his diary bore a sketch of a crucifix, a prayer, or an appeal to Christ to be forgiven.



The nature of his confusion is perhaps best exemplified in this single passage in Part 1, Chapter 12: "A pain stabbed my heart, as it did every time I saw a girl I loved who was going the opposite direction in this too-big world." Really? A fine passage of course, and there will be many a young man (and many maybe not so young) who will identify with this passion no doubt. But those of us who know well the anonymously written *Meditations on the Tarot: A Journey into Christian Hermeticism* might immediately be reminded of Letter VI, "The Lover", the central theme of which is the practice of the vow of *chastity*. The Letter is preceded by three quotes from the Bible:

*She seizes him and kisses him,  
And with impudent face she says to him:  
I had to offer sacrifices,  
And today I have paid my vows.  
So now I have come out to meet you,  
To seek you eagerly, and I have found you.*

(Proverbs vii, 13-15)

*Set me as seal upon your heart,  
As a ring upon your arm;  
For love is strong as death . . .  
Its flashes are flashes of fire,  
A flame of the Eternal.*

(Song of Songs viii, 6-7)

*I, Wisdom, dwell in prudence,  
And I possess knowledge and discretion . . .  
I love those who love me,  
And those who seek me find me.*

(Proverbs viii, 12, 17)



*Here the whole composition of the sixth card is translated from the visual language of the Tarot into that of the poetry of Solomon. For there is a dark-haired woman with an impudent face clad in a red robe who seizes the shoulder of the young man whilst another, with fair hair and dressed in a blue mantle, makes appeal to his heart with a chaste gesture of her left hand. At the same time, above, a winged infant archer, standing out against a white sphere emitting red, yellow and blue flames, is about to let fly an arrow directed at the other shoulder of the young man. Does one not hear, in contemplating the sixth Card of the Tarot, a voice which says: "I have found you", and another which says: "Those who seek me find me"? Does one not recognize the voice of*

*sensuality and the voice of the heart, and likewise the flashes of fire from above of which King Solomon speaks?*

*The central theme of the sixth Arcanum is therefore that of the practice of the vow of chastity, just as the fifth Arcanum had poverty as its theme and the fourth obedience. The sixth Arcanum is at the same time the summary of the two preceding Arcana – chastity being the fruit of obedience and poverty. It summarizes the three vows or methods of spiritual discipline in contrasting them with the three trials or temptations opposed to these vows. The choice before which the young man finds himself placed is of greater significance than that between vice and virtue. It is a matter here of choice between on the one hand the way of obedience, poverty and chastity and the other hand the way of power, richness and debauchery. The practical teaching of the Arcanum "The Lover" is to do with the three vows and the three corresponding temptations . . .*

*The three vows are, in essence, memories of paradise, where man was united with God (obedience), where he possessed everything at once (poverty), and where his companion was at one and the same time his wife, his friend, his sister, and his mother (chastity). For the real presence of God necessarily entails the action of prostrating oneself in the face of Him "who is more myself than I am" – and here lies the root and source of the vow of obedience; the vision of the forces, substances and essences of the world in the guise of the "garden of divine symbols" (garden of Eden) signifies the possession of everything without choosing, without laying hold of, or without appropriating any particular thing isolated from the whole – and here lies the root and source of the vow of poverty; lastly, total communion between two, between one and another, which comprises the entire range of all possible relationships of spirit, soul and body between two polarized beings necessarily constitutes the absolute wholeness of spiritual, psychic and physical being, in love – and here lies the root and source of the vow of chastity.*

*One is chaste only when one loves with the totality of one's being. Chastity is not wholeness of being in indifference, but rather in the love which is "strong as death and whose flashes are flashes of fire, the flame of the Eternal". It is living unity. . . .*



Loving with the totality of one's being. "My fault, my failure," Kerouac once said to Neal Cassady, "is not in the passions I have, but in my lack of control of them."

Ay, there's the rub. Although the passions I have may be very well not my fault or failure, yet my lack of control of them may be less a fault than the greater fault of my failing to grasp that they must find transformation, i.e., the lower passions must one day transmute into higher passions, not simply be left as they are and kept under control, however important that is. This, I think, is what John Keats sensed when he wrote "On Seeing the Elgin Marbles":

*My spirit is too weak — mortality  
Weighs heavily on me like unwilling sleep,  
And each imagin'd pinnacle and steep  
Of godlike hardship tells me I must die  
Like a sick Eagle looking at the sky.*

What is this godlike hardship if not the alchemic work of transmuting the passions? Was Kerouac's spirit "like a sick eagle looking at the sky", too weak for "each imagined pinnacle and steep of godlike hardship" rising before him? And if it *was* like a sick eagle looking at the sky, did Kerouac – like Keats – actually *know* that it was?

From Kerouac to Keats, we come to this in the Gospel of Luke (12: 49-50):

*I came to bring fire to the earth, and how I wish it were already kindled! I have baptism with which to be baptized, and what stress I am under until it is completed!*

Fire from above to bring to the earth, fire from above to be baptized with. What greater stress for the spirit to imagine? There are the passions and then there is the Passion, the fire of sacrificial love that will take the soul to the farthest reach of sacrifice so that the same fire may come into the hearts of all.

"Our passions are, in truth, like the phoenix," said Goethe. "When the old one burns away, the new one rises out of its ashes at once."

And so it may be on the road we travel.

"What's your road, man?" writes Kerouac in Part 4, Chapter 1. "Holyboy road, madman road, guppy road, any road. It's an anywhere road for anybody anyhow."

What's my road? My road, for me the only road, is a straight and narrow road, a unique road only for me to find and to follow — not, to be sure, "an anywhere road for anybody anyhow". If there are few that find their road, may I be one of those few, that I would come to my true passion, to that fire I too might one day bring down from heaven. From Prometheus to the living Christ, let that fire come in my heart. Bound to a rock, nailed to a cross, there is a passion that wants farthest reach of sacrifice: love strong as death, its flashes the very flashes of fire in that heart, holy flame of the Eternal.

What was Kerouac's stab in the heart really, if not a sad yearning for that fire? Every sketch of a crucifix, every prayer, every appeal to Christ to be forgiven on the pages of his diary testifies to that yearning. Each time he saw a girl he "loved who was going the opposite direction in this too-big world", who was that girl really if not sadly Wisdom Herself slipping away? Yet was it really *She* who was going in the opposite direction? Was it not rather actually *he*? "I love those who love me, and those who seek me find me," Wisdom promises all who would set Her as a seal upon the heart.

On May 17, 1928, when he was six years old and saying the rosary, Kerouac heard words telling him that his soul was good, that though he "would suffer in life and die in pain and horror, he would in the end find salvation". It was his brother Gerard, dying when he was nine years old, however, who had a vision of the Virgin Mary, convincing the nuns around him that he was a saint.

In *Visions of Gerard*, published in 1963, Kerouac gives a vivid picture of his dying nine-year old brother as precisely that – a saint: a saint teaching him, a four-year old, to love all creatures on the earth. It was a doctrine Kerouac believed in, a doctrine he tried to follow throughout his life, except that other loves constantly interfered and distracted.

"Love is chief among the passions of the soul," writes Francis de Sales in *The Devout Life*. "It is king of all the heart's impulses; it draws all things to itself, and makes us like to what we love."

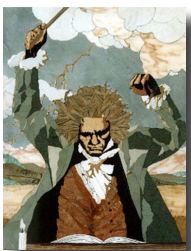
It is for the very reason that love "makes us like to what we love" that we need to learn early to seek Wisdom, to set Her as a seal upon our heart, as a ring upon our arm, so that we may wish to take up the vow of chastity. We will otherwise *fall* all too easily in love with the wrong things – drugs and alcohol for instance – and although error can certainly be an indirect means through its consequences of pain and suffering to our eventually deciding to seek out Wisdom, clearly the shorter way, the way far more helpful to ourselves and far more helpful to others, would be to grow to love Wisdom, to learn to rise early in search of Her.

"Learn where is wisdom," it says in *Baruch* (3:14), "where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace."

## **A Vision of My Father**

December 9, 2010

by Estelle Isaacson



I was especially drawn to Beethoven, and began studying his nine symphonies. One evening I was listening to the 9<sup>th</sup> Symphony for the third time, and dedicated my listening to my deceased father—communicating to my father that I was "listening to the symphony on his behalf." My father appeared surrounded by soft golden light and drew me into the spiritual

world of the 9<sup>th</sup> Symphony with him—as he could experience it with me. While alive, his greatest love had been classical music, and especially Beethoven’s symphonies.

At a certain point in the music we entered into the Moon sphere—the realm of the angels. While my father and I were face to face in this space, surrounded by a “beehive” of light, I began to pour my heart out, opening myself to him, allowing him to receive me. My father could know me more fully than he ever could while incarnated, and he reflected that he was receiving what was emanating from my being, without me being in full consciousness of what he was knowing.

As the 4<sup>th</sup> movement began, angels circled around the beehive, weaving themselves into the light, expanding the beehive out to higher proportions. From this point on, I could no longer see my father, but could feel his essence. We passed through the crown of light at the top of the beehive and proceeded to fly through space very fast, traveling in a stream of benevolent worlds. I was in a state of ecstasy. Soon we were hovering above the Earth at the point in time of the Mystery of Golgotha. The Earth was “speaking” out its pain—the resonance rising up, gaining greater and greater strength. The Earth reached a pinnacle of suffering as Christ died on the Cross; this suffering resounded throughout my entire being and into the cosmos. Then, just as Christ resurrected, I saw the Sun rise up over the Earth’s horizon imbuing the atmosphere with warm radiant light, in conversation with the Earth, the Sun singing the Resurrection into the cosmos while the Earth reflected the ineffable mystery of Christ’s love. Suddenly the Central Sun burst over the horizon before my view. Before this vision, I had only seen the Central Sun from a great distance. I was astonished by the light—it is like no other light I have ever seen and truly indescribable! I could experience how the Central Sun lends its light to our Sun—however, the quality of light was so different between the two. The Central Sun radiated out in brilliant planes of multi-dimensional light—it is the light of pure knowing—of Intelligence, Information, Interaction. The light of our Sun is warming, imbuing, radiating, full of love. The light of the Central Sun is pure creative power, the source of the seed forces. It is active will—more *interactive*, we could say; this light is hardly fathomable to our souls—it would be a great challenge for our souls to be able to “digest” this light while we are on Earth. This is why we must receive the light of the Central Sun as it is given through our own Sun.

There was again a conversation between the Earth and the Central Sun in harmony with the Mystery of Golgotha as the Earth proclaimed the redemption of humanity through the death and resurrection of the Christ. Celestial beings were drawn into intimate concourse with the Earth while the Earth was lifted closer to Heaven. The glorious harmonies of the Seraphim, Cherubim, and all hierarchies resounded in answer to the Earth’s exultation.

As the Central Sun seemed to then recede, I was standing upon the Earth in space, with all the peoples of the Earth, immersed in darkness, in present time. The Earth had reached its lowest point in the Crucifixion, the pendulum then swinging to it fullest height, reaching a zenith in its glory with the Resurrection; and now we are again approaching the low-point of the swing of the pendulum. Humanity is descending again, growing darker and denser as we recede further and further from the



Mystery of Golgotha, from that time of interaction of the Earth with the Central Sun. Yet even in the darkness, the Earth proclaims its freedom, having won it through its descent, and through its victory over the darkness and opposition.

I was given to understand that certain people bear within them the seed of light from this interaction during the time of Golgotha—these are the ones whose aim it is to achieve universal brotherhood and love on Earth above all, and they shall be victorious! They know, above all, that the plan for the Earth's ascension includes the descent, for without descending true freedom cannot be won.

I was in awe when I later read Schiller's sublime poem *Ode to Joy* comprising the basis for the words sung in the 4<sup>th</sup> movement of Beethoven's 9<sup>th</sup> Symphony, for these words truly speak to what I had just witnessed—this promise of humanity's spiritual emancipation! I include these words from the *Ode to Joy* here:

Praise to Joy, the God-descended  
Daughter of Elysium!  
Ray of mirth and rapture blended  
Goddess, to thy shrine we come!  
By thy magic is united  
What stern custom parted wide,  
All mankind are brothers plighted  
Where thy gentle wings abide.  
O ye millions, I embrace ye,  
With a kiss for all the world!  
Brothers, o'er yon starry sphere  
Surely dwells a loving Father.  
O ye millions, kneel before Him  
World, dost feel thy Maker near?  
Seek Him o'er yon starry sphere,  
O'er the stars enthroned, adore Him!  
Joy, thou Daughter of Elysium,  
By thy magic is united  
What stern custom parted wide.  
All mankind are brothers plighted  
Where thy gentle wings abide.

Standing on the dark Earth, I was again able to see my father. Ahead of us appeared a crystalline dome of rainbow light. We went inside and found ourselves completely surrounded by hovering prisms of light, which were the crystallized tones of the 9<sup>th</sup> symphony—it was an incredibly beautiful place! Our souls were inscribed with the tones, as the prisms were within us as much as without. I came to the sweet realization that this “place” was a living synthesis of the spiritual world of the 9<sup>th</sup> Symphony, and also the “world” of my father's love for me; this experience was a beautiful gift shared between us!

# Archangel Michael: The Fiery Thought King of the Universe How Can We Know Him? Part I

by Bill Trusiewicz



On the one hand we might think it presumptuous to recommend a conscious relationship with such an exalted being as an Archangel as the title suggests. But on the other hand our own thoughts are something with which we are intimately familiar, and the fact that the being who has been called *The Fiery Thought King of the Universe* weaves in and out of our thought-world might make a relationship with him not quite so difficult to imagine. As is often the case, once we begin to explore something new and start to gather concepts or inner pictures connected to it, we discover facts with which we already have a certain familiarity, and are thus able to find a certain “foothold” on our new path of exploration. So the natural thing would be to investigate some of the facts that spiritual science

presents us with concerning the being we usually call Archangel Michael in an effort to begin, or to further, our conscious connection with him. My intention in writing this article is not to be comprehensive, dealing in depth with the multitude of aspects that might be noted in connection with the being of Michael (that would take many books), but to explore just a few salient points, each in a series of articles on the subject, in a lively manner that may stimulate us to a fresh awareness and further exploration. I expect much of this to be familiar to those who are students of spiritual science, and I offer it simply as a reflection aimed to stimulate and enliven our thinking.

Especially in our present world crisis it is essential to align ourselves with Michael/St. George<sup>1</sup> to enable us to overcome all that is of “the demon” or “the dragon” that would rear its head in our time. We *can* come to know Michael in truth and in reality by taking into our hearts what we have in our heads concerning him and tenderly nourishing those warm, wisdom-filled thoughts. If we do this we will soon see the light of his wisdom mount into fiery flames of will that can allow us to fulfill the tasks that are incumbent upon us in concert with our friends and co-workers in the work of Michael/Christ at this crucial time when the Mystery of Evil unfolds together with the Reappearance of Christ in the Etheric. It is my fervent hope that these words may enkindle in us a renewed hope, an unshakeable faith and a sure strength, empowering us by the will of Michael-Sophia in the name of Christ to “stand fast in the liberty” that has been granted to us as our inalienable right, and to share with the world the blessings of that freedom.

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<sup>1</sup> St. George is a legendary character that has aptly captured the spirit of Michael. He has been depicted countless times in Christian churches, and is venerated as a saint in many traditions including the Catholic, Eastern Orthodox, Anglican and Oriental Orthodox churches. In one of the most popular portrayals of St. George, he is mounted on a horse and slaying a dragon with a spear, often with a young virgin in the background.



I always like to begin with names. There is much in a name that bears looking into. And the name Michael gives us a good point of departure to deepen our investigation beyond the pale of ordinary thoughts. Michael is a Hebrew name that essentially consists of three separate words that correspond to the three syllables of the name—Mi-cha-el. Not to get too technical, the Hebrew word *mi*, pronounced like MY, is the inquisitive particle meaning “who?” *Ke*, pronounced like KAY, is the common particle meaning “like” or “as.” And *El* is the abbreviated form of Elohim (pronounced simply as “L”) meaning God in the plural and referring to the Spirits of Form or the creator gods referred to in Genesis: “In the beginning God [Elohim] created heaven and earth...” Put these three word-syllables together and you get Mi-cha-el: “Who is like God?”

