

CONTENTS

*Journal for Star Wisdom 2011* Announcement ..... 2  
The Holy Women at Christ’s Death and Resurrection ..... ROBERT POWELL..... 2  
About Anne Catherine Emmerich’s Visions ..... ROBERT POWELL..... 13  
Easter Sequence ..... C.A. LAWRIE..... 16  
Overview of Publication of Material (Lecture Notes, etc.) ..... ROBERT POWELL..... 20  
The Human Being as a Trinity of Body, Soul and Spirit ..... VALENTIN TOMBERG..... 21  
Kashyapa and the Proclamation of Christ in the Etheric ..... ROBERT POWELL..... 24  
The Nature of Estelle’s Work ..... LUCAS A. DMITRI..... 30  
Spiritual Community: A Communication from Etherium..... ESTELLE ISAACSON..... 33  
The Sentient Soul and the Intellectual Soul..... PHILLIP MEES..... 36  
An Invitation..... EILEEN SULLIVAN..... 41  
Africa Pilgrimage 2012  
    Greetings and an Invitation..... ROBERT POWELL AND KAREN RIVERS..... 42  
    Pilgrimage Brochure..... 44  
    Pilgrimage Dates ..... 57  
Grand Canyon Pilgrimage..... CHRISTINE HOLMSTROM..... 58  
From the Grand Canyon to Washington D.C. and Beyond..... MOLLY ROSE..... 66  
Michael-Sophia in Nomine Christi..... CLAUDIA McLAREN LAINSON..... 71  
SOPHIA GRAIL CIRCLE NEWS  
    Sophia Grail Circle Facilitator’s Training..... CHERYL MULHOLLAND..... 78  
    Sophia Grail Circle Experience ..... DONNA MARTIN..... 79  
CHOREOCOSMOS SCHEDULE FOR 2011 ..... 80  
Choreocosmos Letter ..... ROBERT POWELL..... 83  
Choreocosmos Workshop: An Experience of the Etheric Christ ..... TRACY SAUCIER..... 85  
Book Announcement: Visions of the Life of Jesus Christ ..... 86  
Petals in the Ashes ..... LILY DELMAN..... 88

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

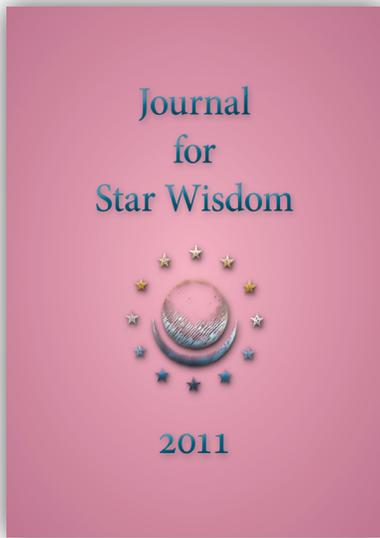
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## *Journal for Star Wisdom 2011*



**Journal for Star Wisdom 2011**  
Editor and author: Robert Powell  
Additional contributors: William R. Bento, Kevin Dann, Wain Farrants, Brian Gray, Claudia McLaren Lainson, Sally Nurney, David Tresemer  
(Great Barrington: SteinerBooks, 2010)

The main focus of this year's journal is the significant year of 2012, with 2011 as a stepping stone to this pivotal year in the history of humanity and the Earth. Apart from articles by David Tresemer and Robert Powell more directly concerning 2012, William Bento's article offers important perspectives on the theme of prophecy—its meaning and significance for modern human beings. Kevin Dann's article highlights the Christ rhythm of 33 1/3 years in the biography of Henry David Thoreau and in the history of the United States. Brian Gray's article looks at the Moon Node rhythm of 18 years, 7 months in Rudolf Steiner's life, especially in relation to Steiner's artistic activity, which, according to Brian's interpretation, is indicated in Steiner's horoscope of birth. David Tresemer's second article offers deep insights into the qualities of certain degrees of the zodiacal signs. The monthly commentaries by Claudia McLaren Lainson and David Tresemer are supported by monthly astronomical previews provided by Sally Nurney, and offer profound insights into the meaning of stellar configurations during the year 2011.

### *The Holy Women at Christ's Death and Resurrection*

*Robert Powell*



*The Holy Women at the Sepulcher*  
William Adolphe Bouguereau

In this article, which is an abbreviated version of a much longer essay, short descriptions are given, drawing upon the visions of Anne Catherine Emmerich, for the fifteen holy women who were present at Christ's death on the cross. Explanations in brackets [ ] were added by RP. The focus upon the holy women present at the Mystery of Golgotha highlights the women who were there bearing witness to the great sacrifice of the Son of God, Christ. These fifteen holy women – as well as other holy women connected with Jesus Christ – continue to bear witness to the Christ Mystery, as also does John, who was the only one of the twelve disciples present at the cross. The longer essay includes descriptions of the twelve apostles, with details of their lives after Pentecost, as described in the visions of Anne Catherine Emmerich, and is published in the book *Visions of the Life of Jesus Christ* (see the announcement on page 86 of this newsletter).

By way of clarification in the following accounts, the two apostles with the name “James” are distinguished from one another by referring to James the Greater and James the Less, whereby James the Greater was the brother of John (the two sons of Mary Salome and Zebedee) and James the Less was the son of Mary Cleophas, whose other sons – Judas Thaddeus and Simon, as well as her stepson Matthew – were all apostles.

**The Virgin Mary:** [During the 3½ years of Christ’s ministry] she lived with her maid in a house between Capernaum and Bethsaida at the north end of the Sea of Galilee. She lived as a widow from the gifts of friends and relatives. It was to this home that Jesus returned again and again from his travels – teaching and healing – throughout Palestine.



Often Mary traveled in the company of some of the holy women in order to be present at the teachings of her son. The Blessed Virgin was always composed, serious, and deeply inward. She was attuned to everything connected with Christ Jesus and to the community of disciples and also to the community of holy women. She carried the whole in her heart. Her love was boundless and her wisdom unfathomable. Mary Magdalene was taller and more beautiful than the other holy women, including even the beautiful Dina the Samaritan, but the Virgin Mary was the most beautiful of all – emphasized through an indescribable silent blessing that emanated from her, through her simplicity, meekness, youthfulness, earnestness, and purity. She was in the image and likeness of God, as was her son Jesus – the one expressing the feminine side of God, and the other the masculine side. Exalted beyond all other beings, she was the most humble of human beings, completely guileless, like an innocent child. In terms of her physical appearance, she had a high forehead, a long well-proportioned nose, large eyes, usually cast down, and a beautiful mouth. She was serious, quiet, and often sad. When she wept, her tears ran gently across her exquisitely peaceful face. Everyone who beheld her saw that she was beyond all other women in terms of her unspeakable purity, innocence, and wisdom. Peaceful serenity and loving kindness emanated from her gaze as a blessing toward all human beings with whom she came into connection.



Immediately prior to Christ’s ascension, on the morning of that day [May 14, AD 33], the Risen One instructed the disciples, presenting the Virgin Mary to them as the heart of their community and as their heavenly advocate. Peter and the disciples bowed before her and received her blessing. At that moment Anne Catherine Emmerich had a vision of the Virgin Mary clothed in a great sky-blue mantle, with a crown above her head, seated – raised up – upon a throne. [See also Anne Catherine Emmerich, *The Life of the Blessed Virgin Mary*, Baronius Press, Oil City, Pennsylvania, 2006.]

**Mary Heli:** She was the older sister of Mary of Nazareth [and she was born around 37 BC]. Note that Heli was the Hebrew name of her father Joachim, the husband of Anne. Mary Heli was about twenty years older than Mary of Nazareth [see my book *Chronicle of the Living Christ*

for dates and details concerned the life of Mary of Nazareth]. Initially, Mary Heli and her husband, Cleophas, lived in a small village about three hours east of Nazareth. Cleophas was a nephew of Joseph, who brought a son from a previous marriage with him into the marriage with Mary Heli. This son was Matthias, who later was elected by the disciples to take the place of Judas Iscariot in the circle of twelve. From her husband, Mary Heli received three sons – Zadok, James, and Heliachim (Joachim) – and one daughter, Mary Cleophas, who was therefore a niece of Mary of Nazareth. Zadok, James, Heliachim, and Matthias were known as the *brothers of the Lord*, although in fact they were cousins of Jesus. All four of them became disciples of John the Baptist, and after the death of John they became disciples of Jesus. Later, after the death of Cleophas, Mary Heli married a wealthy widower whose name was Obed, to whom she bore a son, Jairus. Obed already had sons from his previous marriage. At that time she lived at Japha, a small place about one hour south of Nazareth. Mary Heli was the firstborn child of her parents, Anne and Joachim (Heli). On the basis of a prophetic utterance, Anne had married Joachim during the nineteenth year of her life. Anne was about twenty-four years old when she gave birth to Mary Heli. Nineteen years and five months later, at the age of approximately forty-three she conceived her long-awaited second child, Mary. She was about seventy when Christ's death, resurrection, and ascension took place.

**Mary Cleophas:** [Sometimes called Maria Jacobi, as the mother of James the Less, noting that the Latinized Hebrew name Jacobus is the same as the English James, and that Jacobi means “of James.”] She was the daughter of Mary Heli. Her brothers were Zadok, James, and Heliachim (Joachim), who later became disciples. Because of the age difference between the two sisters Mary Heli and Mary, Mary Cleophas, although a niece of Mary, was about four years older than Mary. She was the playmate of the young Mary. At that time her build was stocky. Later, Mary Cleophas was refined and delicate and had much in common with Mary, although her skin was darker in complexion than that of Mary. Also, she had dark hair. She dressed similarly to Mary, and she was a little taller than Mary.

In the course of her life Mary Cleophas had three husbands. The first husband of Mary Cleophas was called Alpheus, who had been married before and already had a son, who, through this marriage, became the stepson of Mary Cleophas and who grew up in their home. Alpheus was in his 30's at the time of the wedding, where there were many guests – as many as subsequently at the wedding at Cana. The newly wedded couple and the child lived initially in the same village as Mary Cleophas's mother and father, Mary Heli and Cleophas. The stepson of Mary Cleophas was Matthew, who later became one of the twelve disciples of Jesus. She bore one daughter, Susanna Alpheus, and three sons to Alpheus: Judas Thaddeus, Simon, and James the Less, all three of whom subsequently became part of the circle of the twelve disciples of Jesus. Alpheus died fourteen years before Christ did. The second marriage of Mary Cleophas was to Sabbas, to whom she bore another son, Joseph (Joses) Barsabbas, who also later became a disciple – however, unlike his four brothers, not one of the twelve. Her third husband was named Jonas, who was of Greek descent (hence the Greek name of his son). [He died in AD 30 or 31.] Jonas was the brother of Peter's wife. Jonas brought with him a son, Parmenas, from his previous marriage, which had been with the sister of Sabbas, who was the

second husband of Mary Cleophas. Parmenas also became a disciple of Christ. To Jonas, Mary Cleophas bore a son, Simeon Justus, who was about ten years old at the time of Christ's resurrection [and thus was born around AD 23]. Simeon Justus, after the death of James the Less, became the second bishop of Jerusalem and died a martyr's death around AD 120. [If this date indication given by Anne Catherine Emmerich is correct, he was about 97 years of age at his death.]

At the start of Jesus' ministry, Mary Cleophas settled in the neighborhood of Capernaum close to the house of the Blessed Virgin. Later she lived in Cana. [On November 25 in the year 30] Mary Cleophas lay desperately ill with fever at the home of Peter in Bethsaida and was healed by Christ Jesus. Mary Cleophas was present with Mary Magdalene, Mary Salome, Joanna Chuza, and Salome of Jerusalem in the garden of the holy sepulcher on Easter Sunday morning, where they experienced the Risen One. Mary Cleophas died five years after Christ's ascension. In those five years prior to her death, initially she lived for a time with some of the holy women in Jerusalem, and then she spent some time wandering around – like Mary Magdalene – in the region of Rama [Thamar?] where Mary Magdalene had lived a hermit-like existence, living in caves for about three years, before she was arrested and miraculously – together with her brother Lazarus and her sister Martha – transported to the south of France. Mary Cleophas died in the region of Palestine where Mary Magdalene had lived as a hermit. Friends found her and buried her in Jerusalem.

**Mary Salome:** She was a cousin of Mary of Nazareth and she was the wife of the fisherman Zebedee. She grew up near Bethlehem, and she was about the same age as Mary Heli [who was born around 37 BC]. When she married Zebedee, she went to live in his home town of Japhe, about one hour south of Nazareth. It was here in Japhe that her two sons were born. Later, she lived in Nazareth in the house where the holy family had lived. During the time she followed Jesus, she lived in Bethsaida. She was one of the five women who often followed Jesus on his travels, the other four being Mary Cleophas, Mary Magdalene, Martha, and Martha's maidservant Marcella. [On another occasion in speaking of the five holy women, Anne Catherine Emmerich referred to the Virgin Mary instead of Marcella.] Mary Salome was the daughter of Sobe and Solomon, and Mary of Nazareth was the daughter of Anne and Joachim. In turn, Anne and Sobe were sisters, daughters of the Essenes Ismeria and Eliud. (There was a third daughter of Ismeria and Eliud, Maraha, who was younger than Sobe and older than Anne). Zebedee and Mary Salome had two sons, James the Greater and John, sometimes referred to as the *sons of Zebedee*. They became disciples of Jesus – John being the only one of the twelve who was present at the death and burial of Christ and who, together with Peter, was in the garden of the holy sepulcher on Easter Sunday morning. [Peter, James, and John were the three disciples who witnessed the Transfiguration of Jesus on Mount Tabor in the night of April 3/4 of the year AD 31. They were also present with Jesus in the garden of Gethsemene in the night of April 2/3 of the year AD 33 after the Last Supper. These three – Peter, James, and John – represent faith, hope, and love.]

Near the beginning of Jesus's ministry, Mary Salome lived in the house which previously had been the home of the holy family in Nazareth. Later she lived in Bethsaida, near Capernaum. As

referred to above, Mary Salome is named in the Gospel of Matthew as one of the holy women at the foot of the cross. She was one of the four Mary's directly beneath the cross: the Virgin Mary, Mary Magdalene, Mary Cleophas, and Mary Salome. [And according to the Easter 1823 vision of Anne Catherine Emmerich discussed earlier as having been recorded on a hitherto unpublished fragment], the latter three women, together with Joanna Chuza and Salome of Jerusalem, were in the garden of the holy sepulcher on Easter Sunday morning to bear witness to the Risen Christ. Mary Salome is also referred to in the Gospel of Matthew for requesting Jesus, "Command that these two sons of mine [James and John] may sit, one at your right hand and one at your left, in your kingdom" (Matthew 20:20-28). She died in Italy on her way from Judea to join her son, James the Greater, in Spain.

**Martha:** She was about two years younger than Lazarus, and she was the oldest of his three sisters. Not only did she come from a wealthy family but also she was extremely gifted with a talent for organization. She applied her gift with apostolic fervor as a true servant of the community of disciples and the community of holy women. She lived simply and sought always to do good works. Initially together with her brother, and then increasingly with the help of some of the holy women, she was constantly occupied with caring for the needs of Jesus and the community of the disciples and holy women. After Mary Magdalene's final conversion [on December 26, AD 30], she lived together with Martha and Martha's maidservant, Marcella, in Martha's little house at Bethany. [The most dramatic event in the lives of the sisters prior to Christ's death and resurrection was when their brother Lazarus died and Christ raised him from the dead on July 26, AD 32.]



*Christ in the House of Martha and Mary*  
Johannes Vermeer

About three years after Christ's resurrection, Martha and her brother Lazarus and her sister Magdalene were captured and set adrift in a small boat on the Mediterranean Sea, together with four others. Through providence they landed in the south of France, and she began missionary activity there. Whereas Lazarus remained as bishop of Marseille, and Magdalene retired to lead the life of a hermit in a cave at Saint-Baume, east of Marseille, Martha went with her maidservant Marcella and some other women north of Marseille and founded a community there. Martha's convent was on a hill in a rocky area between Arles and Tarascon, close to and east of the Rhodanus [Rhone] River and a lake, but closer to the Rhodanus. After the raising from the dead of a youth who had died of drowning, many people converted to Christianity on account of this miracle performed by Martha. She also taught in Avignon. So close was her bond with her younger sister, Magdalene, that Martha, although in a different region of the south of France, died about one week after the death of Magdalene. According to tradition, it was at the town of Tarascon, Provence, where she died.



**Mary Magdalene:** She was the sister of Martha and Lazarus and grew up in the family castle in Bethany, just northeast of Jerusalem. This is also where Lazarus was later raised from the dead by Jesus Christ. Mary Magdalene was

the youngest of four surviving children and was very beautiful. She was about nine years younger than Lazarus and approximately seven years younger than Martha. Her family was considered to be quite wealthy. Lazarus had inherited from his father and shared his wealth with his three sisters. The third sister was referred to as Silent Mary who, in modern terminology, would be called a simpleton. She did not speak, but had profound inner visions. She was about five years older than Magdalene. However, she died at a relatively early age [on April 8 in the year 30, about six months after the ministry of Christ began on September 23 in the year 29, the day of the Baptism in the Jordan]. Already by this time Mary Magdalene was living in her own castle on the southwest shore of the Sea of Galilee in the town of Magdala, referred to by Anne Catherine Emmerich as Magdalum, located a few miles north of Tiberius. She was tall and had very long and abundant hair and had very beautiful hands. Being wealthy and beautiful she enjoyed life and, correspondingly, lived the high life. This was a source of great concern for her brother Lazarus and sister Martha, both of whom had in the meantime become disciples of Jesus of Nazareth.

Lazarus and Martha were praying for guidance as to how to go about introducing their sister to Jesus. Then one day Martha received guidance to go to Magdalene because she knew that Jesus was going to be teaching in the area of Magdala, in a place called Gabara, northwest of Tiberius not far from the Sea of Galilee. Martha managed to persuade her sister to come and hear Jesus preach on a hill near Gabara [on November 8 in the year 30].

Magdalene came dressed in her finest clothes with an attitude of curiosity to see the new prophet, but not with any sense of belief. She brought some friends who enjoyed living the high life with her.

However, while Jesus was speaking she had an extraordinary experience. We have to remember that when he spoke, his words had great power, possessing a strength which would move people, affecting them even down into their physical body. Magdalene

became riveted by everything Jesus said, to the point that – and this is an event that is difficult for us to understand – Jesus cast a demon out from Mary Magdalene. In modern terminology we would probably call it some kind of psychological complex, but in those days it was said that the person was possessed by a demon.



The following words spoken by Christ apply to Mary Magdalen: “When the unclean spirit has gone out of a man, he passes through waterless places seeking rest; and finding none, he says: ‘I will return to my house from which I came.’ And when he comes he finds it swept and put in order. Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state becomes worse than the first” (Luke 11:24). In fact, this is exactly what happened. Mary Magdalene did have a relapse, for she returned to her former life style and became possessed again, this time by seven demons. Martha and Lazarus, who witnessed this relapse, were of course now deeply concerned and kept praying for guidance as to what to do. This new condition lasted for almost exactly seven weeks. [Again and again we find this period of seven weeks in the life of Christ. For instance, Pentecost came seven weeks after the Resurrection.] Seven weeks after the encounter with Jesus at Gabara [on December 26 in the year 30], Martha again managed to persuade Mary Magdalene to come and hear Jesus speak, this

time in a place called Azanoth, a few miles north-west of Gabara. On this occasion Jesus cast out all seven demons, as described in great detail by Anne Catherine Emmerich, and as is referred to briefly also in the Gospel: “Mary, called Magdalene, from whom seven demons had gone out” (Luke 8:2). This was, of course, an event of great importance in the life of Mary Magdalene. Something truly extraordinary had taken place through which she was able more and more to find her true calling. After he had cast out the demons, Jesus advised Mary Magdalene to stay in the company of the Virgin Mary. Just as Jesus himself had a circle of disciples, who were all men – remembering that it was a patriarchal culture – so the Virgin Mary had a circle of women around her which Anne Catherine Emmerich refers to as the *holy women*.

Mary Magdalene joined this circle of holy women and played an important role there, a role which prepared her for the great event on the morning of the resurrection, when she was the one who came to the empty tomb, accompanied by Mary Cleophas, Mary Salome, Joanna Chuzza, and Salome of Jerusalem. There, in the garden of the holy sepulcher, Magdalene turned



*Noli Me Tangere*  
Fra Angelico

around and saw someone whom she thought was the gardener – until she heard him speak, at which moment she knew: this is the Risen One; he has risen from the dead. Christ then spoke with her and said that she should go to the disciples and tell them that he would be ascending to the Father. He gave her the task of being a messenger.

One of the Greek words for messenger is *apostle*. Because it was Mary Magdalene who brought the news of the resurrection to the apostles, particularly to Peter and John, she is called the *apostle to the apostles*. Soon after Christ’s ascension, Mary Magdalene went into the wilderness, to the region where John the Baptist had lived, only she went even further south. Initially she was in a place where there were a few huts, where she sometimes went to fetch something to eat. She was completely veiled.

Later she went into a desolate, rocky area, living in a cave completely removed from all human contact. [See Robert Powell, *The Mystery, Biography & Destiny of Mary Magdalene*, Great Barrington, Massachusetts, Lindisfarne Books, 2008, for details concerning the remainder of Mary Magdalene’s life; see also *Mary Magdalen in the Visions of Anne Catherine Emmerich*, Tan Books, Charlotte, North Carolina, 2005.]