The first clue that may strike us here is in the “mi” that is an “inquisitive particle”—which means that it poses a question. We can reasonably assume, and it almost goes without saying, that there is something about our “Thought King” here concealed (or revealed) that gives us the opportunity to penetrate beyond everyday thinking in the posing of the question “Who is like God?” This question is not meant to be answered with a simple piece of information like: “Jesus” or “one of the prophets” into which we fail to inquire further. We could answer the question that way and we would be correct, but we would miss the point. It is instructive to realize that we play this game with ourselves continually when we ask questions—the game of *question and answer*. If you think about it you realize that it is a childish game. You ask a question and you get an answer and then you go on to another question, etc., etc. We live in a time when this game is played all too often and where you would least hope it would be played—in education, science and in politics—where deeper answers which are sorely needed are not often countenanced, where superficialities pass as wisdom in the popular mind. “Jesus,” “Buddha” or “Elijah” may be “like God” but these are not the kind of answers that can lead us to a reasonable meaning of what the first syllable in the name Mi-cha-el denotes.

None of us is immune from this criticism. We have all been immersed in a climate of superficiality that stands quite securely before the student of spiritual science, as much as anyone—and that often goes quite unnoticed. We memorize spiritual scientific information, often without forming a real inner connection to it. We carry a great deal of information that we only possess by memory and we carry on a social life in connection to such memorized information. We ought to ask ourselves what part of that information we truly connect with spiritually—what part of our knowledge is “living?” And what part do we truly possess as our own? Do we rely too often on quoting authorities? Or can we speak with authority as true “knowers” ourselves? Of such things we ought to be very clear because they point us to the only true foundation within that justifies thinking of ourselves as serious students of spiritual science.

So, to get back to the “inquisitive particle” subject, we could say that, technically, the name Michael should be written with a question mark after it—Michael? Although most of us would likely forego the somewhat odd written technicality of using the question mark, it would serve us well to remember that if we use the name correctly, the question mark does in fact appear written there in invisible cosmic script whether we write it or not.

One of the most basic principles of spiritual science is found in the recognition of thinking in *its higher form*—what we often call “living thinking.” To arrive at living thinking, we might consider the question posed by the inquisitive particle “*mi?*,” which is translated as “*who?*,” (the first syllable of Mi-cha-el) as a prod to our ordinary thinking, to enliven it to a more attentive state. Right down into the construction of the name Michael, we are pointed away from what might become “a dead fact” to rather a living activity. His name itself is a question and not an answer—not a thing, but a deed. What if we applied this question to all of our knowledge as I began to suggest above in the quest to our becoming true “knowers?” What I mean by this is: *who?* or *what?* is it that lies behind the words, the factual representations that we gather in our studies and that we memorize in our search for knowledge? Or we might ask: Why do we seek at all? What is it that we seek in all of our questing for wisdom and knowledge? Essentially, it is “to know God,” or perhaps better stated, “to know the spiritual foundation of things.” This is not an oversimplification; it is a profound truth, an ideal. As spiritual seekers we should not be looking for answers in the ordinary sense, becoming satisfied with bits of fact. Facts are dead if they are not stepping-stones to more penetrating questions and further answers. So, we can reasonably imagine that if we apply this question in all of our thinking we will reach the understanding of God or the spiritual foundation of things. Such declarations will inevitably sound absurd from the perspective of everyday thinking, but they are true nevertheless. What I suggest is not so dissimilar to what Rudolf Steiner suggested with regard to thinking when he said: “Every idea we hold that does not become an ideal slays a power within us.” We can guess what power it slays —“The Michael Power.” When our thoughts rise to the ideal they have a force that is timeless and universal. And if they are living, they will be imbued with will and will burn with a fiery force within us that is indomitable. Here, perhaps, we can begin to see what thoughts rise up to God, what thoughts are Michaelic, what thoughts answer the question “Who is like God?”

With these ideas we can begin to have a sense of what to be looking for in terms of a relationship with Michael. When referring to Michael we are always referred to ways of thinking and perceiving that have this “inquisitive” character, that don’t stop at terms and facts but press on to essences and beings, the “ideals” of thinking that can be experienced only by living thinking.

Thus far, we have explored something of what is in the name Michael through a simple look at the Hebrew words that constitute his name, to draw out a spiritual meaning applicable to our way of knowing, and which, I hope, challenges us to better know ourselves. Another significant word that has been used in connection with Michael’s mission in our present 5<sup>th</sup> cultural epoch (of which Michael is currently regent in his Archangelic function, following Archangel Gabriel who preceded him) is *Universality*. Michael is a proponent of universality. In his role as the ruler of Cosmic Intelligence, during the period immediately preceding the Mystery of Golgotha, Michael brought about an unprecedented fusion of cultures. He seeded Southern Europe, Asia Minor and North Africa with Aristotelianism, largely as a result of the conquests of Alexander the Great. And he subsequently facilitated the unification of the cultures of Rome, Greece and the Hebrews to provide a platform of receptivity for the monumental evolutionary events of the

Mystery of Golgotha. This was done to prepare for the universal culture of the future that began with the Christ event and was to blossom in the far distant future with the so-called Philadelphia culture of “brotherly love” and finally with the New Jerusalem ideal community. In the term *universality*, we have to get to the back of a great deal of abstraction. Yes, Michael could guide world events from his heavenly perspective to have the effect of uniting cultures so that the Christ might find fertile soil for body, soul and spirit amongst the Romans, Hebrews and Greeks respectively. But what does this tell us about our time? What does his activity mean, in everyday terms, for our lives? How might an Archangel, who is actually qualified for work as an Archai or Time Spirit, work with us and in us today? In other words, as my title puts it: How can we know him?

Universality in respect to the work of Michael in our time is sometimes referred to as “cosmopolitanism”—a term that has certain social connotations. According to the Free Dictionary that one can access online, “cosmopolitan” is defined as: *Pertinent or common to the whole world*. This is close to the Oxford English Dictionary definition: *Belonging to all parts of the world*. Wikipedia actually offers a good alternative: *Cosmopolitanism is the ideology that all kinds of human ethnic groups belong to a single community based on a shared morality*. These are good but I also like the simple idea of *the universal human being* with which we are familiar in Rudolf Steiner’s writings and lectures and also in his and Edith Marion’s well-known sculpture, by that name, “The Universal Human Being,” also referred to as “The Representative of Humanity.” Michael, the ruler of cosmic intelligence, always relates to the universal human being. We could say that outside of this reference point there is no Michael intelligence. Every thought or activity that applies to humanity and relates only to individuals or groups or nations and nationalism is sub-Michaelic. Philosophically this is a fairly palatable idea: we rise in love and understanding as “one world being” out of the many. Idealistically, we rise above nations and peoples and we “war no more” as the followers of Martin Luther King Jr. were wont to say in the 1960s. We embrace and forgive all peoples and nations, seeing them as important, essential facets of our picture of humanity. That means Islamic nations as well as so-called “Christian” nations. It means dictatorships and socialist nations. It means the so-called third world and developing countries. But in this broad framework we are, of course, nevertheless, looking at individual human beings.

Interestingly enough, when a Michaelic perspective is being embraced and we are holding all nations and peoples in mind we discover the paradox of finding the universal not in terms of the great masses of humanity, but in terms of individuals—of seeing every human being as an individual. We must embrace the whole to see the individual. Until we can embrace all, accept all, love all—as Christ loved us—we have not arrived at universal individualism, we have not got the universal in us. The scripture says that “while we were yet sinners, Christ died for us.” When the pain of the world becomes our pain and when our pain is lifted up to the divine, then we can begin to pray a Michaelic prayer; we can begin to think Michaelic thoughts. Our individual uniqueness, our God-given self is the gift to all of humanity; and humanity in all of its sufferings and successes is the gift to our unique selves. Our individuality is not for us alone but for the whole. What is universal goes completely beyond groups, beyond divisions to the

One—to the “All as One” and to the “One within us.” The root of the word unique is “one.” The One that we are speaking of is the universal One. I capitalize “One” in this case because we have arrived at the “ideal” of the idea—the being behind the concept. Here we arrive at the center by taking in the outermost periphery, so to speak. Only by embracing all can we arrive at the center point in the individual “I.” Here we arrive at the universal individual—the “I” that embraces all. A capital idea.

Now, we have a slightly less abstract picture: embracing the All to arrive at the One. I have mentioned love and pain, but even these are abstract ideas. How do we arrive at the universal individual through love and pain? “Individual” has that word “divide” *in its midst*, we might say. Our natural tendency is to think of individualism as self-interested egoism—a force that divides and separates into nations and peoples and groups of countless sorts. This being the case, how does the universal get inside of the individual? Michael can help us here. Christ could see the potential in every human being; he could see the budding, blossoming gift of God in us. He was and is able to see the spark of divinity that is our human birthright as children of God—inherent in us. Christ could see our spirit self that is incorruptible, in our nature; it is this within us that he came to redeem—to “cash in,” so to speak. While we live out our wayward nature in large part, “doing that which we would not,” as St. Paul says, Christ is able to see us nevertheless. He is able to connect with our “unfallen” part. Our divine nature has to be redeemed since it has been “captured” within our earthly nature and remains imprisoned there—aside from his intervention. This divine spark is what we have in common with all of humanity: it is universal. Together we all are “one new man” in the consciousness of our divine humanity, as St. Paul reminded the Ephesians, by the “breaking down [of] the wall of partition between us,” which Christ accomplished on the cross.

Michael—as the “Who is like God?”—carries out this Christ-initiated and enlivened “way of seeing” in us. As we recognize the divine spark in each individual and grasp it in our thinking—not just theoretically, but in actual daily life—acting on that knowledge, we participate in Michaelic activity and in thought that is imbued with will forces, God’s will forces. Michael is sometimes also called “the countenance of God.” His Christ-like countenance sees us, sees into us to the ideal, universal, individual in our deepest nature. The only way to see him is through his gaze upon us. Spiritual knowing is like that: “We shall know him even as we are known by him...face to face...,” as St. Paul told the Corinthians. We can only know him through his seeing us, through his knowing us; this is how we are initiated into the Michael school.

This brings us to the next, what we might call, *imperative* incumbent on everyone who is a student in the school of Michael. As students of the Michaelic intelligence we are called to “mirror the highest in the other.” To avoid again the inevitably abstract nature of such pronouncements let us consider for a moment the potential impact of “mirroring the highest in the other.” We all are unique as individuals and consequently there is a great deal of suffering we each endure just for being “who we are.” That might sound like a trite saying but it is actually a profound reality—one that seldom gets the attention it deserves. There is, of course, much superficial talk these days in the realm of psychology, in the social sciences, and even in

education about “self esteem” and such, which falls far short of doing justice to the profundity of the self-pain of the human individual who is a species unto him/herself. We might ask ourselves: Who has really recognized us? Who has seen us in our deepest nature? By whom have we been truly acknowledged?

Naturally speaking, we would expect our parents to be able to “mirror our highest self,” but rare is the parent who is also the “spiritual parent” of his or her child and able to recognize the true spiritual self of his or her offspring; only a self-realized person of the Michael School can do this. In our age we are left quite alone to discover ourselves. Consider how difficult it is for us as individuals to “fit in” to modern society. As spiritual evolution progresses, increasingly, we will find individuals who don’t feel comfortable—or perhaps I should say “at home”—in the panorama of jobs, for instance, that is generally available in today’s “job market.” As we individuate, to use Jung’s term for incarnating the self, the job market looks less and less attractive and offers less and less what we might call “a sense of fulfillment” to the individual. Apart from a minority of individuals who choose careers in the arts pursuing a highly unique “vision,” or through special types of research grants are able to do pioneering work, we struggle to be creative in a marketplace that is not generally hospitable to our own unique form of creativity. A great deal of suffering is the lot of the individual in society. What is required in our time is for each individual to carve out his or her own niche in the market and in the world. Even self-employment is little consolation, although it does offer more freedom to choose and express oneself as an individual; but a business remains within the context of a largely unenlightened greater business world. The world does not offer “a home” for the soul of the individual seeking self-realization in the sense of birthing his or her unique gift to humanity out of him/herself.

And what of the spiritual researcher? Anyone who has made any progress along the path of personal spiritual research knows that it is an arduous path and the loneliest of all paths. This is where the suffering and pain reaches the deepest levels within the human being, where the loneliness is not for lack of human soul contact, but for spirit recognition or spirit acknowledgement. The spiritual researcher encounters the most arid desert and has to wait for years or decades, or even until another lifetime for acknowledgement—to see the just fruits of their efforts. This is true especially in an era like ours when the greatest souls are the least understood, and what reigns in the public sphere is the most banal and base “least common denominator”—what has the most appeal in the marketplace. Great souls like Rudolf Steiner, for instance, for all of their apparent outward success, inevitably have great misgivings about their effectiveness. Who can doubt that Rudolf Steiner would be greatly disappointed with the meager growth—to date—of the spiritual fruits he seeded in the world? Even given a certain outward success, it is little consolation to a discerning spiritual vision when inner spiritual fruits turn out so spare.

And let us not be elitist in terms of spiritual researchers. In a sense every seeking soul is to some extent a spiritual researcher and suffers as such. I know that I am stretching the meaning here, but bear with me. Continuing in the “inquisitive” spirit, let us ask some more questions: Can you or I see the “spiritual researcher” in our neighbor? From a broad evolutionary perspective



we understand that every soul is on the same path; this is what we come to understand in the school of Michael. Can you see and feel the cry of the spirit, the seeking soul within your family members, your classmates or co-workers? Can you see beyond the soul sicknesses in those around you to the hungering individual who is, in his or her more-or-less enlightened way, seeking for the fulfillment that only the spirit can bring? Can you have compassion for souls in diverse conditions of soul and spirit sickness? If you can, then you are working with Michael, you are a co-worker with him and you know what it means to “mirror the highest in the other.”

To be “seen” by another in the sense that I am seeking to express, is monumental in a human life. When we are recognized by another on the level of spirit we naturally awaken to our latent potential and connect more surely with our unique life-purposes. We all know if and when we have been “seen” by others. Perhaps there was one teacher who saw us, who believed in us when others did not. Perhaps there was a wise and quiet friend by whom we felt acknowledged in being ourselves and by whom we felt understood and affirmed. Or a lover who saw to the core of our being and revered what he or she discovered there and found some way of expressing it. Perhaps we have encountered a soul who has advanced further than we have along the path of spiritual development and who draws out of us untold treasures, through our contact with him or her, which causes us to light up with hope and faith in ourselves and to be fired up with enthusiasm. I am speaking now of the rare and monumental experiences of being acknowledged on a spiritual level.

Let us think now in smaller terms, asking another question: Do you or I believe in our neighbor? Do we acknowledge the Buddha nature or the Christ within them? Or do we hold the individuals around us captive to their past? We have seen them fail, perhaps countless times. Do we think of them as hopeless and never able to progress or change? By doing so we ally ourselves with the adversary of our soul’s progress and theirs. This is probably not the case with those with whom we choose to associate most. But how about those who live in the other neighborhoods in our town or city that are not as affluent as ours? Or the ones that are living “up on the hill” who are more affluent than we can even imagine? Or how about those of different races that we meet? Do we unconsciously cast judgment on any of them? Is there a subtle condescension in us when we speak to them or *of them* to others? How about those who ascribe to a different social philosophy or support a different political party? Do we judge them as inferior for their beliefs and unworthy of our help or support? If we see the Buddha nature—what is sometimes called “the beginner”—in our neighbors and friends and coworkers and in those who live across town or on the other side of the world, we will not lose hope for them, we will not hold them to their past “sins.” We will forgive them and be the person in their life that helps them to see the next step forward on their path. If you are able to do this, then you are working with Michael as a mirror to the divine nature within others.

What does it mean to us to be “seen” either in the monumental sense I first spoke of or in the everyday sense I outlined in the last paragraph? We shouldn’t be too quick to answer. It is hard to even think of hope or of a future for ourselves as individuals, or for our world as a whole without this essential activity of *The Fiery Thought King—Michael!* There would be very little spiritual progress in the world without this essential element to affirm us as individuals.

Reflecting upon this, perhaps now we have a sense of the regal majesty of the being we have sought to discover expressed by this exalted moniker for Archangel Michael—*The Fiery Thought King of the Universe*—which otherwise in our time, might tend to elicit condescending smiles of skepticism and visions of a naïve and sentimental fairy land reminiscent of a superstitious past. But not to those who know him.

So, we have explored a few characteristics of the working of Archangel Michael by which we might learn to know him—through profound questioning, through living thinking, through discovering the universal in the individual, and through reflecting the highest in the other. In Part II of this article we will answer a new set of questions for those who are in the Michael School and who are devoted students of this sublime being. Why is it that Michael is taciturn? Why does the fact that he seldom speaks lead us to wordless thinking, to real meaning and to “iron” courage and confidence? In his last address, Rudolf Steiner spoke to those in the Michael Stream of concerns about the “great crisis” that humankind would pass through after the end of the twentieth century. In this context, he spoke of the necessity that “the Michael Power and the Michael Will penetrate the whole of life,” and that these “are none other than the Christ Power and the Christ Will.” We will explore how it is that humanity can, and must, in our time, through the Michael Power, transform the human predisposition to view all things in a materialistic way, as a result of its peculiar knowledge of space. How can Michael help us to spiritualize space and thus “penetrate the whole of life” to meet the challenges of our time?



## **The Divine Harmonies of the Blood of Christ: From the Central Sun to Shambhala**

by Estelle Isaacson

[Introductory editorial note: This vision, one of two visions by Estelle Isaacson published in *Prophecy–Phenomena–Hope: The Real Meaning of 2012* (see book announcement on page 4) is reproduced here for readers of *Starlight*. It is Estelle’s account of her initiatory experience of Christ through the Mystery of Golgotha. This account is so profound and offers such a level of attunement to the Etheric Christ that it can be read several times, and it is most effective if it is read aloud—best of all in a group, in the spirit of the words: ‘Where two or three are gathered in my name, there am I in your midst’ (Matthew 18:20). This vision, which Estelle Isaacson had on February 18, 2011, offers a message of hope in the world at this time.]

As the vision began, I followed the Savior through the scenes of the Passion—the betrayal at Gethsemane, the scourging, crowning with thorns, and the trial—coming to pause and remain more fully in the scene wherein they had just sentenced Him to crucifixion. Upon hearing His sentence, His Holy Mother almost fainted and was then escorted from the forum by the disciples in order to protect her from the vicious scorn of the crowd. My heart was with her in

her profound grief. She looked much older in that moment, and very frail. I went ahead in time to witness the carrying of the Cross and saw the Apostles scatter in abject fear, my heart tearing out from my chest and following after them, grieving that they had to abandon the Lord in such a way...

### **The Divine Harmonies of the Blood of Christ**

I again traversed the boundary of time and found myself at the foot of the Cross; He beheld me, His bruised and bleeding head bowed over me. A drop of His precious Blood fell from His forehead onto mine as He continued to behold me. I felt His life enter into me where His Blood touched my forehead, planting the seed of Himself within me. *His Blood is so precious!* I felt at one with the Earth that was receiving His Blood beneath the Cross—I deepened into the Earth’s perspective and experienced how it was for the Earth to receive Him, as she took in His great drops of Blood:

*Such divine order in His Blood! So divine, and yet at the same time, so human!* I heard the harmonies in His Blood—the sound of the divine merging with the human—the tones of this merging! Everywhere His Blood touched the Earth, the Earth opened etherically, rising up to meet Him, becoming a chalice, resounding with a great “AH!” I could feel this within my own self—my soul becoming a chalice to receive, carved out through immense suffering. *Holy, Holy Lord! Your beauty is so unspeakable!*

My eyes never left Him as He died. I remained with Him fully present in His death, beholding Him for quite some time, just wanting to contemplate His body in silence. It seemed as if I was the only one there with His body, and was given all the time that I wanted to be with Him. My soul cried out in agony for what they had done to the Christ! As I was thus in contemplation, feeling the pain of the burning flame in my forehead where His Blood had fallen, I suddenly felt Him alight upon me, as if a huge mystical bird settled upon me, then descending into me, unfolding its wings, filling every measure of my own being, and then passing through me into the Earth.

I then witnessed His descent from the Cross, the Blessed Mother holding His body in her arms and the other Marys and John each had a hand on Him while they grieved. Time stood still. What happened next is almost impossible to relay, but I will attempt.

### **From the Central Sun to Shambhala**

I again saw Christ on the Cross, only this time it was as if the Cross was hovering in a tremendous amount of light; I was hearing the merging of the divine and human tones of His Blood together—the earthly and the heavenly commingling in His Blood. I was at one with His Blood. As His Blood fell, again the Earth became a chalice—and His Blood mingling with the Earth resounded as if the chalice of the Earth became a singing bowl—sending this resonance out into the Universe, all the way to the Central Sun! And the Central Sun, which then appeared in resplendent view behind the Cross, reflected this resonance back to the Earth with all of its divine tones; I was between Heaven and Earth hearing the conversation of divine and earthly harmonies weaving back and forth between the Central Sun and the Earth while Christ’s Blood

fell into the Earth! It was as if the tones were answering each other in seraphic symphony, in consummate supernal order. Beethoven's 9<sup>th</sup> symphony came to my mind as being the best earthly representation of these harmonies.

With incredulity I was given to understand that the tones that were woven between heaven and earth are *still present*. I saw the harmonies stretch out into the cosmos like a highway of light. These harmonies are the way by which we may travel—*the narrow way to eternal life!* The bridge between the worlds! These are the very tones and codes of life itself! The seed of Abraham, the sands without number; numberless worlds reside within this narrow way. Difficult to find, and once found, it is just as difficult to remain. The delicate web the spider spins—so hard to see, so tiny, yet so strong. If you can find the Way and hold to it, it will open to you. I could never profess to be fully there, yet I yearn for it with my entire soul.

The Cross disappeared and Christ was hovering above me, gazing into my eyes as He spoke the words: *It is fulfilled*. These words coursed through the cosmos, harmonizing with the Central Sun and then returning to resound with the Earth. This was absolutely indescribable! The light of the Central Sun flowed through His eyes and His words and His light entered completely into my being. And I rose and held to His feet, feeling an incredible power flow from His feet into my hands—and then He passed through me like a great mystical bird.

His blood in the Earth is eternal. We can know Him through the Earth. He gave the gift of His Blood to the Earth.

While seeing the vision of His Blood falling to the Earth, I also received simultaneously a vision of His conception—again, this was the commingling of the divine and the human. I saw Mary, taken up and the seed from the Central Sun planted within her. I experienced the harmonies in her—the harmonies of the Immaculate Conception of Jesus Christ, as she gave her human blood to Him. There is so much in this miracle that cannot be spoken.

His Blood on my forehead—like the tear-dropped shape of the flame of Pentecost—burned throughout my being. Joyous and awestruck, I saw the Earth enveloped in the light of the Father's presence from the Central Sun, being held in the Father's embrace. My soul felt a surge of strength, uniting me more fully than ever before with the Earth, feeling a tremendous love for the Earth, along with a solid knowing that it is destiny that I am on Earth at this time. In that moment of awakening, the sword of Michael pierced me through the center of my being all the way to the center of the Earth, to Shambhala. I felt a strength within me I had never felt before—a strength in being fully connected to the Earth. I experienced the Earth like His wound; the nail that pierced His hand is like the sword of Michael piercing the Earth, and the sword that pierced Mary's heart. We must be pierced also so that the Divine can mingle with us. I felt such strength being the one that pierces and the one that is pierced, the Earth receiving me and I receiving the strength of Shambhala. *Thank you, Dear Lord! The Lord is my strength!* I now see the sword through the center of my being inscribed with His Word and His Word is my strength! His Word resonates and reverberates from the sword within me. Incredible love and warmth radiated from the sword within me—such strength and peace! *Be it unto me according to thy will.*

I know that I must have a strong presence in the Earth; I must not allow fear to pull me away from the Earth; I cannot serve Her if I leave Her. It is time for me to be strongly present, so that the strength of the Lord can penetrate the Earth through my willingness to remain. I am not the one who gives life to the Earth. I know the One who gives life and I am a conduit for the One, He who is the Light that comes to Earth and touches us with His Love. I thank the Lord that there are others who are doing this work—we are all connected through His body bringing His Light to the world who receives us with awe. And when we are still, having calmed the inner storms, we can hear the resonating of the “Ah!” of the Earth meeting the “Ah!” of the Divine as whispers in our souls.

[Christ spoke these words:]

*Be still and know that I AM God in you. For your very cells are chalices that receive Me. Oh precious child of the Earth, you are a Child of Light. I have sent you to Earth imprinted with divine memory. The Earth receives you and calls you Her own. The seed of Christ is within you and as the seed awakens within you, you shall find others in whom the seed is awakening also. You are the Sons and Daughters of Light, living seeds, sustenance of the Earth, sustenance that will lift humanity and carry it through the dark times; for the seeds of destruction are being plunged into the Earth!*

*Child of Light!*

*You are the answer, the antidote! Everything is in your divine memory, all the codes are housed within you—you are the hope for future generations. Indeed the future generations have placed you here to prepare for those who will redeem the Earth, and you shall come again in the future. You are planting the seeds for your own futures and shall come again to carry this work forward. You are heralds bearing the message of Christ for this time frame. And the spiritual worlds bear record of you and stand in awe of you; the record that they bear will bless the generations hereafter. The divine memory is imprinted in your very DNA; you can draw from this wellspring. Call upon the sacred magic that you carry within you to bless the Earth, to sanctify Nature. This wellspring reaches all the way to Shambala, a never-ending source for you. Exercise wisdom as you reach down into this spring for you shall be given challenges, lessons, and shall suffer through temptations in order to prepare you, to try you, until you are ready to utilize these sacred powers—even the sacred powers of Shambala. You will fall in the process. Have no fear. It is a time of learning. You will go through the pain and suffering until you are as pure as glass. This is the journey you are already on. Have faith in yourself. When you fall, repent and move on. Continue forward.*

*Always hold the Earth in the center of your chalice, your soul, which is being carved to ever greater breadths and depths by your suffering, which gives you greater capacity to hold the Earth in pure Love, and to know what you can do to bless the Earth through these dark times.*

*Inwardly strive to always be in a state of rest, which means having faith. Be like the infant who easily sleeps in the safety of her mother's arms. She has faith in her mother, for her mother is always concerned for her and is always loving her; she knows she will receive nourishment when she needs it, and is always protected. And so her mind is at rest. Know this, Child of Light, and have faith that your Divine Mother is holding you now and She will feed you and will never leave you, and Her love has no end. Take strength in knowing this and allow your mind to rest. This will allow the angels to work through you, for*

*they cannot if your mind is in a state of fear. Rest, oh Child of Light, in the bosom of the Mother! Receive Her Light and sustenance into your being.*

*Peace, Peace, Peace! Hear the AUM resonating from Her heart to yours. And so it is. Amen.*

[Editorial note: The above contribution by Estelle Isaacson gives an indication of the remarkable mystical experiences opening up during these special times in which we are now living. Estelle's successful completion of the Sophia Grail Circle training will be celebrated at the Barn, Petaluma, California on Sunday, April 15, 2012.]

## BOOK REVIEWS



Dear Friends,

Three years ago, I had the good fortune to collaborate with Robert Powell on the book *Christ & the Maya Calendar: 2012 and the Coming of the Antichrist*, published by Lindisfarne Books, an imprint of SteinerBooks. During the time since its publication in March of 2009, I have hoped that Robert might be able to publish a follow-up work that would share the results of his continuing spiritual scientific research on this most difficult question. I know that many of you have hoped for the same.

I wanted to let you know that Robert's new book, *Prophecy - Phenomena – Hope: The Real Meaning of 2012: Christ & the Maya Calendar – An Update*, has now been published by SteinerBooks/Lindisfarne. For those of you who read *Christ & the Maya Calendar*, this “update” will clarify the question of the timing and nature of the great spiritual struggle which is now upon us; for those who have not read *Christ & the Maya Calendar*, *Prophecy–Phenomena–Hope* elegantly summarizes the earlier work. In this new book Robert draws upon a lifetime of pioneering research into the mysteries of karma and reincarnation to give us a clear picture of how the prophecies of John's *Revelation*, Daniel Andreev's *Rose of the World*, and Rudolf Steiner's indications about the appearance of Ahriman may be understood at the present time. Robert brings forth sobering revelations about the ongoing attack against Christ in the etheric realm of the Earth, and gives extraordinarily hopeful and helpful images of how we can all meet this attack through our quickened devotion to the Christ impulse.

It has taken Robert great effort and courage to carry out this important deed, in service to Christ, Sophia, and Michael, and to all who care for the spiritual development of humanity. I have drawn such strength and wisdom through my conversations with Sophia friends over the last few years, as I have from conversations and collaboration with Robert. I hope that you will enter into conversation with this work, and with each other, to strengthen yourselves with knowledge and inspiration at this challenging time.

Yours, Kevin Dann, Ph.D

The following review by Claudia McLaren Lainson can also be read on the Amazon website:  
<http://www.amazon.com/Prophecy-Phenomena-Hope-Robert-Powell/dp/1584201118>

### **A Remarkable Book for Our Times**

August 27, 2011 by Claudia McLaren Lainson

My first impression of this book is a sense of awe. It takes courage to "name" what one has grasped intuitively (and backed through research). In times past, of course, others have similarly borne witness to truth against the comfort zone of the status quo. I cannot remember, though, a single instance in history when someone has startled humanity with something of a prophetic nature, where that act did not entail significant controversy. In this regard Dr. Powell stands with a very distinguished group of extraordinary individualities.

It is obvious that this author's intuitions are congruent with his observations of forces working behind our current political, financial, and cultural events. His insights are challenging to ponder. As he unites different prophecies, and brings to light obvious facts, a perspective comes into focus that is stunning in its inherent intelligence. It illumines the patient preparation of adversarial powers in a way that is nothing short of extraordinary, albeit it is a daunting prospect.

The tableau of images coming together in this book portrays a reality that many are beginning to see. The author weaves the confluence of thinking from Rudolf Steiner, Judith von Halle, Jeane Dixon, Vladimir Soloviev, Daniel Andreev, and St. John's Revelation. He also includes the profound visions of a very gifted modern mystic (Estelle Isaacson), who is able to live into conscious communion with Christ. These visions invite us into the light-filled realms that are now opening for each and every one of us. In the radiance of this woman's visions, the pall of darkness is revealed as the impotent lie it is. For without our fear, dark forces are rendered powerless. The book sets up the juxtaposition between the beings of darkness and the enduring truth of eternal reality. In this evocation of the truth and the lie, the lie deflates into nothingness, and the love that upholds truth shines in its full and eternal glory. I find his comprehensive, far-reaching perspective to be radically applicable and compelling.

The hermetic stream that was seeded into time by Jesus Christ is now calling us to see his usurper. This path is not simply about focusing on the "good." It is about focusing on the "truth" –and doing the good. I find this book to be a call to Grail Knighthood. The Grail path demands that one have the fortitude to see into the darkness - as well as to stand before the revealing realms of light. The book makes it evident that to focus on the truth, seeing into both the heights and the depths, necessitates a connection to Christ. Therefore, this book is not for everyone. I believe, however, that it will take its place in history and will continue to resound for a very long period of time.

Why speak this all so openly? Part of the "don't rock the boat" mentality of our times is to insulate people from the truth. This delights the deceptive powers that would have us "float



above" the harsher realities of our earthly world. It is the same mentality that has also served in the creation of our ultra-secretive "black ops" culture of covert militarism, political and economic intrigue, and ever more sinister machinations within the world order as a whole. The example of Christ, however, is to speak the warnings, to prepare hearts for receiving concepts beyond the normal ability of the mind. Chaos precedes change. Let minds be rocked into a bit of chaos, in the hope that they will thus be given a chance to wake up and see in a new light.