**Maroni:** She was a wealthy widow from the town of Nain. To her first husband, Ephod, she bore a son, named Jonathan, later baptized Eleasar, the disciple who travelled with Thomas to Ephesus for the death and assumption of the Virgin Mary. Maroni’s second husband, Eliud, was the son of Anne’s sister, Sobe, and he had been taught by his aunt Anne. Maroni bore to Eliud a son, Martialis. Maroni was the sister of the wife of the apostle James the Greater and she was the mother of the youth of Nain, Martialis, who at the age of twelve was raised from the dead by Jesus Christ, at which time also Maroni’s second husband had already died. This miraculous event, which took place at the entrance to the city of Nain around 9 AM [on Monday, November 13 in the year AD 30] is described in Luke 7: 11-17. According to Anne Catherine Emmerich, the youth’s name was Martialis. He later became a disciple and was one of the group of disciples who accompanied the apostle Peter to Rome. Maroni donated

generously to the community of disciples and was active as a helper in the circle of holy women. Maroni was also the daughter of the apostle Peter's father-in-law's brother, and so she was a cousin of Peter's wife. **Veronica:** Her real name was **Seraphia**. She lived in a large house in Jerusalem not far from the temple, and she was the daughter of a brother of Zacharias of Hebron, who was the father of John the Baptist. Thus, Seraphia was a cousin of John the Baptist. She was also related to the old priest Simeon and, after his death, got to know his sons. Veronica was already an adult when the twelve-year-old Jesus was teaching in the temple. At that time she was not yet married. When he was only twelve years old, Seraphia was already aware of Jesus, and



*Saint Veronica With The Veil*  
Mattia Preti

arranged for food to be sent to him during the days when he was teaching in the temple. Also, later on during his ministry, whenever Jesus was teaching in the temple in Jerusalem, it was again Veronica who arranged for food to be brought to him. She had a great love for Jesus. Veronica married Sirach, who was a member of the Sanhedrin. He was descended from Susanna, whose story is told in [chapter 13 of] the Book of Daniel. To begin with, he was hostile toward Christ and his followers, and often he would keep Veronica locked up at home, when he noticed that she was helping Jesus and the disciples. In fact, Veronica was irresistibly drawn to Jesus. When he was speaking at gatherings, if she were able – secretly – to be there, she would press her way through the crowd to draw nearer to him. She had the practice of casting herself down on her knees and kissing the place on the ground where Jesus had stood. In the course of time, her husband Sirach received instruction from Joseph of Arimathea and Nicodemus – both also members of the Sanhedrin, and on this account his attitude toward Jesus Christ changed; he began to allow Seraphia to follow Jesus and serve the community of the disciples. Just as Martha served the needs of the disciples, so Seraphia served the needs of the holy women, particularly the holy women of Jerusalem, such as Mary Mark, the mother of the disciple John Mark.

Veronica and Sirach had three children: a daughter, who was one of the five women present at the death of the Virgin Mary in Ephesus [on August 15, AD 44], and two sons who became disciples. In fact, her son Amandor was one of the first disciples of Jesus. Veronica was a tall, beautiful, and courageous woman. It was she who purchased the holy vessel from the temple and gave it to be used at the Last Supper. The Grail cup, which was given originally by Melchizedek to Abraham when Melchizedek gave Abraham bread and wine, was handed down through the ages as a most holy and sacred artifact. Eventually, through Veronica (Seraphia) it came into the hands of Jesus Christ for the institution of the Eucharist at the Last Supper.

After her death Seraphia received the Latin name Veronica, i.e., *vera icon*, meaning “true icon,” because of her veil, which on Good Friday received an imprint of the face of Christ. It was not so much a veil as a linen neck scarf, which she had hanging around her shoulders. At the time of Jesus's triumphant entry into Jerusalem, which took place [on Thursday, March 19, AD 33], two weeks before the Last Supper [although the triumphant entry into Jerusalem is usually celebrated in our time on Palm Sunday], she went toward the Lord and spread out her veil on

the ground for Jesus to walk on. Then, two weeks later, at the time when Jesus Christ on Good Friday [April 3, AD 33] was carrying the cross through the streets of Jerusalem, she took the veil into her hands again. In desperation she pressed forcibly through the crowd around Jesus in order to draw near to him. When she beheld his battered and bloody face, she offered her veil, reaching out with it toward Christ's face, as a sign of her empathy for his suffering. He pressed it to his face, and the veil miraculously received an imprint of his face. Later, after Christ's ascension, at which Veronica was present, the veil was taken to Rome by Veronica, who was accompanied by Nicodemus and another disciple named Epaphras, who was a relative of Joanna Chuza. They were in Rome – this was during the third year after Christ's ascension – because the Emperor Tiberius wanted to know everything about the death and resurrection of Jesus Christ. The emperor had sent people to Jerusalem to find witnesses. They brought Veronica, Nicodemus, and Epaphras back to Rome with them in order to meet the emperor and to testify before him. Epaphras served at the temple as a messenger on behalf of the priests. In the days following the resurrection he had seen the Risen One a number of times. In Rome, Veronica had an audience with the emperor, who was very ill. Veronica had not only the veil with her but also one of the burial cloths. Veronica held up the veil for the emperor. The face of Christ was not like a painting, but by way of his blood, was imprinted into the veil. On the other cloth was the imprint, again by way of his blood, of his scourged, crucified body. It was the cloth upon which the body lay while being prepared for burial. The emperor seemed completely unmoved by the sight of the veil and the cloth. However, in the moment that he beheld them, he was healed.

Tiberias wanted to keep Veronica in Rome and give her a house and servants. All she requested, however, was to return to Jerusalem to be able to die there where Jesus had died. Veronica, Nicodemus, and Epaphras then returned to Jerusalem. There she gave the veil to the Virgin Mary, who was still in Jerusalem. Before she left Jerusalem to go to Ephesus, Mary passed the veil into the hands of the apostles. Then, three years after Christ's ascension, the apostles Thomas and Judas Thaddeus went to the land of the three kings to baptize the two kings who were still living, and Thaddeus took with him the veil of Veronica. Judas Thaddeus then went to King Abgar of Edessa and showed him the veil, as described in the section on Judas Thaddeus. The veil then came to Constantinople, and later from there to Turin, as did the burial cloth of Christ. At the time when the persecution of the Christians started, about three years after Christ's ascension, Veronica and some other holy women who were still in Jerusalem were persecuted. She tried to flee; however, she was captured and imprisoned, where she died of hunger.

**Susanna of Jerusalem:** She was a daughter of Cleophas, born to him out of wedlock. Cleophas was an older brother of Joseph. As did the Virgin Mary, so also Susanna lived as a temple virgin. She left the temple at the age of fifteen. She was about eleven years older than Mary [so she would have been about 64 at the time of Christ's death on the cross]. She married Matthias, a wealthy relative of the later apostle Matthias, who took the place of Judas Iscariot in the circle of twelve at Pentecost. Right at the start of Christ's ministry, Susanna of Jerusalem belonged to the circle of friends around Lazarus and Martha in Bethany, often accompanying Martha on her

travels to help the disciples. Susanna also supported the community with generous donations. After the conversion of Dina the Samaritan woman [on July 26, AD 30], Susanna looked after Dinah for a time. The Virgin Mary placed much trust in certain women, such as Susanna and Joanna Chuza, to the extent that she entrusted them with certain personal details about Jesus and herself.

**Salome of Jerusalem:** She was a widow at the time of the crucifixion and resurrection. Like Susanna of Jerusalem, Salome was related to the holy family through a brother of Joseph. Salome of Jerusalem lived at the home of Martha in Bethany. In the company of Mary Magdalene, Mary Cleophas, Mary Salome, and Joanna Chuza, Salome was in the garden of the holy sepulcher on Easter Sunday morning and experienced the Risen Christ there.

**Mary Mark:** She was a relative of the prophetess Hanna and of the old priest Simeon, who blessed the baby Jesus in the temple (Luke 2:22-35). She lived with her son John Mark in a large house in the northeast of Jerusalem, but not actually on Mt. Zion. Jesus Christ was often a guest at her home. For example, after the healing of the paralyzed man at the pool of Bethesda, Jesus and the disciples went into the home of Mary Mark. There was a hall at the side of the house where the disciples used to pray together beneath a lamp. Also the Blessed Virgin Mary stayed in the house of Mary Mark immediately prior to the Passion on Good Friday. On one occasion, eleven years after Christ's ascension, a number of disciples and believers were gathered together in prayer in the hall. It was already dark; the shutters were closed, so that light could not be seen from outside, and they were all very quietly engaged in prayer. Shortly before – several weeks after Easter AD 44 when James the Greater had been beheaded, upon Peter's return to Jerusalem from Ephesus – Peter had been imprisoned in Jerusalem, and that night he was miraculously freed from prison by an angel. He went through the dark streets of Jerusalem and knocked at the door of Mary Mark's house. There, after recovering from their initial disbelief that it was really Peter, the disciples greeted him jubilantly and embraced him, and were overjoyed at his miraculous release.

The gathering of the apostles [around AD 50, referred to in the Introduction] also took place in the house of Mary Mark, who was one of the holy women present in Ephesus at the death and assumption of the Virgin Mary [on August 15, AD 44]. After this event, Mary Mark returned from Ephesus to Jerusalem. She was the leader of a group of about twenty women who lived as a community in Jerusalem. Five of the women lived in her house, and the disciples continued to gather in her house. Many of the community lived close by the house of Mary Markus, which served as a focus and meeting place for the community of Christians in Jerusalem.

**Joanna Chuza:** She was a tall and pale woman, very serious in her manner. She was a niece of the prophetess Anna, who was in the temple when Simeon blessed the child Jesus (Luke 2:36-38). Joanna Chuza's son had already made the acquaintance of the twelve-year-old Jesus when he (Jesus) remained behind in the temple, and later he was one of Jesus' secret disciples in Jerusalem. Joanna Chuza was frequently at the home of Lazarus and Martha in Bethany, and was one of Martha's most industrious helpers.

The Virgin Mary placed much trust in certain women, such as Susanna and Joanna Chuza, to the extent that she entrusted them with personal details about Jesus and herself. Jesus often dined at the home of Joanna Chuza with his disciples. It was Joanna Chuza who, together with Veronica and Mary of Hebron, a niece of Elisabeth, went to Herod Antipas's castle at Machaerus to retrieve the head of Elisabeth's son, John the Baptist, after he had been beheaded



[in the night January 3/4, AD 31]. She was also one of the five holy women to bear witness to the Risen Christ in the garden of the holy sepulcher on Easter Sunday morning [April 5, AD 33].

**Dina the Samaritan:** She was converted at the time of her conversation with Jesus at Jacob's well in Sychar [on Wednesday, July 26 in the year 30] (John 4:4-42). Her Jewish mother had married a pagan man, and Dina was an offspring of this marriage. They lived near Damascus.

However, both parents died while Dina was still young. Dina was looked after by a wanton and dissolute nursemaid, who was a negative influence on her, stirring up her passion for men. Later Dina had five successive husbands who had all died, their deaths having to do with Dina's lovers. From these marriages she had two sons and three daughters, who remained with relatives when Dina had to leave Damascus.

Dina was very kindhearted and intelligent, free-spirited and swift to act, charming and with a strong constitution. She was very beautiful and elegant. At the time of her conversion at Jacob's well, she was living with a man about thirty-six years old who was a relative of one of her husbands and who had come to Sychar with her from Damascus. By this time he was a wealthy merchant in Sychar. The fact that they were not married was not known to the people of Sychar, who held Dina – on account of her intelligence, beauty, and good nature – in high esteem. Although she was very hale and lively, she had to constantly live with her bad conscience on account of the dissolute life she had lived in Damascus. Now she lived more respectably, having a relationship with only one man – the one whom people believed to be her husband. After her conversion, Dina joined the circle of holy women around the Blessed Virgin and was one of the most industrious helpers in the community. Her two sons were later among the seventy-two disciples of Christ.

Anne Catherine Emmerich had three visions of Dina the Samaritan. In one of them she saw the Samaritan woman as a bride dressed in snow-white attire with a crown on her head, bowing down with deep humility before Jesus. With tears in her eyes, Anne Catherine Emmerich said, "Behold! The Samaritan woman is standing before me. And behold, Jesus! She is bowing down before him and looking up to him with such humility. She is so different now, so noble, clothed in snow-white attire ...."

**Mara the Suphanite:** She was converted through her encounter with Jesus Christ [on Monday, September 4, AD 30] in the town of Aion. She was wealthy and came from the region of Supha in the land of the Moabites, who were descendants of Lot. Because she was from the region of

Supha, she was called the Suphanite. Her Jewish husband, who lived in Damascus, had rejected her because she had had four lovers, one after the other. Through these liaisons she had given birth to three children – a son and two daughters, all born out of wedlock. Filled with remorse and anguish, she had lived in Aion for some time. She tried to live an exemplary life. Hearing the preaching of John the Baptist against adultery had intensified her sense of wanting to do penance. Nevertheless, she became possessed from time to time, as was the case when Jesus arrived in Aion. He freed her of the demonic influence and blessed her three illegitimate children. Following Mara's conversion, Dina and Seraphia (Veronica) welcomed her warmly into the circle of holy women.

**Anna:** She was a niece of Joseph.

### *About Anne Catherine Emmerich's Visions*

*Robert Powell*



It was only in the year 2009 that the complete works of Anne Catherine Emmerich – her visions as transcribed by Clemens Brentano – were made available. Why are Anne Catherine Emmerich's visions of such importance? And why can they be regarded as true? An answer is given in the following:

Herewith a brief reference to the research published in my book *Chronicle of the Living Christ*, that came out in 1996, and which contains a day-by-day biography of the life of Christ.<sup>1</sup> This book was the result of ten years of research that I undertook into the works of Anne Catherine Emmerich.

As many readers will know, at the age of thirty-eight Anne Catherine Emmerich received the stigmata. She then lived for another twelve years without eating any solid food, except for taking the host at communion once a day. Occasionally she would also drink small amounts of water. Already from her earliest childhood she lived continually in visions from the life of Christ; this was quite natural for her. Her visions were so alive that it was for her as if she were physically present at the events she saw. She was able to describe in great detail much about the life of Christ and about the people around him.

After Anne Catherine had received the stigmata, there were many from all over Europe who came to visit her because they wanted to witness this miracle. One of those was the German poet Clemens Brentano who on meeting her was so struck and impressed by the purity of her being that he decided to stay and become her scribe. Interestingly, Anne Catherine Emmerich had previously had a vision in which her guardian angel had told her that someone was coming and would be her scribe. In the vision this person was referred to as "the pilgrim."

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<sup>1</sup> Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: SteinerBooks, 1996).

When Clemens Brentano came, Anne Catherine Emmerich recognized immediately that he was the one whom she had seen in the vision. Over several years Clemens Brentano visited her every day and wrote down what she had seen, as she dictated the content of her visions to him. On reading Anne Catherine Emmerich's account of the life of Christ, there is an immediate sense of its authenticity. However, as a scientist I was not content simply with this sense of truth. I needed a way to *know for sure* whether her visions were true or not. I studied her visions line by line and found that she made references to places, days of the week, and dates in the Hebrew calendar, particularly relating to festivals. Without a background in astronomical chronology, one might not necessarily notice these details. For example, on one occasion she said, "Jesus taught in the synagogue at Aionon ... That evening, after the close of the Sabbath...it was the commencement of the Feast of Tabernacles ..."<sup>2</sup>

With a background in astronomical chronology one can know that the Feast of Tabernacles commences on the fifteenth day of the month of Tishri in the Hebrew calendar. This is a lunar calendar so that the fifteenth day – falling in the middle of a lunar month containing 29 or 30 days – coincides with the Full Moon. (The month in the Hebrew calendar starts with the first appearance at dusk of the thin crescent of the New Moon.) Moreover, since the Hebrew Sabbath extends from dusk on Friday evening to dusk on Saturday evening, it must have been Saturday evening "after the close of the Sabbath." So this event happened on a Saturday evening at Full Moon. I collected all references of this kind made by Anne Catherine Emmerich and found to my astonishment that they all fitted exactly in the period from the year 29 to the year 33 in the Hebrew lunar calendar. And since I have a Masters degree in statistics and probability theory, which after my graduation I taught for six years at Brighton University (formerly Brighton Polytechnic) in England, I worked out the probability of these very specific indications and found that the probability that the dates were random was *one in four hundred and thirty five billion*. Anyone with any understanding of probability theory will know, therefore, that the dates quoted by Anne Catherine Emmerich are authentic. To be doubly sure, I had my work checked independently by two other mathematicians, who came to the same conclusion.<sup>3</sup>

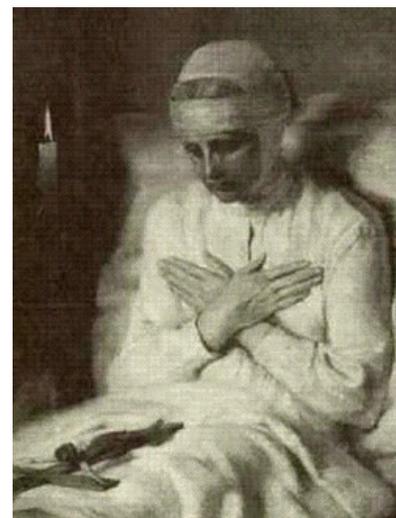
Therefore it can be said that for the first time in history it has been possible to find the true and exact dates of the life of Christ, primarily from the baptism in the Jordan onward (but also from shortly before the baptism), up until the crucifixion and resurrection and shortly thereafter. Moreover, even though she was bedridden in the little town of Dülmen in Germany and read no books – she could hardly read and write – Anne Catherine Emmerich gave accurate and detailed descriptions of local customs at the time of Christ, and also of the exact topography of Palestine. For example, the description of the location of the house of the Virgin Mary in Ephesus (present-day Turkey) was so detailed and precise that two priests in the year 1891 explored the region around Ephesus and found a place that exactly corresponded to her description. An archeological investigation showed that what they had found there were the remains of a building that dated

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<sup>2</sup> Anne Catherine Emmerich, *The Life of Jesus Christ* (Rockford, IL: TAN Books, 2004), vol. 2, pp. 374-375.

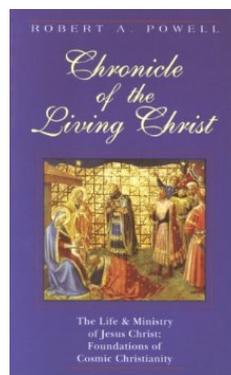
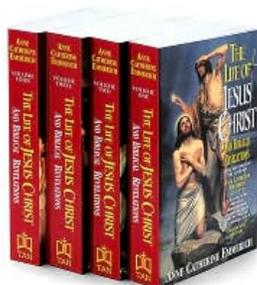
<sup>3</sup> The reliability and trustworthiness of Anne Catherine Emmerich's account is discussed in Robert Powell, *Chronicle of the Living Christ* (Gt. Barrington, MA: Anthroposophic Press, 1996), p. 455: "It would be virtually impossible to concoct such a set of consistent and mutually supporting calendar references." The probability of doing this correctly *by chance* are one in 435 billion (here the probability calculation is taken from the German and Italian editions of the book, in which the probability is revised from that given on p. 455 of the English edition).

from the first century and that the arrangement of the rooms precisely fitted Anne Catherine Emmerich's description of the structure. The house was subsequently rebuilt according to this description and is now an important place of pilgrimage. When we read the account by Anne Catherine Emmerich of the life of Jesus Christ we are on a secure foundation for understanding the truth. Even though one cannot say that every single word recorded of her visions is the absolute truth, certainly from what my careful research has revealed, the conclusion is inescapable: the dates in the life of Christ that she indicated through her visions – or, rather, which have been discovered on the basis of her descriptions – are the actual historical dates. Her work is a demonstration of the power and ability of a certain kind of visionary gift to determine historical dates and geographical locations of long-past events – with more or less one hundred per cent certainty, as the application of probability theory to Anne Catherine Emmerich's calendar indications verifies. (Since the probability that the dates derived from her indications are *by chance* – see footnote 3 – is one in 435 billion, the probability that the dates are true and authentic is 99.999999999977% certain.)



\* \* \* \* \*

This article is an excerpt from a much longer article in the new book of visions of Anne Catherine Emmerich – see *Book Announcement* on page 86 of this newsletter. The longer article contains brief biographies not only of the holy women but also of Lazarus and the twelve apostles. In this article there is also a discussion of the holy women present at the crucifixion, the laying in the grave, and the resurrection. The new book is a monumental edition of Anne Catherine Emmerich's *The Life of Jesus Christ* and includes maps (anglicized place names) of the daily travels of Jesus, images of scenes from the Holy Land, and the dates of events as determined with 99.99999999997% certainty in *Chronicle of the Living Christ*.



## EASTER SEQUENCE

C. A. Lawrie

1978

### Palm Sunday

And do you hear once more the people cheering in the street,  
Joyous to lay their branches down before the patient ass's feet?

The way to Golgotha was decked at first with leaves  
Leaves of the palm-tree that stirred not in the silent air  
Till hands of the people reached to pluck them there  
– Laying down their lives, they were.

The people laying them felt a well-spring near  
As if all nature wanted to declare  
Her readiness to bear.

And to the palm-tree was the hour given  
To lay her offering at the gate of Heaven –  
The old, and yet the new, Jerusalem –

The ass steps on. The people cheer and sing.  
The palm-fronds left behind lie swiftly dying.



### Monday

The fig-tree felt its fate already near  
And trembled, bitterly aware, no fruit  
Formed yet beneath the fleshy leaves  
It spread once over Adam's nakedness and Eve's.  
His wrath struck to the core.  
"Henceforth this tree shall grant men fruit no more."



And turning to the Temple, swift His way,  
The glory of His Entrance entering there  
Routed the tradesmen, money-lenders, spilled  
Their glittering coinage, tableware.  
They fled in shame and fear.  
His word rang through the building. All could hear.  
"This is My Father's House. For prayer,  
Not thieves."  
Within the priests He saw the hatred stir.

## Tuesday

Their hatred turned at first to questioning –  
The sting of death impaling them on Him  
They must impress, win His submission to  
The hardened spirit of the Sanhedrin –  
Could they understand Him? And so He drew  
There, sounding through the air, a sun-blade  
Riving the true sphere of God and Caesar,  
Binding them together. He beheld them shrink,  
Deeper within their wounds the poison drink,  
Derive a strength of hatred doubly stirred.  
And forth He went with His disciples, dared  
To will their destiny with Him, prepared  
Them in an intimate human ring,  
With mighty pictures of His Second Coming.