I see this book as an opportunity for us to awaken from illusion. Is there anything more important? Those who cannot see the Tableau might strenuously reject the book, and may even reject the thoughts and the individuality of the author. Dr. Powell is offering one perspective, and he makes it crystal clear that we must each come to our own understanding from within. The ninth Beatitude comes to mind here, as it concerns the hatred directed toward Christ and his followers in this world. We can't even speak his name without ruffling feathers. This is not normal! I can say Buddha, Jehovah, Krishna, without evoking hate. But invoking Christ often evokes hate. Why? Those of the Grail stream are those who work with Christ, and the adversaries of Christ are creating an anti-Grail -- they do not want their works uncovered.

Regardless of the time line, the truth of the workings of dark forces is a certain and objective reality. The players may all be playing by the rules. It is my belief that we just don't understand the rules or the rulers. The fact that the Supreme Court decision (Citizens United v. Federal Election Commission) was on the exact Sun alignment of the visit of the Three Kings to worship the Jesus child, is not coincidence. It is a sign of the times. False kings vie for our attention, crowned as they are with false power, and they will lead us into a false kingdom. There are signs of the times all around us. Shouldn't we wonder why there is such a hesitancy to name these -- to put them together, revealing the tapestry of sub-intelligence that is tightening around us globally?

We are shrouded in mysteries as we strive to understand our times. The Magi named the one who would become the Christ. It almost cost them their lives. It was revelation that saved them. Rudolf Steiner was a Magus who helped to proclaim the return of Christ in the realm of the Earth's life forces in our time. Are we not now called to also recognize the usurper of the Etheric Christ? To "dumb down" the truth because some may be disturbed is not the way of Magi. Rudolf Steiner was very clear about the tragedy that would befall humanity if the incarnation of Christ's antagonist were to pass by unnoticed. Christ will not come again into a physical incarnation. His alleged return in the physical is an illusion that drives fanatics to organize the masses into a fantasy that obstructs the underlying agenda of those seeking world dominion. The one that will appear in the physical will not be the Christ -- it will be his adversary.

It is my sincere hope that there are brave souls who will applaud Dr. Powell's courage to bear witness to his truth, for we are indeed living in Grail times. Rudolf Steiner, as a Grail initiate, had to open the Grail path to reveal the work of spiritual beings in both the heights and the depths. How challenging it is to follow his example. I stand before the mirror of my soul and ask: "What ails thee?" Where are my personal illusions allowing me to become subservient to collective agendas -- leaving me vulnerable to turning my heart from spiritual worlds and

spiritual blessings? Dr. Powell offers a wake-up call to those willing to free themselves from the duplicity of our times.

In addition to the above review, the review entitled “An Essential Wisdom Source For Personal and Global Transformation” by Paul A. Panzica M.D. (subtitle: “Impressions and Reflections upon Robert Powell's *Christ & the Mayan Calendar Update: Prophecy–Phenomena–Hope*”) can be found on the Amazon website:

<http://www.amazon.com/Prophecy-Phenomena-Hope-Robert-Powell/dp/1584201118>

### **Letter/Review of Prophecy–Phenomena–Hope**

by Paul V. O’Leary

Paul is the editor of three volumes available through SteinerBooks:

<http://www.steinerbooks.org/author.html?au=2235>

*The Inner Life of the Earth: Exploring the Mysteries of Nature, Subnature, and Supranature* (with contributions by various authors; SteinerBooks, 2008)

*The Interior of the Earth: An Esoteric Study of the Subterranean Spheres* (by Rudolf Steiner; Rudolf Steiner Press, 2007)

*The Transformation of Evil: And the Subterranean Spheres of the Earth* (by Sigismund von Gleich; Temple Lodge, 2005)

I am writing first and foremost to congratulate you on the publication of *Prophecy–Phenomena–Hope*. It is a timely, remarkable and significant achievement. Perhaps it may be your most significant work, although you have so many uniquely important books, the majority of which have broken new ground in astrosophy and karma work.

Appendix 3: ‘2012 and World Pentecost’ has had a particular effect upon me. It struck a chord deep within, and memories of things I learned either before birth or in prior lives. Your insights, or revelations, have caused something in me to ‘click’, to wake me up further, to see things in a grand, cosmic perspective supported by astrosophy and the John Gospel.

I believe you enjoy reader feedback, perhaps even especially from a long-time friend of the Sophia Foundation. You know I have a particular interest in the Subterranean Spheres and the energies which are pushing up, even overflowing into humanity at the present time. My comment now is the same as my comments to you on your article published in *The Inner Life of the Earth*. I think more should be said about the inner experience of evil than you are prepared to make. If not now, then when?

A reader of *Prophecy–Phenomena–Hope* may get the impression that the conflict with evil is largely an outer event, a battle with forces exterior to their own nature. The Antichrist, or

Ahriman, is approaching from without, and we must be on guard and/or spiritually awake to meet him. Of course, there is nothing wrong in this point of view, except if it remains in itself and excludes the other half of the equation. In my opinion the confrontation with evil begins first and foremost when striving for self-knowledge. We all carry the potential for all sorts of evils within us all the time. The portal of humility through which one must pass to make progress on the path of self development is, in part, constructed out of the awareness of the depths of our own selfishness and self-absorption. I have put three quotes from Rudolf Steiner at the end of this letter to accentuate the point.

The spiritual path outlined by Rudolf Steiner in the Michael School is about the forces of evil in one's own nature which one encounters as one begins to bring the subconscious to consciousness. Not that you offered a one-sided perspective about evil in *Prophecy–Phenomena–Hope*. I was very pleased to find in Appendix 3 the following on page 118: “....one needs to come to terms with one's shadow side, so that one is not overwhelmed by one's lower nature when it is exposed to the light of the World Conscience (Christ).” “....whereas the souls of the blessed, having attained a certain degree of expiation through raising the content of the subconscious into consciousness and thus purifying their lower nature, are attracted irresistibly toward the World Conscience.”

“....human beings have to come to terms with the shadow, the lower side of human nature, and at least begin to work upon transforming the negative into something positive.” “Purification can be undertaken voluntarily. On the other hand, catastrophe brings with it the necessity of new orientation and, correspondingly, purification.”

In order to effectively encounter evil outside one's self, in the world, one has first to achieve a heightened degree of self knowledge, which not only gives one the humility, but also the compassion, to confront evil in a morally transformative and redemptive manner. Confrontation with the forces of evil ripen the “I,” bringing it to a higher degree of maturity. As you note, evil exists to make the Good stronger. Evil exists to bring the “I” to its full development. Evil is like the fire in the kiln which brings the clay to perfection in the finished pottery. We need the confrontation with evil in order to bring to realization the Christ within us, just as Christ needed the evil thrust upon Him during the Passion and Crucifixion. He absorbed this evil, in Manichean fashion, to give him the counterforce needed for his journey downward into the interior of the earth, which he transformed through infinite love, where through love He overcome death.

I know you know all this and much more. My hope is that you will teach with equivalent emphasis that the confrontation with evil is both an inner AND an outer event. If individuals do not recognize their own natural inclinations to evil, they will be captured by them when the difficult trials arise. Thank you for *Prophecy–Phenomena–Hope*. I am sending several copies to friends, hoping that it will have some meaning for them.

Kind regards, Paul V. O'Leary

\* \* \* \* \*

Steiner does not hold back in the following quotes about the nature of our selfishness:

In its innermost nature the astral body is a great egotist; the Self is more than a great egotist, it wishes to be not only a Self, it wants to be a Self in the other, to identify itself with the other. And the knowledge that has been acquired on earth is this weakened desire to enter into the other, to extend all that one is, not only in oneself, but beyond the Self into the other. It is the intensification of egoism beyond itself, beyond its narrow limitations.... For what man experiences inwardly as his astral body is not the true astral body but only the reflection of the astral body in the etheric body. And what man calls his Self is not the real "I," it is the reflection of the "I" in the physical body. A person only experiences reflections of his inner being. If he were to experience the configurations of his own astral body and "I" before he was sufficiently mature, then destructive impulses would arise in him. He would become an aggressive being and he would be animated by the desire to do harm. And these things form the basis of black magic.

Although the paths followed by black magic are very diverse, the result is always a kind of alliance with Ahriman, with Shiva. We only learn to know the astral body and the "I" in their true form if we acknowledge at the same time the necessity to develop them and to make them worthy of being what they are destined to be. The essential nature of the astral body is egotism.... We do not attain to the beings of the higher hierarchies if we are not worthy enough to face the Imagination and Inspiration which have already been described, and if we are not able to tolerate their counterpart—that is to say, the evil propensities hidden in the depths of human nature when it was cast down from the spiritual world into the physical world.

-- Rudolf Steiner, *The Effects of Spiritual Development*. Lecture 8 (CW 145: March 27, 1913)

How much potential for evil really exists within you!....one can be inspired by all sorts of vanities, how one can be moved to all kinds of over-estimation of one's self and under-estimation of others....

-- Rudolf Steiner, *Esoteric Studies for the First Class* (translation by Paul V. O'Leary; from the third lesson of the nineteen class lessons of the Michael School, CW 241a: February 29, 1924)

The common trait of all evil is nothing other than egotism....Basically, all human evil proceeds from what we call egotism. In whole scope and range of "wrongs," from the smallest oversight to the most serious crime, whether the imperfection or evil originates more in the body or in the soul, egotism is the fundamental trait which underlies it all.

-- Rudolf Steiner, *Evil Illumined Through The Science of the Spirit* (CW 63: lecture of January 15, 1914) in *Evil: Selected Lectures by Rudolf Steiner*.

## *Salve Regina*

I cannot pray.  
Words fail  
while misery  
preys on me.

I feel in my lungs  
the wetness  
wanting to weep  
from the stony  
face of things,  
longing to pour forth  
this deep, elemental  
grief.

That which breathes  
could flood the world  
with weeping.

The rich damp fertility  
of rainforest—  
steaming green,  
and loamy with life—  
is longing to bless this earth  
with its warm moist breath,  
bestowing Life  
and healing  
for all.

Sacred herbs  
are hidden there  
in overgrown jungles,  
which we scour bare  
for hamburger profits  
to feed a  
fat, corporate  
world.

Holy springs forth  
the healing waters—  
tributaries feeding  
rivers feeding us—  
bathing, cleansing,  
quenching thirsting,  
renewing  
all Life.

Waters always flow  
when Life gives birth  
to Life—  
and all are suckled  
on the Mother's breast.

O Mother,  
Our Life, our Sweetness,  
our Hope!  
What nectar is there  
in a devastated world?

Torn from your breast  
we suckle our children  
on poisons instead,  
and feed ourselves  
on what is dead.

And You,  
Mother of All,  
who gives us Life,  
your grief breaks open,  
flooding the world.

Paradise is lost.

What have we learned  
since Noah set forth,  
when at last  
the Dove of Peace  
brought forth  
Mercy's blessing?

Where now is our hope  
in this current despair?

We exiled Children of Eve  
cry unto thee!  
O Salve Regina!  
Show us  
the Fruit of your womb,  
a Love so Divine  
it would fill our hearts  
with hope  
and the world,  
newly baptized  
in Mercy,  
could renew itself  
once again  
and shine forth  
golden green  
in Love both  
Human and Divine.

Molly Rose  
Advent 2010



## Advent Greetings from Robert and Karen



Dear Friends of Sophia,

Advent Greetings! We are very excited about the possibility of traveling on a pilgrimage to South Africa in September 2012. We are working with *In Spirit Journeys* and have created a rich itinerary that includes sites of ancient Star Wisdom, God's Footprint, visiting the White Lions of Timbavati, and many other extraordinary experiences.



On the South Africa pilgrimage we will deepen into Rudolf Steiner's indication that Africa is the continent representing the heart in the organism of Mother Earth. The heart is shaped from the cosmos by the constellation of Leo, and the lion is the animal on earth representing the cosmic forces of this constellation (the heavenly Lion). The appearance of the white lions in Timbavati (see pilgrimage brochure) is a sign to humanity from the Mother. Africa is even in the shape of a heart! It would be the experience of a lifetime to honor—in the name of Sophia—this heart connection with the Mother by visiting South Africa as a pilgrimage.

Moreover, the heart is the center of the human being, and with the rediscovery of the Nilotic meridian, widely regarded as the earth's central axis in antiquity (instead of the modern, arbitrarily chosen Greenwich meridian through London), to visit the region of Timbavati on this central axis would be very special. As Linda Tucker writes concerning the Nilotic meridian in her book *Mystery of the White Lions* (Npenvu Press, Mapumulanga: South Africa, 2003), pp. 253-256:

Significantly, the course of the Nile follows a longitudinal line...For the ancients this meridian represented zero degrees. That is, the line by which they began measuring longitude...Naturally, the ancient Egyptians would not have chosen Greenwich as their touchstone, but rather the Nilotic Meridian...The fact that this very meridian is the prime meridian at the centre of the earth's land masses underlies the strategic nature of the ancients' identification of this specific line...From the Nile delta...with its pyramids and Sphinx...step by step, due south, until I reached my special kingdom of lions...If the Giza plateau was a perfect star map on earth, and Timbavati was in perfect alignment with it, what is the significance of the White Lion's birthplace located precisely here on our globe? ...Timbavati's furthestmost corner extends out to a point which is in almost perfect alignment to the pyramids at the apex of the Nile Delta: 31°14' east...Why should today's living lion legends align with the lion monument [the Sphinx] of ancient days?...Timbavati's White Lions are an integral part of the Sun God mystery known to the ancient Followers of Horus.

To explore this mystery is an important aspect underlying the planned pilgrimage. If you would like further information about this region of Africa or the white lions of Timbavati, we recommend Linda Tucker's book, *Mystery of the White Lions* (Carlsbad, CA: Hay House, 2010), which will be recommended reading for the pilgrimage.

At this time there are a number of people who have committed to going and have paid their deposits (\$1500). There is still space for more participants to join us. There will be room for a maximum of 20 people. Final payment is due February 29, 2012. The full 14-page color pilgrimage brochure can be downloaded from the Sophia Foundation website (click on Pilgrimage under Activities). Three pages from the full-length brochure, following this letter, give a summary / overview of the pilgrimage. If you have any questions, please contact Karen Rivers at [karen@karenrivers.info](mailto:karen@karenrivers.info) or 415-662-2147.

If you plan to attend, please send the registration form on the pilgrimage brochure to Jen at the Sophia Foundation office, with your deposit.

Sophia Foundation  
525 Gough St, #103  
San Francisco, CA 94102, USA

Phone / fax: [415-522-1150](tel:415-522-1150)  
Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)  
Website: [www.sophiafoundation.org](http://www.sophiafoundation.org)

Your registration will be confirmed upon receipt of your deposit. If for any reason the pilgrimage is cancelled prior to March 1, 2012, your deposit will be fully refunded. Assuming that the pilgrimage goes ahead as planned, after March 1, 2012 your deposit is non-refundable.

We hope you will join us on this extraordinary trip of a lifetime into the cradle of the sacred white lions. For those who join us, a recommended reading list and meditation for the pilgrimage will be sent later.

Wishing you a blessed Christmas and a light-filled New Year,

Robert Powell & Karen Rivers







## Pilgrimage to South Africa

A two week journey to the Eastern part of South Africa

September 2 - 16, 2012    Extension September 17 - 20, 2012

The Sophia Foundation is hosting a two-week pilgrimage to South Africa in September, 2012, in collaboration with In Spirit Journeys. Among the experiences planned are visiting sites of ancient Star Wisdom, God's Footprint, the White Lions of Timbavati, Blyde River Canyon, Temples of the African Gods, newly discovered ancient ruins in the forefront of scientific research, and many other extraordinary experiences. Africa represents the heart in the organism of Mother Earth. According to spiritual science, the human heart is formed with cosmic forces streaming from the constellation of Leo (the heavenly lion), and the lion represents these cosmic forces on earth. The appearance of the white lions in Timbavati is believed to be a sign to humanity from the stars and from the Great Mother. It will be an experience of a lifetime to honor this heart connection with the Motherland and white lions of Timbavati.