## Wednesday

The Second Coming . . . still they drew to Him;  
The first was not yet made complete and  
Integral. Against Him, Caiaphas, a  
Number of his people – priests – held judgement;  
And in their midst was voiced the will to kill –  
As if in answer came a woman fair  
And broke her smouldering ointment on His hair  
Of love, embalming Him to Sacrifice –  
But scorn lit up in a disciple's eyes  
'Why waste this source of revenue for the poor?'  
"The poor in spirit" – Love gleamed in His face –  
"Need yet to see me here before the Door – "  
But darkly in himself he turned his gaze  
Who trod across might's stone to Caiaphas.



## Thursday

“Need yet to share Me here before the Door –  
And from the living centre of My Heart outpour  
Blessing of bread, sun-substance, Manas  
Given to you to do likewise. This is  
My Blood. And this the sop, for Judas.  
Take your flight across the city’s sullen stones  
And light your earthly flames. Take me  
Upon the Mount of Olives. Take me in  
Your arms. For I will feed you in a  
Later age. My kiss bestow, not of betrayal  
But of blending with you. You shall declare  
Me, as no man living may, intimacy  
Of detail. You shall bless the Earth that once you trod  
Using her selflessness to crucify your God.”

## Friday

Bár – ra – bás: the robber’s rap of doom  
Releases Christ to enter in the Tomb  
Of Earth – of Death – hoarding its ancient hate  
Dark Ahriman still storming at the Gate.  
But see, three drops of blood suffice to salve  
Her core, and bathe her blessed limbs anew  
In ore – a radiant sun-seed in her  
Heart is stowed, robbing the bitter darkness  
With its gold. And through the serried terraces  
Of stone, He strides who gives His Life to be reborn.  
But yet the waiting Heavens hold their breath:  
Can Christ rise forth, wrest victory from death?  
Deep in the Father’s silence all must hold:  
The stone across the tomb’s dark jaw is rolled.



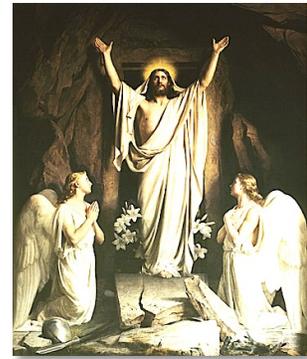
## Saturday

For who will follow Christ into the tomb?  
The crack of thunder parting through the room  
Dissolves the walls – an earthquake great and wide  
Splits the remaining fissure side from side  
That harboured Adam's ancient bones and skull,  
Of all who shared the impact of the fall.  
This stone decay knows deep the man of stone  
That grits his teeth, tastes ash, the skeleton.  
The earth that once extruded forth her moon  
Receives anew the Spirit of the Sun  
In time to give the moon once more a home.  
But now in souls that circle, sub-terranean:  
Speaks forth the Christ, the cosmic human form  
"I hold the living key to death's dominion."



## Sunday

"I AM the Risen Christ, the Spirit-Sun  
That dawns at last within the Earth's  
Horizon. I AM the Living Source  
Of all that flows within your  
Earthly course. I AM within you  
And your will can flow in harmony  
With God. Yet for a time I leave you  
For your Good. To gain the strength  
Concealed in imperfection. I love you  
And I love my Self in you:  
THE DEED OF FREEDOM  
Yours is the WAY to rise  
With ME – the Earth – to God and Gods above  
Man's cosmic destiny to be:  
Spirits of Freedom . . . LOVE."



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

*Robert Powell*

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*, herewith 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, beginning with this first issue of *Starlight* in the year 2011, the first 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 earliest lecture notes in this series are from the lecture given by Valentin Tomberg on February 15, 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).



## *The Human Being as a Trinity of Body, Soul, and Spirit*

*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 first 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," was held in Amsterdam on February 15, 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 gauge 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 and 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 to forge a path through Anthroposophy to a living experience of Christ, and that he himself had traveled this path.

Body: Organism of the senses – for example, one sees the starry heavens. This is a fact.

Soul: Everything having to do with a personal relationship to things is of a soul nature; for example, one rejoices over the starry heavens. This is an inner relationship.

Spirit: That which recognizes the being [essence] of things – for example, one recognizes the laws of the starry heaven.

If we had no soul, we would be uninterested and indifferent.

The apostle Paul speaks of this threefoldness when he speaks of the physical, soul, and spiritual human being. Today we shall discuss: the physical nature of the human being.

The body is that part of us which allows us to perceive facts. After death the body becomes a corpse. The destruction of the corpse through forces of the outer world shows the real relationship of the outer world to the body. During life the body is held together through life forces (life body or etheric body), which depart from the body at the moment of death. During life the physical body is permeated by a body of forces, the life body. If the human being would have solely the physical and life bodies, no movement would be possible. The human being would always be asleep. The soul body brings the life of soul to expression. Just as [in former times] locomotives were driven by steam, so is the human being driven by the soul body. Thus we have:

The moving force of the soul body [astral body];

The maintaining force of the life body [etheric body];

The force of substance of the physical body.

Life body: If one directs a magnet to a surface with metal particles, an image of the lines of force of the magnet is formed. Similarly, through the life body there is a complex organism of lines of force. The life body is a mobile structure which for imaginative consciousness appears radiant and colored peach blossom.

Soul body or astral body: There are soul habits. Character – how one appears if one follows one's nature – shows the constitution of the soul body. Our conscious relationship to things has nothing to do with character. Everything that is bounded [limited] can be called "body". [With respect to the astral body] this does not mean something physical – [it is] not, for example, a gas. Material properties are not present at all. One has to think organically in order to understand the life body, and psychologically in order to understand the soul body.

What is the significance of these bodies? One can learn this from the [nine] Beatitudes from the Sermon on the Mount (Matthew 5:1-20. First Beatitude: "Blessed are the poor in spirit [seekers for the spirit], for theirs is the kingdom of heaven."

From a moral perspective life in the physical body is a deprivation. Knowledge of the spiritual has to be gained through deeds and through striving – overcoming through struggle.

In world history there are three streams with regard to consideration of the body:

- 1) The body is a hindrance that has to be overcome. Here the body is regarded as the enemy, as a prison or jail, and asceticism is recommended [as the path to overcoming the body].
- 2) The human being is content with his condition. [This is] materialism.
- 3) The body, although regarded as a prison, is simultaneously considered to represent a school in which the human being becomes spiritualized by way of education [training] the body. Thus the human being attains something that he could never have attained without the body.

The physical body has a twofold purpose:

- 1) Externally it is an instrument
- 2) Inwardly it is a mirror which can be made capable of mirroring the highest that there is. At night, when one sleeps and is outside of the body, there is no memory because the body is not mirroring.

In the words, "Blessed are the poor in spirit [seekers for the spirit], for theirs is the kingdom of heaven" lies the meaning of being incarnated in a physical body. Through the physical body the human being becomes a seeker, one striving for the spirit.

What does the "kingdom of heaven" mean? The ideal is not that the human being ascends upward, but that the kingdom of heaven comes down to the Earth. As it says in the Lord's Prayer: "Thy kingdom come" and also John the Baptist said, "The kingdom of heaven is near at hand." Ideal: the descent of all that is spiritual and the ennobling and spiritualization of all

earthly life. The human being has the highest opportunity: to possess the kingdom of heaven. He will not behold, not hear, but have. This is only possible for one who penetrates with intuition – this penetration of knowledge is referred to in the Gospels as "having."

Second Beatitude: "Blessed are those who bear suffering, for they shall be comforted."

What does the destiny schooling in the etheric body (life body) signify? The life body also has a spiritual-moral side through which the human being is membered into the world. Through the life body the human being is capable of understanding through empathy, able to experience the pain and suffering which takes place externally. This participation brings us into a second relationship to the kingdom of heaven – that of consolation [comfort]. The level of intuition = to have [to possess].

The level of inspiration (Pentecost) comes about in that the human being overcomes the sleep of Gethsemane and feels himself as a participant and receives soul education through the life body. This is the prerequisite for the human being's faculty of Inspiration. Every inspiration is initially painful and then gives knowledge. This knowledge is always a comfort, an awakening of the soul. Inspiration is thus a consequence of becoming conscious in the "school of suffering." Through the pain, Inspiration is a hearing of the kingdom of heaven. The kingdom of heaven becomes the Word.

Third Beatitude: "Blessed are the meek for they shall inherit the earth." Through the soul body the human being learns something that – without it – he would never get to know death. At death the life body and the higher members separate from the physical body. The life body, now separated from the physical, yields the tableau or review of one's life. All that was experienced in [the flow of] time appears before the human being like a picture or gallery of pictures in space. The human being is present with the soul body totally at rest. The human being is in [a condition of] "all-beholding." The faculty of keeping the soul body at rest is called meekness in the Gospels. The tableau is that which the human being has inherited from the earth. Ultimately a beholding of the whole of humanity's evolution on the Earth will be given. This will be seen in truth, unveiled. Only those will inherit this who are able to bring their passions and emotions to rest, thus making possible an unsullied view. In order to be able to behold the memory images of humanity, one has to be purified in the soul, cleansed of passions and emotions. One has to become an eye, a selfless eye – this is the level of Imagination.

The level of Inspiration (second Beatitude) arises through the etheric body] by way of not fearing [not shying away from] suffering.

The level of Imagination (third Beatitude) arises through the astral body by becoming an eye.

The level of Intuition (first Beatitude) arises through the physical body.

Every human being has an Intuition – [that which is indicated by] the little word "I".<sup>4</sup>

Every human being has an Inspiration – [that which is indicated by] the little word "you" of another being, another soul; one knows that another soul is there.

Imagination – to say "he" or "she" relating to someone not present, [of whom one has] an inner picture.

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Translator's footnote: 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 February 29, 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.

### ***Kashyapa and the Proclamation of Christ in the Etheric: The Activity of the Bodhisattva in the 20<sup>th</sup> and 21<sup>st</sup> Centuries***

*Lecture by Robert Powell – held at the Symposium  
"Valentin Tomberg and the Bodhisattva of the 20<sup>th</sup> Century"  
at Rudolf Steiner House in Berlin from October 31 to November 1, 2009  
(A report about this symposium was published in the Pentecost 2010 issue of Starlight.)*

When did Rudolf Steiner begin his proclamation of Christ's second coming in the etheric realm? This proclamation is generally believed to have begun on January 12, 1910, since this was the first time that he spoke about the dating of the onset of this event in the twentieth century: "Rudolf Steiner spoke in Stockholm for the first time concerning the reappearance of Christ in the etheric realm during the course of the twentieth century."<sup>5</sup> However, in 1917 Steiner indicated that the proclamation of Christ's second coming *began already in 1909*.

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<sup>4</sup> Answering questions after the lecture, another example of Intuition was given, referring to when Jesus said to his mother at the wedding at Cana: "What weaves between you and me?" This is the correct translation. The false translation is: "Woman, what do I have to do with you." Thus, there is no Madonna in Protestantism, from which half [of that which is essential] has been eradicated. [Moreover] the knighthood disappeared and became "soldierhood". Gustav Adolf [of Sweden] was no longer a knight but merely a soldier.

<sup>5</sup> Christoph Lindenberg, *Rudolf Steiner: Eine Chronik* (Stuttgart: Verlag Freies Geistesleben, 1988), S. 289 – here Lindenberg is referring to the lecture of January 12, 1910, which was held in Stockholm, Sweden.

With the coming Christ, with the presence of Christ, will come the time when human beings will learn to enquire of him, not only concerning their souls, but also concerning the immortal part of their being on earth. Christ is not a ruler of human beings, but their brother who, particularly in the near future, wishes to be consulted on all the details of life... Then human souls will see Christ standing by them as the beloved companion and they will not only obtain consolation and strength from the Christ-Being, but will also receive instruction from him as to what is to be done... For Christ is with us always, even to the end of the earth... He will draw near to us and give us the strength and force in which we shall then live. The Christ will guide us, standing beside us as a brother, so that our hearts and souls may be strong enough to rise to the necessary level of the tasks awaiting humanity in its further development... The esotericist is able to point out that since the year 1909 or thereabouts what is to come is being distinctly and perceptibly prepared for, that since the year 1909 we are inwardly living in a very special time. It is possible today, if we do but seek him, to be very near to Christ, to find him in a quite different way than has been hitherto possible.<sup>6</sup>

In occupying myself with this indication concerning the year 1909, I came across two lectures Steiner held at Easter 1909 called *The Spiritual Bells of Easter*. Before referring to the content of these lectures, it is important to bear in mind the above indication that 2009 corresponds to the 100<sup>th</sup> anniversary of the initial proclamation of Christ's enlivening presence in the etheric realm of the earth. The positive significance of 2009 is then evident on taking into account the completion of three cycles of periods of 33 1/3 years, which is the rhythm of the Etheric Christ.<sup>7</sup> This is the *positive side* – the *good news* – in relation to that which falls within the shadow of the solar eclipse of July 22, 2009 discussed elsewhere.<sup>8</sup>

The first proclamation of the reappearance of Christ in the etheric realm of the earth was indicated in a veiled way in the two *Spiritual Bells of Easter* lectures referred to above, in which the individual *Kashyapa* is spoken of as a figure from the spiritual tradition of India. There are at least two Kashyapas, who have to be distinguished. The first – particularly revered in the Hindu tradition – was one of the seven Holy Rishis who revealed the primal wisdom early in the ancient Indian culture. The second – especially honored in the Buddhist tradition – was one of Kashyapa's later incarnations in India as a disciple of the Buddha in the fifth/sixth centuries BC, when he again bore this name. He was Gautama Buddha's chosen disciple to whom the Buddha gave his gold brocade mantle, thus indicating Kashyapa to be the Buddha's successor – the one who will become the next Buddha, the Maitreya Buddha. In Steiner's 1909 lectures he speaks of a legend "that when Kashyapa came to the point of death and on account of his

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<sup>6</sup> Rudolf Steiner, *Cosmic and Human Metamorphoses* – lecture of February 6, 1917: <http://wn.rsarchive.org/Lectures/Dates/19170206p01.html>

<sup>7</sup> Concerning the Christ rhythm of 33 1/3 years, see the Postscript (pp. 125-141) of my article "Subnature and the Second Coming," *The Interior Life of the Earth* (ed. P. V. O'Leary; Great Barrington/NY: Steiner Books, 2008), pp. 69-141.

<sup>8</sup> Frank Brown, "The Eighth Sphere," *Starlight*, vol. 9, no. 2 (2009) – newsletter of the Sophia Foundation of North America. See also, Robert Powell & Kevin Dann, *Christ & the Maya Calendar: 2012 and the Coming of the Antichrist* (Great Barrington/NY: Steiner Books, 2009), Chapter 2.

mature wisdom was ready to pass into *nirvana*, he made his way to a steep mountain and hid himself in a cave. After his death his body did not decay but remained intact. Only the initiates know of this secret and of the hidden place where the incorruptible body of the great initiate rests. But the Buddha foretold that one day in the future his great successor, the Maitreya Buddha, the new great teacher and leader of humankind, would come, and reaching the supreme height of existence to be attained during earthly life, would seek out the cave of Kashyapa and touch with his right hand the incorruptible body of the enlightened one. Whereupon a miraculous fire would stream down from heaven and in this fire the incorruptible body of Kashyapa, the enlightened one, would be lifted from earthly into spiritual existence.”<sup>9</sup> Having described this legend concerning Kashyapa in relation to the spiritual fire brought down by the Maitreya Buddha, Rudolf Steiner then goes on to proclaim *the return of Christ* with these words: “He will be revealed to us in a spiritualised fire of the future. He is with us always, until the end of the world, and he will appear in the spiritual fire to those who have allowed their eyes to be enlightened through the Event of Golgotha. *Human beings will behold him in the spiritual fire.* They beheld him, to begin with, in a different form; they will behold him for the first time in his true form, in a spiritual fire.”<sup>10</sup> In contrast to his subsequent 1910 lectures on the reappearance of Christ in the etheric, here Steiner does not give specific dates, but he nevertheless proclaims this event, through which human beings “will behold him [Christ] for the first time in his true form,” i.e., in an etheric body, *in spiritual fire*.

These two lectures, held at Easter 1909, were inspired by Kashyapa, the Bodhisattva who will become the Maitreya Buddha. Who is this Bodhisattva? “He is a great individuality who, since the time of Buddha, since about 600 BC...has been incarnated nearly every century since that time, is now [1911] also already incarnated, and will be *the real* herald of the Christ in etheric raiment.”<sup>11</sup> With the expression *the real* (German: *der eigentliche*) Rudolf Steiner brought to expression that he saw this Bodhisattva as *the actual* proclaimer of the Etheric Christ, and that he (Rudolf Steiner) was proclaiming the event of Christ’s return by way of the inspiration that he was receiving from this Bodhisattva. “We must make ourselves receptive to the inspiration of the Bodhisattva who will subsequently become the Maitreya Buddha. And this Bodhisattva will inspire us by drawing attention to the near approach of the time when in a new raiment, in an *etheric body*, Christ will bring life and blessing.”<sup>12</sup> It is clear from the context of the two lectures *The Spiritual Bells of Easter* that they are dedicated to Kashyapa, and that through the inspiration of this Bodhisattva, Rudolf Steiner was able to proclaim the reappearance of Christ in the etheric.<sup>13</sup>

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<sup>9</sup> Rudolf Steiner, *The Spiritual Bells of Easter* – lecture of Easter Saturday, April 10, 1909: <http://wn.rsarchive.org/Lectures/Dates/19090410p01.html>

<sup>10</sup> Rudolf Steiner, *The Spiritual Bells of Easter* – lecture of Easter Sunday, April 11, 1909: <http://wn.rsarchive.org/Lectures/Dates/19090411p01.html>

<sup>11</sup> Rudolf Steiner, *Esoteric Christianity and the Mission of Christian Rosenkreutz* – lecture of November 4, 1911: <http://wn.rsarchive.org/Lectures/Dates/19111104p01.html> .

<sup>12</sup> Rudolf Steiner, *The Gospel of St. Matthew* (London: Rudolf Steiner Press, 1965), p. 184.

<sup>13</sup> Robert Powell, *Rudolf Steiner, Valentin Tomberg, and the Return of Christ in the Etheric* – <https://sophiafoundation.org/articles/>

The 100th anniversary of this proclamation on Easter Saturday/Sunday, April 10/11, 1909 was at Easter 2009 (Good Friday fell on April 10 in 2009). Beginning with the proclamation at Easter 1909, there follows the possibility one century later<sup>14</sup> – this is the *good news* – of a widespread manifestation of Christ’s reappearance in the etheric realm beginning at Easter 2009. This event, prepared in advance by the powers of Good, is on the positive side of the scales of world destiny.<sup>15</sup>

In his Introduction to Valentin Tomberg’s book *Christ and Sophia*, Christopher Bamford writes in a most beautiful way concerning Valentin Tomberg as a Platonist. Without developing this important theme further, I would like to add something with respect to certain remarks made by Christopher Bamford in the following quote from his Introduction:

Tomberg was, in fact, one of the first anthroposophists to take up Christ’s reappearance in the etheric, this most precious fruit of Rudolf Steiner’s spiritual research. Although Tomberg had alluded to Christ’s etheric return previously in two (1931) articles reprinted in *Early Articles* (“The Deepening of Conscience, which Results in Etheric Vision” and “Suffering as a Preparation for Etheric Vision”), in this lecture course he went into it in great detail. Interestingly, two pages of the typescript from lecture 6 entered circulation with the heading “From a lecture by Rudolf Steiner, Stockholm, 1910.” As such, until the mistake was realized, people quoted from them as if they were by Steiner himself.<sup>16</sup>

What is referred to here? Thirteen years after Rudolf Steiner’s death, Valentin Tomberg spoke in detail about the return of Christ in the etheric realm in his lectures “The Four Sacrifices of Christ and the Return of Christ in the Etheric” now published in English translation as an Appendix to *Christ and Sophia*. These lectures were held in Rotterdam, Holland, in 1938. Moreover, as indicated in Thomas Stöckli’s book *Das ätherische Christuswirken* (“The Activity of the Etheric Christ”):

Valentin Tomberg was one of the first to write about the reappearance of Christ in the etheric. However, we did not include his two interesting articles [“The Deepening of Conscience, which results in Etheric Vision” and “Suffering as a Preparation for Etheric Vision”] in this collection – not because Tomberg later distanced himself from anthroposophy, but because we think that the articles need to be supplemented in some important points, as they would otherwise be misunderstood. However, these texts would have filled a gap in our collection of essays.<sup>17</sup>

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<sup>14</sup> Rudolf Steiner, *Mysterienwahrheiten und Weihnachtsimpulse* (“Mystery Truths and the Impulses of Christmas”), lecture of December 26, 1917 (Complete Works, vol. 180): “One can recognize the intensity of an impulse that is implanted into the historical process by virtue of its effect through three generations, through a whole century.”

<sup>15</sup> See Robert Powell’s article “In Memory of Willi Sucher (1902-1985),” *Journal for Star Wisdom 2010* (Great Barrington/NY: Steiner Books, 2009), pp. 25-26 for words of the Etheric Christ communicated in 2009.

<sup>16</sup> Valentin Tomberg, *Christ and Sophia. Anthroposophic Meditations on the Old Testament, New Testament, and Apocalypse* (Steiner Books: Gt. Barrington/MA, 2006), pp. xxvi-xxvii.

<sup>17</sup> Thomas Stöckli (editor), *Das ätherische Christuswirken: eine geisteswissenschaftliche Aufgabenstellung*, volume I: *Vom Christuswirken in der Gegenwart* (Verlag am Goetheanum: Dornach/Switzerland, 1991), pp. 111-112. Words in [ ] added by RP.

From this it is clear that Valentin Tomberg – already in 1931, seven years prior to his important lectures “The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric” – had written on the theme of the reappearance of Christ in the etheric.