### General Overview —

Known as the cradle of humankind, African sites have been discovered, studied and interpreted - in part through the 4500 year old Sumerian Tablets - that reveal a new perspective on our origins as a human species. The Nilotic meridian, widely regarded as the earth's central axis in antiquity (in contrast to the Greenwich meridian through London), runs through the Nile River Valley, the Sphinx and the home of the White Lions of Timbavati. Linda Tucker writes concerning the Nilotic meridian in her book, *Mystery of the White Lions* (Npenvu Press, Mapumulanga: South Africa, 2003), pp. 253-256:

Significantly, the course of the Nile follows a longitudinal line...For the ancients this meridian represented zero degrees, the line by which they began measuring longitude...The fact that this very meridian is the prime meridian at the centre of the earth's landmasses underlies the strategic nature of the ancients' identification of this specific line...From the Nile delta...with its pyramids and Sphinx...step by step, due south, until it reached my special kingdom of lions...If the Giza plateau was a perfect star map on earth, and Timbavati was in perfect alignment with it, what is the significance of the White Lion's birthplace located precisely here on our globe? ...Timbavati's furthestmost corner extends out to a point which is in almost perfect alignment to the pyramids at the apex of the Nile Delta: 31°14' east...Why should today's living lion legends align with the lion monument [the Sphinx] of ancient days?...Timbavati's White Lions are an integral part of the Sun God mystery known to the ancient Followers of Horus.

Our journey includes: a giant footprint, evidence of an ancient civilization (nephilim), **Adam's Calendar** – the oldest archeo-astronomical site on earth, ancient ruins made from stones that ring when struck, the **Blyde River Canyon** situated on the Nilotic meridian (one of South Africa's natural wonders and an energy vortex used in ancient African ceremonies), the sacred site of God's Window, the rain forest, the healing waters of Bourke's Potholes, a visit to **Kruger National Park**, and the **White Lions of the Timbavati**. We will also study the history of South Africa and its relation to current world issues.

The group minimum is 15 and the maximum is 20 people.

Pilgrimage cost: \$5500    Estimated International flight cost: \$1500.

**To Register:** email Jen Press: <sophia@sophiafoundation.org>

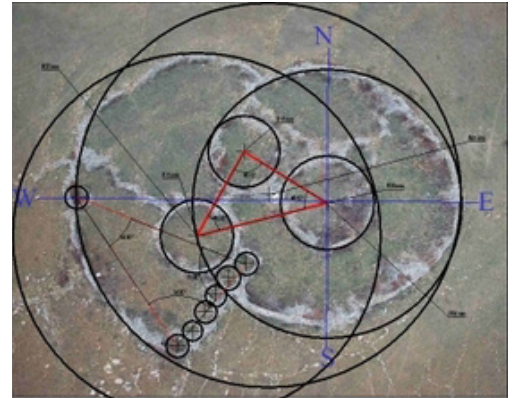


## ITINERARY HIGHLIGHTS

**Giant Footprint** — In the ancient traditional African knowledge known as Umlando, the secluded Giant Footprint of the Heavenly Princess, is a site held sacred by the indigenous people of South Africa for centuries and is a testimony to the presence on Earth of the “First People”. We will visit this secluded site and its massive healing stone placed nearby.

**Adam’s Calendar & Temples of the African Gods** — Long before the rise of ancient Egypt, an advanced civilization lived in southern Africa, mining gold. It is believed that these were the people who carved the first Horus bird, the first Sphinx, built the first Pyramids and an accurate stone calendar.

- **Adam’s Calendar**, the oldest ancient archeo-astronomical observation site on Earth, is the flagship among uncountable circular stone ruins, ancient roads, agricultural terraces and thousands of ancient mines, left behind by a vanished civilization. Our journey includes a private conducted tour of some of these recently discovered sights.
- **Temples of the African Gods** - These newly discovered ancient ruins are now at the forefront of scientific research into the origins of humankind, and are the biggest and oldest human settlements on earth. We will also consider possible sound technology used by the ancients to produce energy.

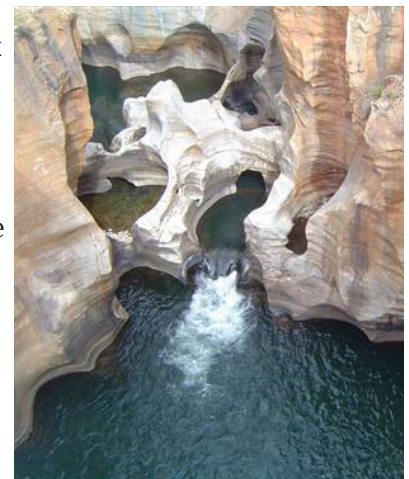


**Kruger National Park** — Lying in the heart of the Lowveld, Kruger National Park is a wildlife sanctuary like no other, its atmosphere so unique that it allows those who enter its vastness to immerse themselves in the unpredictability and endless wilderness that is the true quality of Africa. Larger than Belgium, a pristine 19,485 square kilometres (7,523 sq mi) game reserve situated in the Lowveld of South Africa, is one of the largest national parks in the world. We will view animals in their natural habitat from the safety of our open Land Rover.

**White Lions of the Timbavati** — We will visit our friends, Linda Tucker and Jason Turner, who founded the Global White Lion Protection Trust (GWLPT). The rare, endangered white lion is revered by some Africans as the most sacred of all animals. These white lions are not albinos but of a special gene pool and were originally found in the

Timbavati area. They almost became extinct as they are seen as a prized trophy among big game hunters. The GWLPT’s mission is to protect white lions, which are at great risk from aggressive speed-breeding programs and trophy hunting and to preserve the indigenous knowledge that holds them sacred. Linda Tucker’s book, “The Mystery of the White Lions” is recommended reading. You will experience these extraordinary and sacred beings in their natural habitat, as the pride has been recently released onto several hundred hectares of natural bushveld. Lunch and dinner are included for this memorable visit during which Linda and Jason will give a presentation outlining this wonderful eco project.

**Blyde River Canyon** — The Blyde River Canyon, a powerful energy vortex used in ancient African ceremonies is one of South Africa’s natural wonders. We will visit sacred sites such as God’s Window, the rain forest, the healing waters of Bourke’s Potholes and more. Our lodge overlooks the sacred mountain called Modimole (God is here) and is situated on the Nilotic meridian, which is one of the foremost meridians within the subtle body of the earth and is considered the axis mundi of the world. It runs north from the Blyde Canyon into Egypt and through the Great Pyramid and Sphinx on the Giza plateau. Known in the ancient African oral tradition (Umlando) as a subterranean river of stars or, golden river, the meridian itself is seen psychically as a great river of golden light and energy stretching between southern and northern Africa.



SOPHIA FOUNDATION OF NORTH AMERICA  
AFRICA PILGRIMAGE DATES  
SEPTEMBER 2 – 20, 2012

Sept. 2, 2012          Flight from U.S. or elsewhere

Day 1: Sept. 3 — Arrival in Johannesburg, transport to Leriba Lodge

Day 2: Sept. 4 — Waterval Boven, Giant Footprint

Day 3: Sept. 5 — Temple of the Gods

Day 4: Sept. 6 — Adam's Calendar

Day 5: Sept. 7 — Serenity Eco Forest Lodge

Day 6: Sept. 8 — Kruger National Park

Day 7: Sept. 9 — Biyamiti Camp

Day 8: Sept. 10 — Biyamiti Camp

Day 9: Sept. 11 — Kruger Park/Blyde River Canyon

Day 10: Sept. 12 — Blyde River Canyon Private Boat Trip

Day 11: Sept. 13 — White Lions of Timbavati

Day 12: Sept. 14 — Acornhoek Projects

Day 13: Sept. 15 — Panorama Tour

Day 14: Sept. 16 — Flight home or Johannesburg

OPTIONAL EXTENSION:

Day 15: Sept. 17 — Bloemfontein/Kurman

Day 16: Sept. 18 — Kuruman – Credo Mutwa

Day 17: Sept. 19 — Kuruman – Credo Mutwa

Day 18: Sept. 20 — Kuruman/Bloemfontein/Johannesburg/flight home



## Sophia Grail Circle Facilitator's Training

by Cheryl Mulholland

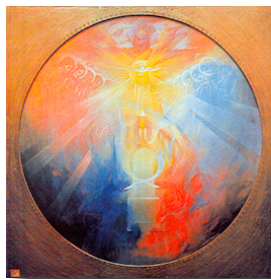
The seventh gathering of the Sophia Grail Facilitator's Training will take place at the Barn, Petaluma, California on April 13-17, 2012. The training is provided by Robert Powell and Karen Rivers for those people who wish to deepen their relationship to the Sophia Grail Circle celebrations. Each participant is committed to working with the Grail celebrations as a spiritual path, in service of the spiritual evolution of the earth and humanity. Every person's journey is unique and unfolds in its own way. Several of the participants in the training already facilitate Grail Circles; others are preparing to do so. The facilitator's training thus enables the Sophia Grail Circle to widen and grow.

Grail Circle facilitators endeavor to support the creation of a vessel—a Grail—in which a community of people can experience communion with the spiritual world. Many people have felt the presence of the spiritual world during the celebrations. An atmosphere of Divine grace, peace, and love streaming down from the spiritual realms is often felt. Spiritual images also come into the consciousness of some participants. Others have described a spiritual quickening and new awareness as a result of participating in the Sophia Grail Circle. As our individual inner development unfolds, we are led deeper and deeper to new levels of understanding.

I had a profound experience at the 2008 Grail Circle gathering, which I shared in the Fall 2008 issue of *Starlight*. Although I had been offering the Grail Circle celebrations at home and in community, this was a new level of experience for me personally. It was an experience of how in the cosmic dimension of existence and beings, everything is attuned to the Glory, Love, Power, and scintillating Light emanating throughout the universe. The Great Wisdom and architecture of being reveals Herself through the everlasting light, and we are Her temple. I became aware of how the creative force of Love and the Eternal Light from the solar realm permeates everything. This condition of being seemed very natural, as though I had returned to an existence I had long forgotten. I was also aware that this light is ever-present in us, and we are within it; our ordinary consciousness is usually just not able to behold it.

I mention this to readers of *Starlight* again, in the joy and expectation of being together with participants in the Sophia Grail Circle gathering in the middle of April, shortly after Easter, when we shall together invoke the Divine Presence of Christ and the Great Wisdom of Sophia: May Her Breath—Her in-streaming blessings of love, peace, creativity, and protection, dwell in our hearts, and thereby radiate a healing remedy dispelling forces of confusion and turmoil upon the Earth.

Love,  
Cheryl



## Sacred Celebration in Vancouver with Robert Powell and Randall Scott

by Donna Martin

As Marcia Burchard opened with the second movement of Beethoven's 5<sup>th</sup> piano concerto, a new dimension of awareness opened up. There before me, veiled in the mists of time, was a mountain. As the mists cleared, I recognized it was Mt Tabor. I suddenly found myself gazing at the glorious radiation/revelation of the transfiguration of Christ Jesus, together there with Peter, James and John, Moses and Elijah. This shone in great light and glory, and I found myself living into the original design and divine plan, *resonating as a pulse through time*. This beauty shone on and shone on . . . and on, uniting and lighting up all streams of consciousness, gathering up millennia and centuries of tradition unto a new awakening. I felt shone upon too and felt the glory of the Lord of all creation and its unfolding majesty and purpose, all of it shining forth. The piano music itself played out this glory.



Multi-dimensional levels of creation then poured themselves down from divine heights to the earth. Christ was above, yet also below. Light streamed straight down, almost in sheets. Waters, as light too, also poured down, and I experienced them as divine tears. Even as I marvelled, the tears wept themselves through me. Then Christ on all levels became one magnificent Grail chalice. He stood on the earth. Golden liquid light flowed up and down through the chalice and then became effulgent and shone forth, overflowing from the chalice. He radiated and glorified divine creation.

My own life and senses were filled to overflowing too, such that I could not contain all that was spoken to me. However, as I embraced the covenant within my heart, there was spoken what was written there: "Jesus is my all." At the same time, Mary was everywhere present.

As the next sequence of the celebration began, the words and the music led us on and I became more imbued with the immense cosmic significance of the unfolding plan of evolution and its everlasting nature. I then beheld the shining, radiant descent of Sophia. She was resplendent in red with exquisite golden threaded adornment and cape. Her crown bespoke evolutionary glory. I could not take my eyes off her crown. It sparkled like diamonds, twinkled as stars and was a continual crowning. It was the same crown, yet it newly crowned Her every moment in living everlasting continuum. She was radiant and joyful as She descended, uniting with Christ in the golden Grail chalice.

*Glory, glory, glory,  
Lord God almighty.  
As it was in the beginning,  
Is now and ever more shall be,  
World without end. Amen.*

Divine worlds have indeed honoured the celebrant and the community of Christ and Sophia, blessing all with grace and love and a new mantle with which to deepen the service here on our beloved Mother Earth. Thank you.

## Choreocosmos Letter from Robert

Dear Sophia and Choreocosmos Friends,

It was wonderful at the various Choreocosmos workshops in Australia, the United States, Canada, Italy, Sweden, and Germany this year (2011) to meet old friends and make many new friends. On the weekend of September 2-4, 2011, in Roncegno, Italy, the first meeting of graduates of the Choreocosmos school took place at Casa di Salute Raphael, which is the location where most of the Choreocosmos graduations have taken place. This gathering in Roncegno on the first weekend of September provided a wonderful opportunity for exchange and was also the occasion—on Saturday evening—for the first celebration of a new liturgy: the *Liturgy to Christ in the Etheric*, which was a profound experience for all participants. (This liturgy will be celebrated again at the Sophia Grail Circle facilitators training in April 2012.) In our discussions at the graduates meeting in Roncegno we entered into deep contemplation of the significance of cosmic and sacred dance in the world at the present time. The gathering closed on Sunday evening with celebrating the *Foundation Stone of Love*. This was especially meaningful in the wake of the 5-day Choreocosmos workshop in Roncegno that directly preceded the graduates meeting. The 5-day workshop was focused on the theme of the *Nine Beatitudes: Entering into the School of Christ*, which set the tone and context for the graduates meeting that followed.

There are currently 33 graduates of the Choreocosmos School. Almost half were present at the gathering in Roncegno.

With heartfelt thanks to Cheryl Mulholland for taking the initiative to create a brochure for the Choreocosmos School, posted on the website, copies of which are available from the Sophia Foundation office in San Francisco. Cheryl also helped with the creation of a Choreocosmos video, now posted on YouTube: <http://www.youtube.com/watch?v=5DKzYP5IbWs>

On behalf of the Choreocosmos School, warm greetings and blessings to all Sophia friends and friends of Choreocosmos.

Pax et bonum,

Robert

Robert Powell, PhD

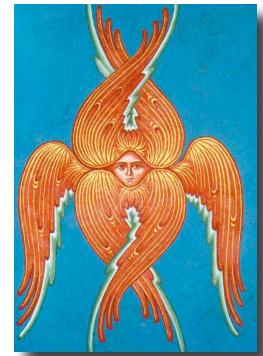
**CHOREOCOSMOS SCHOOL OF COSMIC AND SACRED DANCE**

## Persevere, for the Fulfillment of Our Mission: a Choreocosmos Testimonial (July 2011)

Although the following is a series of subjective accounts, it is my hope that they will be helpful either through encouraging the reader to persevere with patience, or through providing a sense of validation for those who experience similar things, miraculous as they may seem. Although I chose to assign my name to this sharing, because I stand fully behind what I have written, in my heart I feel that these experiences are not about me, but about the mission of humanity to become the tenth hierarchy. I wrote this in service to this mission, which I have chosen to align myself with, and I experience great joy in sharing with you, dear community, in this endeavor.

In the Choreocosmos week with Robert Powell in North Carolina, during the cosmic dances of the Seven Seals of the Apocalypse, many beautiful things happened—for during the course of the week, the spiritual world was increasingly present with us, blessing us in various ways. I feel the need to say that I did not seek these experiences. They are truly blessings because they came as grace when least expected. But this path has not been all blessings. In truth, it has been very hard work. For I have been through many difficult trials as I encountered my double and also that of others. Through such trials my “I” has become stronger and, through earnest and steadfast efforts, I have been led to blessedness through Jesus Christ and Mary Sophia.