Moreover, as discussed in the report on the symposium, two pages on the reappearance of Christ in the etheric realm attributed to Rudolf Steiner, but actually by Valentin Tomberg, circulated far and wide in the 20<sup>th</sup> century.<sup>18</sup> For many years they were read and believed to be Rudolf Steiner’s words. Even Rudolf Grosse, who at the time (about 1980) was the head of the Anthroposophical Society founded by Rudolf Steiner, believed that these two pages were authentic and read them out at the culmination of a lecture he held for teachers of religion at a conference at the Goetheanum in Dornach, Switzerland. This fact deserves to be mentioned, as it indicates the source from which Valentin Tomberg spoke – the same source as Rudolf Steiner. What was this source? Herewith Rudolf Steiner’s words concerning this:

[The teacher of the Essenes] Jeshu ben Pandira once prophesied the Christ Event as a *physical* happening. And if Essene teaching is to be renewed in our days, if we are resolved to shape our lives in accordance with the living spirit of a new Bodhisattva, not with the spirit of a tradition concerning a Bodhisattva of the past, then we must make ourselves receptive to the inspiration of the Bodhisattva who will subsequently become the Maitreya Buddha. And this Bodhisattva will inspire us by drawing attention to the near approach of the time when in a new raiment, in an *etheric* body, Christ will bring life and blessing to those who unfold the new faculties through a new Essene wisdom. We shall speak entirely in the sense of the inspiring Bodhisattva who is to become the Maitreya Buddha and then we shall not speak of how the Christ is to become perceptible on the physical plane...*With the knowledge gained from the inspiration of the Bodhisattva himself* we declare what form the future manifestation of Christ will take.<sup>19</sup>

With these words Rudolf Steiner makes it quite clear that his source of knowledge for the return of Christ in the etheric is gained from the inspiration of the Bodhisattva himself. In this connection it is interesting to consider the point in time when Valentin Tomberg held the lectures “The Four Sacrifices of Christ and the Reappearance of Christ in the Etheric” – in 1938, seventeen years after Rudolf Steiner made the following communication:

Referring to Jeshu ben Pandira as an earlier incarnation of the Bodhisattva who will become the Maitreya Buddha, Rudolf Steiner – in response to a question from Friedrich Rittelmeyer – said: “Jeshu ben Pandira [i.e. the reincarnated Jeshu ben Pandira] *was born at the beginning of this century, and if we live another fifteen years, we shall notice his activity.*”<sup>20</sup> This remark, made in August 1921, points to a birth in the year 1900 or thereabouts. It also indicates the beginning of

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<sup>18</sup> See *Starlight* vol. 10, no. 1 (Pentecost 2010), pp. 9-10 for the text of these two pages.

<sup>19</sup> Rudolf Steiner, *Lectures on the Gospel of St. Matthew* (Rudolf Steiner Press: London, 1965), pp. 184-185. Words in [ ] added by RP.

<sup>20</sup> Robert Powell, *Hermetic Astrology*, vol. I (Sophia Foundation Press: San Rafael, 2006), p. 78 discusses this quote by Rudolf Steiner and indicates the source. Friedrich Rittelmeyer, who was the founder of the Christian Community, had several deeply esoteric conversations with Rudolf Steiner and made notes thereof which later came into circulation.

the activity of the Bodhisattva [who will become the future Maitreya Buddha] in the 1930's. Rudolf Steiner thought that this activity would become noticeable by about 1936.

One possible conclusion that may be drawn from the above is that both Rudolf Steiner and Valentin Tomberg received their inspiration – in talking about the return of Christ in the etheric – from the source indicated by Rudolf Steiner: the Bodhisattva who was incarnated in the century before Christ as the teacher of the Essenes and who will become the future Maitreya Buddha, and who (according to Rudolf Steiner's remarks to Friedrich Rittelmeyer) reincarnated around 1900 and began his activity in the 1930's. The question as to the relationship of Valentin Tomberg (born 1900) with this Bodhisattva is too far-reaching to be discussed here. The most important point– as demonstrated above – is that both Valentin Tomberg and Rudolf Steiner drew upon the same source of inspiration when they spoke about the reappearance of Christ in the etheric.

Speaking to Friedrich Rittelmeyer in August 1921, Rudolf Steiner was very specific about the incarnation in the twentieth century of the Bodhisattva who will become the future Maitreya Buddha. When he spoke in 1910 about this Bodhisattva, he was less specific and pointed to his incarnation in a more theoretical way:



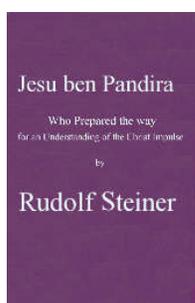
Friedrich Rittelmeyer

The great Essene teacher, Jeshu ben Pandira, once pointed prophetically to the Christ who would come as the Lion born from David's line...And if – I say this merely as an indication – it were to be the happy fate of humanity that Jeshu ben Pandira – who was inspired at that time by the great Bodhisattva, the future Maitreya Buddha – should incarnate again in our epoch, he would consider the task of supreme importance to be that of pointing to the etheric Christ in the etheric world; and he would emphasize that the Christ came once, and once only, in a physical body. Let us suppose that Jeshu ben Pandira – who was stoned to death approximately a hundred and five years before the Christ Event in Palestine – were to reincarnate in our time and announce the imminence of a revelation of Christ, he would point to the Christ who cannot appear in a physical body but is to become manifest in an etheric form, as he was revealed to Paul at Damascus. By this very teaching Jeshu ben Pandira could be recognized, assuming him to be reincarnated...This is a sure sign by which Jeshu ben Pandira could be recognized, were he to reincarnate in our epoch...It is quite true that a reincarnation of the greatest possible significance might take place in our epoch and be unrecognized or treated with indifference.<sup>21</sup>

While drawing attention to the possibility of a twentieth century incarnation of the Bodhisattva who will become the Maitreya Buddha, Rudolf Steiner also indicated that this incarnation could *"be unrecognized or treated with indifference."* In September 1910 Rudolf Steiner spoke – as quoted above – in a theoretical way about this incarnation. In a lecture held just over one year later, on November 4, 1911, Rudolf Steiner indicated that this Bodhisattva *"is already now in incarnation"*:

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<sup>21</sup> Rudolf Steiner, *Lectures on the Gospel of St. Matthew* (Rudolf Steiner Press: London, 1965), pp. 182-183.



Who was this Jeshu ben Pandira? He is a great individuality who since the time of Buddha – some six centuries before our era – was incarnated once in practically every century in order to further the progress of humankind... We have therefore to speak of the successor of the Bodhisattva who at that time rose to the rank of Buddha. The successor of the Bodhisattva who became Gautama Buddha was the individuality who incarnated a hundred years before Christ as Jeshu ben Pandira, a herald of Christ in the physical body. He is now the Bodhisattva of humanity and will remain as such for 3000 years reckoned from the present time. Then in his turn he will also ascend to the rank of Buddhahood. He will therefore have needed 5,000 years to become a Buddha. Since the time of Gautama Buddha, this Bodhisattva has incarnated once almost every hundred years and is already now in incarnation. *He will be the actual herald of Christ in his etheric form*, having in that earlier time proclaimed in advance the advent of the physical Christ. And many among us will live to experience the fact that in the 1930's there will be people – and later in the century in increasing numbers - who have sight of Christ as an etheric figure. *Spiritual science exists in order to make preparation for this...* In 3,000 years from now the Bodhisattva referred to above will become Buddha, and his teachings then will cause impulses to stream directly into humanity. He will be the one foreseen by human beings of ancient times: the Maitreya Buddha, Bringer of the Good.<sup>22</sup>

## ***The Nature of Estelle Isaacson's Work***

***Lucas A. Dmitri***

*Starlight* and also the *Journal for Star Wisdom*, both edited by Robert Powell, have been publishing the work of Estelle Isaacson in the form of visions and also communications with the spiritual/nature being named Etherium over the past couple of years. This present issue of *Starlight* includes another communication with Etherium: *On Spiritual Community*. Because of the unusual nature of these articles, I thought it appropriate to address concerns that our readers might have in regard to the method used to bring forth these communications. The question naturally arises: Is it channeling? That is a legitimate question and one that I intend to address here to the best of my ability.

It should be stated at the outset, with regard to Estelle's work with spiritual beings and with the Etheric Christ, that we who support her work with editing and otherwise, maintaining that it is authentic and not mediumistic, are not promoting anything as authoritatively true in any sense – that others must "believe." Everything is offered in gratitude to the spiritual world for what benefit it might afford to all those who, of good conscience, and actively striving towards the

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<sup>22</sup> Rudolf Steiner, "Jeshu ben Pandira: a Herald of the Christ Impulse," *Anthroposophical Quarterly*, vol. 11 (Summer 1966), p. 29 [Complete Works, vol. 130].

world of spirit, find Estelle's offering to be reasonable, sound of motive and worthy of consideration in the field of all possibilities. We will not bring forward anything that we do not feel meets these criteria, but we do not, by any means, consider ourselves to be flawless or infallible. It is a matter of using one's own best judgment, just as one would with any other communication, to discern what might be valid and useful.

The difference between channeling and the type of converse with spiritual beings that is the goal of spiritual science is fairly simple to state. In the case of channeling or mediumship, the "I" of the individual is overshadowed or occluded by the spiritual being contacted, dimming the medium's consciousness so that the spirit can use the organs of the medium to speak. While in the case of genuine converse with spiritual beings, which is in accord with the healthy human constitution in our time, the "I" must enter in full consciousness into the being of the other (spiritual being) and speak back, as it were, through the conscious individual. In the first case the medium is passive; in the latter case *the individual is actively engaged in full consciousness with the being with whom he or she holds converse, creating speech, as it were, out of the tone and mood that is encountered in the presence of that being*. This second method describes exactly the process by which Estelle brings forth messages from across the threshold of the spiritual world such as her communications with Etherium.

Rudolf Steiner indicated the following: the modern initiate must develop the ability to converse with spiritual beings in the same way, although on a spiritual level, as in human conversation. He often warned against mediumship and on many occasions asserted that his own methods of spiritual research were not mediumistic. As far as possible, he endeavored to set out his own methods of spiritual research, but he could not prove that he was not acting as a medium except by way of his clear and conscious communications – at all times – with those around him, demonstrating by way of his own being that he was fully conscious, which is not something that would normally be expected of a medium. For example, he revealed something of his methods by way of anecdotal evidence in the final chapters of the book of his lecture cycle entitled: *Christ and the Spiritual World and the Search for the Holy Grail*. And his books *How to Know Higher Worlds* and *An Outline of Esoteric Science* set forth his path of attainment of spiritual knowledge with its various levels: Imagination, Inspiration, and Intuition, whereby Inspiration is the level described by Rudolf Steiner as that of conscious conversation with spiritual beings.

In Estelle's case, I will not try to answer the question of channeling directly by presenting logical arguments nor will I describe her manner of working in great detail. The question: How do I know that Estelle is not working mediumistically might be better satisfied by asking another question: What inner qualities are necessary to hold converse with the spiritual world in accord with the indications of spiritual science? It must be borne in mind that knowing what the proper method is alone does not prove that one is employing that method. To answer this sort of question it is necessary to take one's own personal spiritual research deeper and for this it is not enough to employ the normal manner of discursive intellectual argumentation. Rather, answers need to be discerned from the mood of soul or tone present once one has learned to sense the appropriate mood or tone that resonates from a spiritual presence. Learning this, one then has some tools at one's disposal to perceive much spiritually that cannot be perceived otherwise. It

is a matter of experience that much can be counterfeited outwardly but that nevertheless all the rationalizations and intellectual arguments in the world cannot stand up to the facts of spiritual insight which are won – not through how many books a person has read and can quote or how eloquently one can assert his or her beliefs – but by a much more difficult to define moral quality, an “inner witnessing” that everyone can learn to cultivate and trust.