When dancing Saturn, with the sound “U,” I experienced the divine love of the Seraphim streaming down through my arms and fingertips, penetrating into the earth globe. This streaming was very clear. As we extended our arms upward in the U-shaped gesture and then lowered them toward the earth, it seemed as if the Seraphim belonging to the Saturn sphere were just waiting for this moment—so that they could send their love down through our arms into the earth. It was important in those moments to remember to allow the heart forces to create the U sound such that even before one reached up toward heaven in the U gesture the heart was engaged—and this opened the way for the Seraphim to work through us. It was clear to me that their love is preparing the earth to be a *temple space* for the future. I could not tell if the streaming of their divine love was always happening and I was connecting to it during the dance, or if it was happening *due to* the dance.



Then when stepping Mars and Pisces, I felt columns of radiant blue life force connecting the bottoms of my feet to the depths of the earth. The connection was constant and dynamic. It remained even when I lifted my feet—as warm, soft taffy would stay connected to the feet if one were to step in it. It was buoying me up, which was an incredible experience. And something *else* was happening with the stepping. There was a will force bearing downward, but it was not mine. It was, as far as I could tell, as though divine will from above and my will were working together to unite heaven and earth. This required a focus upon both heaven and earth simultaneously during the dance, which certainly was not easy. It is very helpful to know the dance proficiently, so as not to have to concentrate on the form and shaping of the gestures, but



on the spiritual reality of it—and I am sure this ability to be conscious in both realms simultaneously is important for the sacred magic of uniting heaven and earth to occur. The work was to allow the heart to be present right down into the feet with every step—in other words, to let the heart open to the heavens and to the earth through the stepping. The open heart signifies, essentially, to open oneself and become a chalice that receives and directs divine love—directing it above, below, and outward.

When we danced to the closing music of the Seven Seals celebration with the “I, A, O” sounds in the Mercury form, I experienced something incredibly important. Something came up from below. It appeared to be something newly born—perhaps *newly born spiritualized matter*. It was so fragile, so new—like something unprecedentedly precious was being born directly from the Mother. It was beautiful! Alas, I could only feel and behold it for a few seconds. In that moment I knew something of what one would have experienced beholding the Risen Christ emerging from the depths at his resurrection. How incredibly beautiful he must have been when he first emerged from the depths. Perhaps this is why he said to Mary Magdalene, “Do not touch me.”



Here is what I wrote in my journal after this experience: “This was so fragile that it could not possibly manifest wherever there are desires or death forces. It can manifest only if the atmosphere is trustworthy—of the requisite integrity.” The atmosphere in our week together was very holy indeed.

Was this the resurrection body? I have experienced the resurrection body as an *ensouling force*, something less subtle and less rarified than this; something more substantial. It must be that this was a *newly birthed* substance. Was it the fifth ether? Is this what we are striving to create as the ground of the future Jerusalem? I now have a new and tender bud of questions in my heart—may the mystery continue to unfold for us!

To behold such a birth felt like a privilege bestowed by the spiritual world, and I am in awe concerning this. I find the sweetness of this experience extraordinary—comparable only to the sweetness of the experience of the unmanifest light of the love of Sophia as it envelops one from the highest heights of heaven, an experience which brings tears to my eyes every time. How precious is life! How fully we can love and be loved!

### Michael Experience

During the dance of the sixth seal, the Michael Seal, I beheld Michael *directly* for the first time! He was so beautiful and radiant—translucently radiant. I had no idea prior to this that Michael was so beautiful. He looked just like he is depicted in the sixth seal, but of course, more beautiful in spirit. He held his sword high—his sword reaching all the way to the Sun sphere. When I lifted my arms for the Sun gesture, my right arm seemed to reach all the way up to the Sun sphere as I beheld Michael and his lifted sword. In this experience of Michael, I was taken to the Sun sphere each time I did the Sun gesture! In all of my years as a Waldorf parent

working with the Michael stories, I never understood that Michael was like this. I am extremely happy about this new understanding of Michael! He clearly stands for the beauty of cosmic truth! And in this connection I also remembered the words from the Sophia Grail Circle celebration of *Jacob's Ladder*—that only the good can enter the Sun sphere; that everything in the Sun sphere is pure spirit. Now I can truly love Michael for all his beauty and goodness and his service on our behalf!

There are also other blessings I received from that grace-filled week—blessings having to do with the experience of community. These are so precious that they are not yet ready to be shared. I can only add that the path of Choreocosmos is deeply sacred and important. I am very fortunate to have found it. I was just reading in the book *The Sun Mystery* by Rudolf Steiner how important it is for us to take such spiritual experiences into the life after death. I am deeply grateful to Robert for his knightly courage, loyalty, and righteousness—having persevered against great opposition to bring Choreocosmos to us and to the world as a path forward, toward the Sun. And I am deeply grateful for our community, and also for the Sophia Foundation, which has provided an earthly vessel for the activity of cosmic and sacred dance.

Kelly Calegar  
*East Coast School of Choreocosmos*

### **Choreocosmos Letter**

from Kelly Calegar

Dear Sophia Community,

A very warm “hello” to you! I am writing from beautiful North Carolina, in what is called The South of the U.S.A., five hours from Washington DC, two hours from the Atlantic Ocean, where we have a little community of brothers and sisters dedicated to Sophia, Christ, and Michael.



Due to the good work and dedication of two fine pianists, Ludmilla Lohbrunner-Gricenko and Sylvia Karpe, I am happy to be able to make available to you music CDs of the various Choreocosmos music pieces including:

- The Zodiac Music
- The Music for the Planets
- The Music for the Four Elements
- The Music for the Prayer Sequence
- The Music for the Liturgy to the Earth

These CDs are available via the website [www.EastCoastSchoolOfChoreoCosmos.com](http://www.EastCoastSchoolOfChoreoCosmos.com). The links are in white at the top of the page – select [Music CDs for Purchase](#). I would like to extend a very warm and special thanks to Ludmilla and Sylvia for their loving efforts, and also gratitude to Robert for his help and encouragement for taking up the task of making these Choreocosmos CDs available.

[Also](#) via this same website, you can listen to two of Robert's lectures chosen from the ten lectures that he held during his 5-day North Carolina workshop (July 2011) that I highly recommend. Select [Audio Files](#) and you will see the two audio files on that page. Just click on the front of the audio bar and the audio will begin playing.

If you would like to purchase any of Robert's lectures from North America 2011, these are also available via this same website. Select [Lectures for Purchase](#) and then select the sets of lectures that interest you.

A very, very special thanks to Robert for his work in the world which has blessed us all in many ways, for his incredible perseverance, his healing presence, his loving word, his enlightening and essential lectures, and also for his permission to allow these treasures to be made available in this way. I hope you can find time to listen to them.

With gratitude to the Sophia Foundation and especially to all of you, dear community, for I am strengthened through knowing you are there and that we have so much in common.

Blessings of Peace to you,

Kelly Calegar  
Choreocosmos Graduate

## **Cultivating Inner Radiance and the Body of Immortality**

by Robert Powell

(Date of publication by SteinerBooks of this new book is anticipated to be before Christmas 2011.)

"In the beginning was the Word....and the Word was with God....and nothing that was made was made without the Word."

The human being is an expression of the ever-unfolding wisdom of the creative Logos, the Word. The whole of creation bears the imprint of the sounding of the cosmos. This book describes a way, through movement and gesture, of working with the creative, sounding principle manifesting in the life sphere enveloping the Earth. At the present time, the divine seed of life here on Earth, that has been fructified and developed throughout the millennia, is now threatened by the increasingly binding and hardening conditions of modern life. Creation—coming to expression through the flowering of the breath of the cosmos—is by and

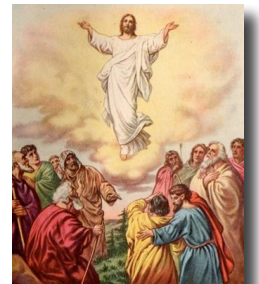
large losing its natural connection with humanity and Mother Earth, which are more and more given over to the forces of anti-life comprising destruction, inversions, and lifeless replicas of the gifts of creation.

The sacred movements described in this book arise from the new art of movement known as eurythmy (Greek: “good movement”) that came into the world in the year 1912. These sacred gestures, when practiced together with the words gifted to humanity by the incarnated Logos two thousand years ago, lead us back into connection with the fullness of creation that is unfolding toward the goal of developing the body of immortality—the resurrection body. The year 2012 is that of the celebration of the one hundredth anniversary of the birth of eurythmy. This book invites us to partake of the *richness of the sacred* through life-enhancing movement and gesture as a celebration of a path of re-connection with the cosmic formative forces that are sounding the call of resurrection.

The wealth of material included here seeks also to educate the soul towards an awakening of a conscious understanding of humanity’s divine heritage and calling. The exercises belonging to this work provide a schooling for ennobling and refining the qualities of the soul. Through this awakening the soul gradually learns to respond to the call of the World Soul that is inviting us to partake of divine wisdom and to participate—through right action—in the unfolding of creation toward the ultimate goal: resurrection.

Those who have experienced the activities of the Choreocosmos School of Cosmic and Sacred Dance in Europe, Australia, or North America know something of the profound depth of experience offered by coming together in community to celebrate Christ through this sacred form of movement—for example, through the Choreocosmos celebration of the nine Beatitudes. Participants also know that Choreocosmos is a service to the ranks of the nine spiritual hierarchies—Angels, Archangels, Archai, Exusiai, Dynamis, Kyriotetes, Thrones, Cherubim, and Seraphim. Each cosmic dance belonging to the cycle of 84 cosmic dances expressing the seven planets in the twelve signs of the zodiac is an expression of the weaving of the spiritual hierarchies, who weave in cosmic realms between the Creator and humanity.

For example, the Moon in Aries—where the Moon was located (in the middle of the constellation of Aries) at Christ’s ascension—is an expression of the Angels, active in the Moon sphere, against the background of the collective activity of the entire colony of beings of the first hierarchy (Seraphim, Cherubim, Thrones) weaving through the starry region of the heavens that manifests outwardly as the constellation (sidereal sign) of Aries.



To learn this cycle of 84 cosmic dances is to learn the cosmic alphabet that expresses the essence of the Cosmic Christ now weaving in the etheric realm in conjunction with the nine spiritual hierarchies. Choreocosmos is thus a metamorphosis of the ancient temple dances held at the mystery centers of antiquity to honor the spiritual hierarchies known at that time as the “gods.” Choreocosmos is a unique new expression of the ancient service of human beings in honor of the spiritual hierarchies whose activity underlay the creation of the world—an activity that lives

on in the shaping and unfolding of human destiny, this being the real meaning and significance of astrology.

The Choreocosmos School of Cosmic and Sacred Dance, founded in the year 2000, exists to support the development of two aspects of eurythmy: cosmic and sacred dance. The Choreocosmos School comprises a community dedicated to Christ in the etheric realm and to the service of the nine spiritual hierarchies working in conjunction with Christ. Something of this is also alluded to in the transcript of two of my lectures included as Chapter 8 in this book. Moreover, it is important to bear in mind that the activity of choreocosmos is focused not only on Christ, known as the Lamb, but also upon the Bride of the Lamb, known as Sophia. In the words of Rudolf Steiner: “Christ will appear in spiritual form in the twentieth [and twenty-first] century not simply because something happens outwardly, but to the extent that we find the power represented by Holy Sophia.”<sup>1</sup> These words indicate the significance of Sophia for attuning to Christ in the etheric realm—for beholding the Etheric Christ. This is central to the founding of the Sophia Foundation and to other Sophia communities around the world.<sup>2</sup> The Sophia Foundation is the main sponsor of the Choreocosmos School of Cosmic and Sacred Dance.

It is appropriate here to indicate briefly how the relationship between Christ and Sophia, the Lamb and his Bride, comes to expression in choreocosmos. As described in the last two chapters of Revelation, the future of the earth is known as the heavenly Jerusalem—“Behold a new heaven and a new earth” (Revelation 21:1). The new earth is arising through the sacrifices of Christ, the Lamb, in spiritualizing the earth to become the new earth. At the same time the new heaven is descending from above, from celestial heights, borne down by the Bride of the Lamb, known as Sophia. In the future the great event of the sacred wedding (*hieros gamos*) of the Lamb and his Bride will take place. This union of Christ ascending, raising up the new (transfigured) earth, with Sophia, bearing on her path of descent the new heaven (she is “clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars”—Revelation 12:1), will give rise to the heavenly Jerusalem as the new heaven and the new earth—united. This glorious future, a vista of which is opened up to us through attuning to Christ and Sophia, the Lamb and his Bride, by way of choreocosmos (as a spiritual practice), is the great vision that inspires the activity of the Choreocosmos School.

Engaged in the cosmic and sacred dances, we may become aware of the in-streaming of the Etheric Christ and find that we are able to receive his stream of Diving Love into our hearts (meaning the threefold physical, etheric, and astral heart), which we are then able to direct downward from the region of the heart through our legs and feet toward the golden realm of Shambhala, the realm at the heart of Mother Earth, thereby participating in the work of the Etheric Christ in transforming the earth spiritually into the new earth. Our participation in Christ’s work of transformation is facilitated by way of expressing our love and gratitude to Mother Earth through our gestures and movements, allowing this to flow all the way down to

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<sup>1</sup> Rudolf Steiner, *Isis–Mary–Sophia: Her Mission and Ours* (Great Barrington, MA: SteinerBooks, 2003), p. 213. Comment in brackets [ ] inserted by RP.

<sup>2</sup> For example, the Sophia Community in Australia—<http://sophia-australis.com>

Shambhala. From there we may be graced with receiving something of the “breath of life” that streams up from the Mother in response to the expression of our love and gratitude toward her.

Correspondingly, when participating in cosmic and sacred dance we can direct our attention upward to Sophia in celestial heights, who is now streaming in her grace from the starry heavens in particular focused through the “heart meridian” running through the celestial sphere formed by the twelve constellations of the zodiac (“with a crown of twelve stars on her head”). Feeling our love and gratitude toward Sophia as the bearer of the divine plan—she who is divine wisdom—we allow our love and gratitude during the cosmic and sacred dances to stream from the heart region through our arms and hands, each gesture streaming out love and gratitude. It is also possible to allow the stream of love and gratitude from our hearts to flow directly upward through the crown chakra—this chakra opening toward Sophia’s crown of twelve stars, the twelve sidereal signs of the zodiac. In this way through choreocosmos we connect with the new heaven now being brought down by the Bride of the Lamb, on the one hand, and with the new earth being raised up as Shambhala by the Lamb on the other hand.

There is much more that could be described of the worldwide activity of the Choreocosmos School of Cosmic and Sacred Dance. An important aspect explored in this book is that the activity of choreocosmos opens a path to Christ in the etheric realm—to the Etheric Christ—whose mission is to lead humanity to the experience of Shambhala in the creation of the new earth.

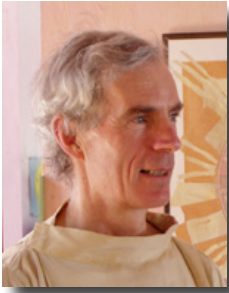
It is Rudolf Steiner’s great gift to humanity to have brought into existence this new form of sacred movement, eurythmy, which strengthens the life body and prepares us for union with Christ as the bearer of Divine Love—with him whose essential nature is unfathomable mercy and infinite compassion. This new form of sacred movement is by no means the only way, yet it is one of the ways offering a path leading to what is needed by way of preparation for the future World Pentecost—the approaching heavenly outpouring of a great wave of Divine Love—and as a remedy in face of the attempt by adversarial forces to harden human beings through materialism and the more destructive aspects of modern technology.

These hardening forces tend to cut us off from the heavens, from Divine Love. With the help of this new form of sacred movement, we are able to strengthen and open ourselves to the meeting with Christ, whose being is Divine Love, and who is now extending his unfathomable mercy and infinite compassion to all human beings. It is important, though, that we turn to him in complete freedom, exercising our freedom of choice to open ourselves to him in order to receive his mercy and compassion.

The schooling offered in this book is one of cultivating a stream of inner radiance through connecting with Christ by way of the etheric form of movement known as eurythmy. The expression of Christ’s words in conjunction with this etheric form of movement opens up a path to Christ, attuning oneself with Christ’s presence, now living in the etheric aura of the earth. This practice, described in the book as “putting on the resurrection body,” also offers protection against the adversarial forces, bearing in mind Christ’s words that “Heaven and earth will pass away, but my words will never pass away” (Matthew 24:35).



## A Letter from Robert



Dear Friends,

As you know, a great spiritual ideal of the Choreocosmos School is to align with the Divine and to celebrate the relationship of the human being with both the cosmos and the earth. The endeavor of Choreocosmos is to elevate the soul to a conscious experience of the harmony of the spheres, and to awaken the human heart to the presence of the Divine, thereby to open a path toward conscious experience of the soul's divine origin. On this path,

Choreocosmos – Cosmic and Sacred Dance – can help facilitate a spiritual awakening to the Cosmic Christ and also to Divine Sophia, the Soul of the Cosmos.

It is wonderful that now the Choreocosmos School is flourishing in different parts of the world – for example, in Australia, Europe, and North America – thus enabling the mysteries of the Divine Feminine (Sophia) and the Cosmic Christ, the new Star Wisdom (Astrosophy), and the wisdom of the great spiritual teachers of humanity to be transmitted far and wide. This, as you know, is also a path of healing and transformation for the Earth. Our coming together each year is of significance for the whole Earth.

Awakened spiritual consciousness beholds a continual flow of energy between the Cosmos, the Sun, and the Earth. This energy comprises cosmic light, life, and love. Ultimately, Divine Love is the source of all existence. Through the harmonious rhythms and sacred geometry of the dances, we are able to align in heart and mind, body and soul, with the creative forces of the cosmos – the Divine Love and Supreme Consciousness that pervade all existence.

*Becoming vessels for Divine Love is the spiritual ideal of the Choreocosmos School of Cosmic and Sacred Dance.*

Looking forward to meeting old friends and new friends at the upcoming workshops.

Pax et bonum,

Robert

Robert Powell, PhD

**CHOREOCOSMOS SCHOOL OF COSMIC AND SACRED DANCE**



**CHOREOCOSMOS**  
**SCHOOL OF COSMIC AND SACRED DANCE**  
**SCHEDULE 2012**

**December 28-30, 2011 "Putting on the Resurrection Body – Prayer Eurythmy"** Contact: Lynne Klugman Tel: +61-(0)3-9761-6090 Email: [lynneklug@netspace.net.au](mailto:lynneklug@netspace.net.au)

**December 31-January 1, 2012 "Sophia and the Spiritual Hierarchies"**  
A weekend workshop with Robert Powell. **Choreocosmos: Cosmic Dance (Sophia Grail Circle)**. In Melbourne, Australia. Contact: Lynne Klugman Tel: +61-(0)3-9761-6090  
Email: [lynneklug@netspace.net.au](mailto:lynneklug@netspace.net.au)

**January 2-6, 2012 "Nurturing our Relationship with the Cosmos: Planets in Cancer, Leo, Virgo"** A 5-day workshop with Robert Powell. **Choreocosmos: Cosmic Dance (Sophia Grail Circle)**. In Melbourne, Australia. Contact: Lynne Klugman Tel: +61-(0)3-9761-6090  
Email: [lynneklug@netspace.net.au](mailto:lynneklug@netspace.net.au)

**January 6-8, 2012 "Astrosophy Conference – 2012: the Message of the Stars"**  
A weekend conference with Brian Keats, Lucky Paul, Robert Powell, and David Tresemer. Contact: Michael Heenan Tel: +61-404-202-678 Email: [msheenan@gmail.com](mailto:msheenan@gmail.com)

**January 13-17, 2012 "Cosmic Dances of the Seven Seals of the Apocalypse"**  
**Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac** (German with Italian translation) Seminar with Robert Powell in Kinsau, Germany (space is limited – early registration recommended). Arrival on Friday, January 13 in time for evening meal and conversation. Departure on January 17 after lunch. Information and registration: Gisela Storto-Lanfer Am Irscherhof 35, 54294 Trier, Germany. Tel. +49-651-34053  
Email: [stortoj.dr.med@gmx.de](mailto:stortoj.dr.med@gmx.de) Italian participants: Uberta Sebregondi, Via della Fonte di Fauno 20, 00153 Roma, Italia Tel: +39-06-86904627 or mobile phone: +39-335-6749935  
Email: [usebregondi@infinito.it](mailto:usebregondi@infinito.it)

**February 24-26, 2012 "The Foundation Stone Meditation"** A weekend workshop with Robert Powell. **Choreocosmos: Sacred Dance (Sophia Grail Circle)** At Sophia's Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Linda Delman: Tel: 707-827-3334.  
Email: [lindaevansdelman@comcast.net](mailto:lindaevansdelman@comcast.net)

**April 13-17, 2012 "Sophia Grail Circle Training for Facilitators"** starting on April 13 at 7:00 p.m. A 4-day training at the Barn, near Petaluma, California, starting Friday evening and ending at noon on Tuesday. Musical accompaniment with pianist and composer Marcia Burchard. Registration: Contact the Sophia Foundation. Information: Karen Rivers Tel: 415-662-2147 Email: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**April 20-22, 2012 "Liturgy to the Earth – In Honor of Earth Day on Sunday, April 22"**  
A weekend workshop with Robert Powell. **Choreocosmos: Cosmic Dances of the Four Elements**. At the culmination of this workshop at 11 a.m. on Sunday morning, there is an open invitation to participate in the Liturgy to the Earth, followed by a pot luck lunch. Musical accompaniment with pianist and composer Marcia Burchard. Location: the Summerfield Waldorf School, 655 Willowside Road, Santa Rosa, CA 95401. For information, directions and registration, contact Tracy Saucier: [tracy@summerfieldwaldorf.org](mailto:tracy@summerfieldwaldorf.org) Tel: 707-575-7194 x 100.

**April 27-29, 2012 “2012: Prophecy – Phenomena – Hope” (Sophia Grail Circle)**

A weekend workshop with Robert Powell. **Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac.** Musical accompaniment with pianist and composer Marcia Burchard.

Location: the Waldorf School of the Peninsula, 11311 Mora Drive, Los Altos, CA 94024.

For directions, see [www.waldorfpenninsula.org](http://www.waldorfpenninsula.org). For information and registration, contact Cecille Greenleaf: Tel: 650-533-0074 Email: [caogreenleaf@gmail.com](mailto:caogreenleaf@gmail.com)

**May 12, 2012 “Etheric Movement”** A one-day workshop with Robert Powell & Lacquanna

Paul. Location: Sophia’s Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472.

Contact: Linda Delman: Tel: 707-827-3334 Email: [lindaevansdelman@comcast.net](mailto:lindaevansdelman@comcast.net)

**May 19, 2012, 2:30-5:30 PM “Meditations on the Tarot” (Christian Hermeticism meeting)**

Meeting and lecture with Robert Powell, at the Barn, near Petaluma, California.

Contact: John Hipsley. Tel: 408-744-9004 Email: [jhipsley@igc.org](mailto:jhipsley@igc.org)

**June 2-6, 2012 “Earth Chakras & the 2012 Venus Transit”** - with observation of the Venus

transit. 18th Annual Conference of the Sophia Foundation with Robert Powell & Karen Rivers.

Registration: Contact the Sophia Foundation Tel: 415-522-1150

Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org) Information: Karen Rivers: Tel: 415-662-2147

Email: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**June 15-17, 2012 “2012: Prophecy – Phenomena – Hope” (Sophia Grail Circle)**

A weekend workshop in Utah with Robert Powell. **Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac.** Musical accompaniment with pianist and composer Marcia Burchard.

Address of location in Utah to be announced. Information and registration:

Contact Heidi Lazerson: Tel: 801-221-7094 Email: [stargateunion@hotmail.com](mailto:stargateunion@hotmail.com)

**June 18-22, 2012 “Life Beyond the Threshold of Death: Cosmic Dances of Jacob’s Ladder”**

A 5-day workshop with Robert Powell. **Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac** at Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and

composer Marcia Burchard. Contact: Cheryl Mulholland Tel: 303-516-0606

Email: [kinterra@gmail.com](mailto:kinterra@gmail.com)

**June 22-24, 2012 “2012: Prophecy – Phenomena – Hope” (Sophia Grail Circle)**

A weekend workshop with Robert Powell. **Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac** at Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and

composer Marcia Burchard. Contact: Cheryl Mulholland. Tel: 303-516-0606

Email: [kinterra@gmail.com](mailto:kinterra@gmail.com)

**July 1-7, 2012 “Sacred Astronomy: The Paradigm of Creation”** A one-week intensive of the

New Chartres School with Robert Powell, Karen Rivers, Andrew Harvey, Carolyn Myss,

Richard Tarnas, and others. **Choreocosmos: Cosmic and Sacred Dance** at Chartres, France – including visits to Chartres Cathedral, walking the labyrinth, and more.

Contact: <https://www.wisdomuniversity.org/Chartres/>

Intensive VII: <https://www.wisdomuniversity.org/Chartres/intensives-VII.htm>

**July 9-13, 2012 “Life Beyond the Threshold of Death: Cosmic Dances of Jacob’s Ladder”**

A 5-day workshop with Robert Powell. **Choreocosmos: Planets in Signs (Sophia Grail Circle)**

At the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 152 West 15<sup>th</sup> Street, North Vancouver, B.C.,

Canada V7M 1R5 Tel: 604-988-8424/604-988-4600 Email: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

**July 13-15, 2012 "2012: Prophecy – Phenomena – Hope"** A weekend workshop with Robert Powell. **Choreocosmos: Cosmic and Sacred Dance (with Sophia Grail Circle)** at the Waldorf School, Vancouver, British Columbia, Canada. Musical accompaniment with pianist Marcia Burchard. Contact: Randall Scott, 152 West 15<sup>th</sup> Street, North Vancouver, B.C., Canada V7M 1R5 Tel: 604-988-8424/604-988-4600 Email: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

**July 16-20, 2012 "Life Beyond the Threshold of Death: Cosmic Dances of Jacob's Ladder"** A 5-day workshop with Robert Powell. **Choreocosmos: Planets in Signs (Sophia Grail Circle)** At the Barn, near Petaluma, California. Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers. Registration: Contact the Sophia Foundation. Tel: 415-522-1150 Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org) Information: Karen Rivers: Tel: 415-662-2147 Email: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**July 27-29, 2012 "2012: Prophecy – Phenomena – Hope"** A weekend workshop with Robert Powell. **Choreocosmos: Cosmic Dance – Planets in Signs (Sophia Grail Circle)**. Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

**July 30-August 3, 2012 "Life Beyond the Threshold of Death: Cosmic Dances of Jacob's Ladder"** A 5-day workshop with Robert Powell. **Choreocosmos: Cosmic Dance – Planets in Signs (Sophia Grail Circle)**. Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

**August 12-19, 2012 "Preparing for the End of 2012" (with Foundation Stone Meditation)** Musical accompaniment by violinist Daniela Rossi. **Choreocosmos: Sacred Dance (Sophia Grail Circle)**. One week Sophia workshop at Sant'Antonio – accommodation at the Casa Santa Elisabetta d'Ungheria in Assisi, Italy. Arrival on August 12 for dinner; departure on August 19 after breakfast. (English/German with Italian translation) Information: Uberta Sebgondi Tel: +39-06-86904627 / +39-335-6749935 Email: [usebgondi@gmail.com](mailto:usebgondi@gmail.com)

**August 19-24, 2012 "Attuning to the Stars: Star Gazing as a Spiritual Path"** Musical accompaniment by violinist Daniela Rossi. **Choreocosmos: Cosmic & Sacred Dance (Sophia Grail Circle)**. One week Sophia workshop at Casa Faustina, near Assisi; accommodation at the retreat center. Arrival on August 19 for dinner; departure on August 24 after breakfast. (English/German with Italian translation) Information: Uberta Sebgondi Tel: +39-06-86904627 / +39-335-6749935 Email: [usebgondi@gmail.com](mailto:usebgondi@gmail.com)

**September 2–20, 2012 "Pilgrimage to South Africa"** Journey to South Africa led by Robert Powell and Karen Rivers (with eurythmy and singing at the various mystery sites). Pilgrimage to South Africa organized by the Sophia Foundation. A color brochure can be downloaded from the Sophia Foundation website [www.sophiafoundation.org](http://www.sophiafoundation.org) (Activities>Pilgrimages), and is also included in this newsletter.

**September 21-23, 2012 "Sacred Dance of Eurythmy: A Path through Eurythmy to Christ"** Weekend workshop with Robert Powell in Überlingen (Bodensee/Lake Constance), Germany (German) Information and registration: Gudrun Gundersen, Kapellenweg 2, 88696 Owingen. Tel: +49-7551-9495293 Email: [gudrun.gundersen@gmx.net](mailto:gudrun.gundersen@gmx.net)

**September 28–30, 2012 “Sophia and the Present Time: The End of the Maya Calendar in 2012”** in Riga, Latvia (English with Latvian translation).

**October 5–7, 2012 “Sophia and the Present Time: The End of the Maya Calendar in 2012”** in Budapest (English with Hungarian translation). Information: Krisztina Cseri  
Email: [cserikrisztina@gmail.com](mailto:cserikrisztina@gmail.com)

**October 12–14, 2012 “Prophecy-Phenomena-Hope: The Real Meaning of 2012”**  
Emerson College, Forest Row, England. Contact: John Lees Email: [fjohnlees@aol.com](mailto:fjohnlees@aol.com)

**October 19-21, 2012 “Sacred Dance of Eurythmy: Putting on the Resurrection Body”**  
Weekend workshop with Robert Powell in Pforzheim, Germany (German)  
Information and registration: Hanna Dalhöfer, Vogelsangstrasse 68, 75173 Pforzheim, Germany  
Tel: 07231-23792 Email: [sandhaus58@arcor.de](mailto:sandhaus58@arcor.de)

**Saturday, October 27 – Friday, November 2, 2012 “Choreocosmos: International Week” in Roncesgno near Trient, Italy. “Cosmic Dances of Sophia: Entering the School of Sophia”** in the anthroposophical spa hotel “Casa di Salute - Raphael”: 11<sup>th</sup> graduation of the Choreocosmos School (English/German with Italian translation). Arrival on October 27 for dinner; departure on November 2 after breakfast. Information: Sally Ellis-Jones  
Tel: +39-0461-724893 / +39-3482-106251 Email: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com)

**November 2-4, 2012 “Choreocosmos Graduates Meeting” in Roncesgno near Trient, Italy. “Foundations of Choreocosmos: A Spiritual Path Arising from Eurythmy”** in the anthroposophical spa hotel “Casa di Salute – Raphael.” (English/German with Italian translation). For those attending Choreocosmos Week, the week finishes on November 1 at 10 p.m. and the graduates’ meeting starts the next morning on November 2 at 9:00 a.m. For those not attending Choreocosmos Week: Arrival on November 1 for dinner or on November 2 for breakfast, ready for the start of the meeting at 9:00 a.m. The graduates’ meeting closes on November 3 at 10 PM. Departure on November 4 after breakfast. Information: Sally Ellis-Jones  
Tel: +39-0461-724893 / +39-3482-106251 Email: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com)

**November 16-18, 2012 “Sophia and the Present Time: The End of the Maya Calendar in 2012”**  
Weekend workshop with Robert Powell in Trier, Germany (German). Information and registration: Gisela Storto-Lanfer, Am Irscherhof 35, 54294 Trier. Tel: +49-651-34053  
Email: [stortoj.dr.med@gmx.de](mailto:stortoj.dr.med@gmx.de)

**November 23-25, 2012 “Prophecy-Phenomena-Hope: The Real Meaning of 2012 / Cultivating Inner Radiance and the Body of Immortality”** (German). Public lecture on Friday, November 23 and two 1-day workshops: one on Saturday, November 24 and one on Sunday, November 25, presented by Robert Powell, in Stuttgart at Forum3, Gymnasiumstrasse 21, 70173 Stuttgart, Germany. Tel: +49-711-4400-74977 Email: [kursbuero@forum3.de](mailto:kursbuero@forum3.de) Website: [www.forum3.de](http://www.forum3.de)

**Visit the Sophia Foundation website for further information:**

**[www.sophiafoundation.org](http://www.sophiafoundation.org)**

**Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)**

## BOOK ANNOUNCEMENT

### Visions of the Life of Jesus Christ

Anne Catherine Emmerich

A Revised and Enlarged Edition,

Including a Day-By-Day Chronicle of Journeys and Events During the Ministry,  
40 Detailed Maps, Over 100 Illustrations, an Index of Place Names, and Supplementary Material  
on the Apostles, Lazarus, and the Holy Women.

Large Format (8.5 x 11), double-column, approximately 1,000 pages  
To be published by LogoSophia Press. Available from all booksellers.  
Price to be determined.

James Wetmore, who publishes works by Robert Powell, Valentin Tomberg, and others under the Sophia Foundation Press and LogoSophia imprints, is nearing completion of his monumental project of republishing Anne Catherine Emmerich's visions of the life of Christ. Publication of this large-format, double-column, nearly 1,000 page work is scheduled soon. For this edition the entire text of the currently available 4-volume English version was scanned so that it could be extensively revised and updated: names of persons and places have been modernized and made conformable to current usage and scholarship, and contemporary standards of capitalization have also been employed to make the text a more fluid narrative. James, who was also editor of Robert's *Chronicle of the Living Christ*, has had at his disposal also the German text that served as one of the bases of this latter work (Helmut Fahsel's masterpiece *Der Wandel Jesu*), and has incorporated at the relevant places—day-by-day, as in the *Chronicle*—in this new complete text the summaries Robert provided, building in turn on Fahsel's work. This allows the reader to read a summary of most days of the Ministry prior to reading the more extensive version in the full text. Also, as Robert was working from a more complete German edition of the visions, some new material is also to be found in these summaries, along with useful biblical references. And perhaps most importantly, Robert's definitive dating of Christ's earthly life, as presented in *Chronicle*, is also included. Robert has also provided a unique summary of many of the female figures (some otherwise unknown historically) who appear in Anne-Catherine's account, entitled "The Holy Women at Christ's Death and Resurrection". This summary also includes descriptions of the lives of the apostles and Lazarus. But this is not all. The Fahsel edition contained 40 detailed maps drawn especially for his work, depicting in great detail Jesus Christ's journeys during his Ministry. These maps were reproduced in reduced form in *Chronicle*, but retained the German wording, and also the sometimes archaic and unfamiliar place names current at the time. For this new edition, all 40 maps were scanned and then modified, substituting English for all instances of German wording, and changing wherever necessary the spellings of place names to make them conformable with the usage in the new version of the text. The maps are also considerably larger in this new edition and positioned at the appropriate places, where the related descriptions are found, making them easy to reference. A revised index of places shown on the maps has also been included. Lastly, James located some late 19th-century travelogues of the Holy Land with remarkably

appropriate etchings and drawings. The Holy Land at this time had been so little altered by the march of history that these illustrations actually make one feel one is 'there'. In fact, it turned out that Helmut Fahsel had mined precisely these same texts for illustrations in his own work! For this new edition approximately 100 such illustrations have been included, giving the reader a real sense of 'traveling along' with Christ during his Ministry. James hopes that, with the new text now at his disposal in digital form, it may one day prove possible to produce another edition in a format that can accommodate extensive notes by astrophysical researchers, including text notes and specific planetary, zodiacal, and aspect correlations, and he invites inquiries (and support!) for this project.





## **Impressions of Mt. Shasta**

by Cheryl Mulholland

The Sophia Foundation retreat to observe the 2012 Venus Transit will include several excursions into the natural splendors of majestic Mt Shasta. My husband and I recently travelled there to scout the area and make some arrangements for the conference. This article offers some impressions of the pristine beauty and mystical nature of this place.

As one approaches from any direction, Mt Shasta hovers on the horizon like a radiant beacon towering above the surrounding landscape. Arrayed year round in gleaming ice and snow, the entire mountain seems to float like a majestic kingdom, poised between heaven and earth. The mountain's glorious crown, vibrant against the bright sky, is often ringed with unusual and dramatic lenticular cloud formations. Powerful geophysical forces are at work within the mountain and have formed its many natural wonders. The diverse features of this natural wonderland include: extinct and dormant volcanoes, cinder cones, craters, hot springs, artesian waters, pristine lakes and rivers, cascading waterfalls, sacred caves and caverns, and innumerable fauna and flora.

Shasta is an old volcano—a mountain created from fire. Formed by successive eruptions of molten lava and ash cast heavenward, Mt Shasta is part of the Pacific Ring of Fire—the largest zone of volcanoes in the world. The Cascade Range is one section of this ring extending about 700 miles from northern California through Oregon and Washington into southern British Columbia. Mount Shasta is the second tallest volcano in the Cascade Range at 14,162 feet. Rudolf Steiner indicated that the Ring of Fire is where the extrusion of the Moon occurred during the ancient Lemurian epoch.

The scintillating white beauty of the Shasta cones also conveys a profound spiritual impression. The mountain seems to conduct an immense flow of universal life current. Like an energetic geyser, rising and falling, connecting the depths and the heights, Mt Shasta is a living energy center—a spiritual organ of the earth. It is no surprise that '*she*' has always been regarded as a Sacred Mountain and a portal into subtle, spiritual realms. For Native American peoples the mountain was revered as a place for ceremony and rituals to pay homage to the Great Mother.



Tribal legends of Mount Shasta regard this holy site as home to the Ancient Gods similar to the myths of Asgard and Mount Olympus.

The legendary status of Mt Shasta as a gateway between dimensions continues to attract spiritual seekers from around the world, and many New Age events are held here. Mt Shasta is recognized as part of the earth's chakras system, and a place to connect into the finer, spiritual forces of the earth and the cosmos. Mt Shasta is also thought to be a link in a geometric energy grid connecting the Earth to the galactic grid.

The Sophia Foundation retreat will be held on the south slope of the mountain in the historic town of McCloud. The McCloud Mercantile Hotel has large meeting spaces for meals, lectures, singing, and sacred dance as well as sleeping accommodations. There is an artesian water fountain in the hotel that has flowed continuously for eighty years. All participants will dine together here on wholesome vegetarian fare.

Our first excursion will be to the nearby McCloud Falls, which is one of twelve sacred sites in the Mt Shasta area. A gentle trail along the river and through the forested landscape leads to three waterfalls, the Lower, Middle & Upper Falls. The elemental spirits are strongly felt here in the jubilant interplay of water, sun, and air. As a gesture of gratitude, Jim and I offered the Morning Meditation to the resident nixies, elves, fairies, and gnomes. Our gestures synchronized with the pulsing rhythm of the cascading water, and we were blessed by the delicate breezes and gentle rainbow spray from the waterfall.

For viewing the Venus transit on June 5, we sought the highest observation point possible. Halfway up the mountain at 7600 feet is Panther Meadows, a former ceremonial gathering place for the indigenous Wintu & Karuk Tribes. Here we will set up our day-viewing telescope to observe Venus transit the sun. Further up the mountain is Upper Panthers Meadows Springs amid ancient rock formations, rock altars, and medicine circles. Named "the Mouth of God" by the indigenous, this life-giving spring gushes forth from very the bosom of the mountain, to wind through the forests and become the surging McCloud River. The river continues onto the plains flowing ever onward as a great current of life bestowing forces.

Mt Shasta is a place of primal mysteries veiled in the magnificence of the natural world. It calls to the human spirit. These mysteries are deep and lofty, ancient and future bearing. Inspired by the insights of Robert Powell at this significant moment of the Venus transit, we will explore these mysteries together as a community of people who wish to work for the healing of the earth and humanity. I have the impression the Great Mountain, the Great Mother, the elemental beings, and the Star Beings await us.

# Earth Chakras & the 2012 Venus Transit at Mt. Shasta, California

Saturday, June 2 –  
Wednesday, June 6, 2012

with Co-founders of the Sophia Foundation of N. A.

**Robert Powell, PhD**

internationally known author  
and lecturer on cosmology and star wisdom

and **Karen Rivers, M.A.**

Director of the New Chartres School  
Wisdom University Faculty

**Featuring — observation of the Venus transit,  
the new star wisdom of Astrosophy,  
and the enlivening experience of Sacred Dance.**



*To the starry heavens above,  
I direct my gaze.  
Starlight penetrates into my heart.  
The heart's power strengthens my eyes.  
My eyes strengthen the inner light of my soul.  
Peace streams into my soul.*

—BASED ON A VERSE BY RUDOLF STEINER

Experience the stars, the dramatic occultation of Venus across the face of the Sun, from the holy ground of one of the earth's seven primary chakras. Mt. Shasta, the location of this event, is one of the earth's planetary chakras, corresponding to the seven visible planets. This most potent region of Mt. Shasta, one of the most powerful upon the planet has long been known to the Native Americans, who thought it to be the center of creation. The Modoc Indians taught that after the creation the Great Spirit dwelt upon Mt. Shasta.

During this time on Mt. Shasta we will focus upon Earth mysteries and the wisdom of the Stars, helping participants find a living relationship to the starry heavens through evening star-gazing, and to the Earth through sacred dance, song and silence, uniting with Divine Sophia. The culmination of the retreat will be the observation of the Venus transit, which starts around 3:30 pm on Tuesday, June 5 and lasts for about six hours. The Sun will set around 8:30 pm while Venus is still transiting. We will observe the transit through a specially prepared telescope, which will be set up by astronomer David Cooper. In the words of Rudolf Steiner: "Venus transits are very interesting because they take place only once every hundred years or so, and very significant things can be observed when Venus is passing in front of the Sun."

The movement of Venus before the face of the Sun occurs in pairs eight years apart with over a hundred years between the pairs. Venus orbits the Sun every 225 days. From the earth's point of view, Venus usually crosses the position of the Sun above or below the Sun's bright disc. In 1874 and 1882, Venus went across the Sun's face, and then again in 2004. The second of the pair will occur on June 5/6, 2012. The Venus eclipse of the Sun will not recur again until December 2117, in another pair eight years apart.



## EARTH CHAKRAS & THE VENUS TRANSIT 2012

Saturday, June 2 - Wednesday, June 6, 2012

This Astronomical adventure will begin Saturday evening, June 2, with dinner at Mt. Shasta, followed by an introductory presentation. Sunday, Monday and Tuesday will be filled with Sacred Dance, Singing, Presentations, outings to sacred sites on Mt. Shasta, star gazing and viewing Venus transiting the Sun on Tuesday afternoon. The program will end Tuesday evening with a Liturgy to the Earth. Departure on Wednesday morning, June 6.

David Cooper, PhD. in physics from MIT, will be facilitating the viewing of Venus transiting the Sun. David built his first telescope at the age of 16 and has continued his exploration of the stars ever since. He currently directs a research laboratory at SRI International, a position that has enabled him to acquire sophisticated instruments with which to observe and commune with the stars. Astronomy continues to be his first love and avocation.

Snowcapped Mount Shasta, located in northern California in the Trinity National Forest, is a dominant stratum 14,162 foot volcano situated in the largest zone of volcanoes in the world, the Pacific Ring of Fire. Mount Shasta is the most widely known sacred site of California. Towering above the Cascade foothills, Shasta is surrounded by five glaciers that hold it in place. Because of the strong geophysical forces within the mountain, there are steam vents, hot and cold springs, purification sites, energy centers and caverns used as power spots by the indigenous natives for hundreds of years.

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**About Robert Powell, PhD:** Robert has an enduring passion for the stars, and was awarded a PhD for his contribution to the History of the Zodiac. As an internationally renowned lecturer, he weaves his living knowledge of the stars into his presentation. As a scholar of the history of astronomy, Robert is also a movement therapist trained in the art of eurythmy (from the Greek, meaning beautiful, harmonious movement). Focusing upon the cosmic aspects of eurythmy, he founded the Choreocosmos School of Cosmic and Sacred Dance, and he leads cosmic dances – dancing with the stars – in the endeavor to create harmony between the heavens, the earth, humanity, and nature. He presents Choreocosmos workshops in Australia, Europe, and North America.

Robert is also co-founder of the Sophia Foundation of North America, through which he facilitates celebrations dedicated to the Divine Feminine, and leads pilgrimages to sacred sites around the world.

Among the twenty-five books Robert has authored, the most recent publications include: *The Astrological Revolution*, *Christ and the Maya Calendar* (both coauthored with Kevin Dann), and *The Mystery, Biography & Destiny of Mary Magdalene*. For further information on his books and courses visit [www.sophiafoundation.org](http://www.sophiafoundation.org) or [www.astrogeographia.org](http://www.astrogeographia.org)

**About Karen Rivers, M.A.:** Karen has dedicated her inner life to the mysteries of the Divine Feminine. She lectures and offers courses in Choreocosmos, Parenting as a Path of Self-Development, and courses directed at the deepening of one's spiritual life and the work of inner transformation. She ministers the Rosamira Circle, dedicated to the unity of all religions, and the Sophia Grail Circle, dedicated to the Divine Feminine.

On New Year's Eve, 1994 Karen, together with Robert, co-founded the Sophia Foundation of North America. In her work with the Sophia Foundation she co-leads pilgrimages to sacred sites around the world. In 1995 Karen founded Chrysalis Productions, a community theater company for children and adults. As founder and director she has mounted six major productions including her original work, *The Mystery of Love*.

On the faculty of Wisdom University, Karen is Director of the New Chartres School. Currently working on her doctorate in Wisdom Studies, her dissertation explores the labyrinth of inner development that could lead humanity to realizing the spiritual vision of Daniel Andreev, the Rose of the World. For further information see: [www.karenrivers.info](http://www.karenrivers.info)

## Holy Nights Journal

2011 – 2012

by William Bento, Ph.D.

This year's Holy Nights Journal contains a brief examination of the Mayan Calendar Timetable, the Hopi Prophecy and St. John's *Book of Revelation* in relationship to the present time. Each prophecy is addressed to the questions of what it is, how we may understand it, when it is to occur, and why it is important for us to consider now.

The commentaries for contemplation of the Holy Nights are drawn from the rich substance of the Christian Creed. Planetary aspects throughout the Holy Nights and the Soul Mood for the new year of 2012 are included and given a condensed interpretation of their potential for human activity.

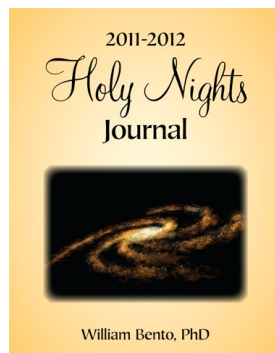
A guide is given for consciously working through meditations, questions and journaling topics for each of the Holy Nights. There are correspondences given of the Holy Nights to signs of the zodiac, human virtues, and dedications to the Saints accompanying each journaling page. It is a wonderful way to celebrate the Holy Nights and can be an equally wonderful gift for those who wish to enter more deeply into the significance of this sacred time.

Cost: \$22.95 plus shipping & handling

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For Rudolf Steiner

## Sun Kiss

The light of midnight fades  
as blessed Earth does turn -  
all but that of Venus,  
who shines so bright She burns...

...a chamber in my heart,  
a sacred, silent way,  
to greet with crystal waters,  
the blessing of the day.

The sky begins to soften,  
and birds rejoice in song.  
Dew drops humbly glisten,  
as Sun is birthed by dawn.

It whispers to the Sentinels  
of Earth in glorious gold,  
a raiment filled with wisdom.  
Through Mystery 'tis told...

...anew for our "becoming"  
how blessed, sweet Sun weaves,  
awakening Earth's children -  
with warm and loving breeze.

The gentle morning colors,  
moistened by the new  
soft petals, cradle Life  
with Love of myriad hue.

The tenderness of knowing,  
the velvet kiss on cheek...  
the heart of never-ending...  
.... Eternity.



Kelly Calegar

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*Starlight*, the newsletter of the Sophia Foundation, appears twice a year, in the spring and in the autumn. If you are intending to send a contribution to the next issue, please do so by March 1, 2012. Now that the newsletter 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 newsletter and whether you have any suggestions for it.