Rather than using intellectual arguments to prove that Estelle is not working in a mediumistic manner (which type of arguments could just as readily be employed to prove that she is, and would not actually be any proof at all), I prefer to give some idea of the tools needed to arrive at true inner certainty that she is not working as a medium. If one is interested, there are volumes of literature dedicated to promoting or debunking possessors of spiritual knowledge whose origin is not in the sense world – some written to prove whether or not the person is employing atavistic clairvoyance or approved modern methods of spiritual research, others intending to debunk the very idea that such knowledge is available. The arguments in such books are not much use to persons with their own spiritual perceptions. They mostly cloud issues because they employ discursive argumentation to convince the reader of a particular point of view without offering the means to discover it for oneself. An absolutely logical exposition, even of a spiritual subject, can be Ahrimanic in nature because Ahriman is a being committed to logical intelligence and who possesses logical intelligence to a very high degree.<sup>23</sup> The answer one has with regard to discernment in such matters is to subject spiritual texts or communications to a test of their moral qualities as well as their logic. Yes, logical thinking is essential, but without the inner warmth of love it has little value. Ahriman can imitate quite readily and can elaborate thoughts with impeccable logic, but he cannot produce the warmth of love. We all are able to learn to test any material coming from spiritual communications by way of examining their moral foundations, their true spiritual origin. The best advice I can give is to recommend that one reads Estelle’s visions and communications, testing them not only for their inherent logic but also for their inner warmth, their spiritual-moral foundation, and also to ask whether they are authentic and whether they are what one might expect to hear or see coming from the Etheric Christ—for he is our teacher and all spiritual scientific research, teaching and knowledge should be in accord with the teaching of the Etheric Christ.



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<sup>23</sup> Ahriman is the name given by Rudolf Steiner, drawing upon the ancient Zoroastrian religion, of the spirit of darkness intent on leading humankind away from spiritual reality to an exclusive focus upon earthly life.

***Spiritual Community:***  
***A Communication from Etherium [September 28<sup>th</sup>, 2010]***

***Estelle Isaacson***

In April of 2007, while working in a healing capacity with a dear friend, a being appeared to me and answered questions that had been coming up during the course of our session. We were working together in a meditative way, with me looking into the energy of pain that was in my friend's body, with the goal to discover the cause (which was emotional in nature), and then work with the energy to bring about resolution. The being was definitely feminine in nature, and showed herself in the image of a beautiful, delicate red flower with many layers of petals of light. We immediately felt great love emanating from her, and found that she was very interested in our healing work. We were led into deeper ways of healing the soul through her guidance. She eventually revealed more about herself to us, and told us that we could refer to her as "Etherium." In December of that same year, almost exactly three months before I received the stigmata, Etherium spoke of the need to cleanse the blood, and to prepare for great changes to happen in the blood, and gave much guidance in that regard, while making no mention of the coming of the stigmata. She also further introduced herself with these words:

*"I am she who arose from the dust of Gethsemane and counted every drop, and I called every drop by its own name, and every drop is known by me. Every drop is restored to that Mighty Sufferer, and Holy is His Name. Oh, Precious Drops of Sacrificial Love — this is the name of my spirit! Like the condensation that occurs, bringing every drop back to the great ocean, I am that condensation of every drop. Oh, precious, precious Blood!"*

Etherium has visited me and others many times over the course of the past four years bringing her gentle guidance and solace in times of great suffering, and little by little, revealing more about herself. On July 27, 2010, Etherium gave a wonderful description of herself, which I include here:

*"It is I, Etherium. I come to you through the light of the Christ that is present in the etheric sphere around the Earth. I want to say something by way of introduction, of the being that I am, for those who do not yet know me. I came into being on a certain level when Christ's blood spilled into the earth beginning in the night of Gethsemane and culminating with the last drop that fell from the Cross. As the Being of Christ merged more and more into the body of Jesus of Nazareth, the more His blood became etherized — it became spiritualized. The drops of blood which fell onto the earth contained the lifeblood of the Christ. This etheric blood, embodied by the physical blood of Jesus, was carried into the earth, and the merging of this blood with the earth — the earth's physical and etheric bodies — gave birth to the being that I am. I am the being of this merging. In a sense you could refer to me as a nature being, from the side of my origin in the earth. There is also a cosmic aspect to my being, which hails from a much higher sphere. I give voice to the Christ Being, who has merged with the earth. Essentially, what I speak to you comes from the body of Christ which is the earth. I am deeply connected to all forms of blood: that of the human, animal, and plant kingdoms — the fluids which give life."*

With this introduction, I now bring to you Etherium's message on Spiritual Community, which was given on September 28, 2010:

I shall speak once again through Estelle regarding the state of the World Soul as it stands. I am pleased that you have gathered together, the three of you, to bring forth this message and am pleased that you are reaching out to bring others into your circle of work, to create a community of spiritual people who will be able to strengthen and edify each other, and not only this, but to become a living vessel wherein the Holy Soul may do its work, not only within your *individual* souls, but also within the souls of the community you are forming, which shall then ray out into the World Soul. Those of you who are coming together, whom I can see now, your souls are already being called, and each of you brings to this community your own strength and weaknesses, your own dispositions and personalities, your own ideas and philosophies, as well as your experiences and talents; and not one of you is strong enough on your own and not one of you is intelligent enough on your own and not one of you is powerful enough on your own. It takes a community to bring out the *highest* in each of its members. Without community there is very little growth or progression.

Now, as there are evil "communities" in the Earth – evil communities which were formed long ago, and even now new evil communities are being formed – they are not to be feared, for the axiom "*where two or three are gathered together in my name, there am I in your midst*" does not pertain to communities formed with evil purposes. [A higher being does not overlight such groups.] These communities are formed by egotistic individuals who maintain their separateness and their own position, even within the so-called community. They do not sacrifice themselves – their own desires or their own identities – for the sake of the whole; they do not need to be feared because they are not cohesive in the spiritual sense. They only appear to be communities, but in actuality are only groups of individuals who are separate from one another, essentially standing alone. Thus there is a great weakness.

The gift of a righteous community is in the fact that individuals may actually increase in truth, beauty and goodness as they sacrifice for the whole. By sacrifice I mean to say that they become empty and *transparent* in that they do not require other members of the community to adapt to their own ideas or their own ideals. Rather, they allow for all the various colors of the rainbow to be present. They allow sharing. They allow differences, and diversity. For only through allowing can there be unity. This is the gift of the Holy Soul at this point in history, when there are "evil communities" on the Earth, communities which appear to be falling apart, and communities rising up against one another. The Holy Soul is now working through twelve communities of Light. These are not communities bound by color, nationality, philosophy, or religion. These are etheric communities. As these communities come together, being called by the Holy Soul, the individuals who join these communities will be blessed, through their associations in the communities, with greater knowledge and wisdom and goodness, and with truth and beauty – far beyond what they could receive on their own.

Now Estelle is bearing the Holy Soul, but this does not mean that she is above anyone else in any of these communities. She is a bringer of the Holy Soul. This is her work, but she absolutely could not do this on her own without having certain individuals around her in community; in order for her to be strong enough, she needs others in community.

Each individual person in the community becomes a microcosm of the community itself and of an even greater macrocosm, the Soul of the World, the Earth and its inhabitants. And the individual body is like a community in and of itself, where organs and glands and various systems need to be able to do their own functions while working in community with the rest of the body; and so what is done outwardly in the greater community with which one is involved is also mirrored in the individual's body and soul. Essentially the individual will enter into communion with his or her own self. This means that the soul eventually learns to love herself, to accept herself. This is a great gift and was the wish of Christ Jesus when he said "*love thy neighbor as thyself.*" We must first love ourselves so that we may love one another. And the Holy Soul works the miracle of love within community, and draws out from the individual his or her gifts and capabilities so that the entire community is blessed by the presence of each individual person.

The reason that I am focusing upon this theme today is because I want to ensure that a vessel is in place to receive what can be given so that various people in community who have particular gifts can be inspired as to what they can do in answer to the issues that are currently at work in the World Soul, and that all things can be held in the right way where no one person is above another, but all are able to bring their gift—all are worthy of this work. *Remember that the power that you have against the forces of evil is **community**.* Community is the power. It is by belonging to a community that you truly become a disciple of Christ. There is a great strength that weaves among all members of the community, a strength which those evil groups do not have. As you enter into community your hearts will be connected to one another. There will be a weaving that will happen between hearts, so that the hearts are knit together into one great heart. And as Christ is the center of such communities, He enters into the heart of the community, so that it becomes His heart. Surrounding such communities is great light and peace and love and protection. Eventually these communities will become physical places. Eventually the individuals will be called to physically join themselves in community to a particular location in order to fortify a physical place in the Earth – fortresses of spirit, fortresses of love. And the way will be provided as to how this can happen; and the power to this end comes through the strong heart of the community.

Presently, the great war of the Middle East is being spiritually created, as it were. The enmity is already there. The ideas are already there – the plans for destruction. If you could see into the spiritual realm you would see that the war has already begun. It is already raging. But you may also turn your inner gaze and look at what is being created in the spiritual realm through the power of the Holy Soul. This should give you hope – a great hope. The angels are already working, because of the prayers and desires of righteous humans, to create spiritually the *antithesis of war*, which is community, blessed *Christed community*. For war is anti-community. And the evil being that brings about war is the evil *counterpart* of the Holy Soul, which I will not

address at this time. Those who are working through the Holy Soul are countering the workings of that evil one. But realize that there is great spiritual creation happening that goes beyond what you see or hear or feel. Some of you may ask: “*What is the remedy for war?*” And I say to you: “*You are the remedy—you belonging to a spiritual community are the remedy for war.*” In times past, throughout history, there have been spiritual communities who were protected from war, from the pillaging, from the evil, and it was not simply because they prayed for protection. It was more because of the *power* of community. The community itself becomes a protection when individuals are acknowledged, accepted and loved. Of course there were spiritual communities that suffered greatly, were physically disbanded, and even killed – the Apostles, for instance. This was to serve a higher purpose, for there was a greater purpose in the physical community being taken into the spiritual realm. When it happened it was necessary, and there is much more to that mystery that I will not address at this time. As your hearts become attuned to one another, the spiritual creation will begin to manifest more in the physical, to counter what will manifest physically with what is being created through the evil.

Trust that you are being loved; you are being watched over; you are beheld by the loving eyes of the spiritual realm. You will be brought together, and your prayers will create a new Earth. I will leave this message with you for now and as you take my words into prayer you may prepare yourselves to receive what I may then give to you. You are the blessed few, chosen out from the many as representatives for all humankind. I am gathering you and calling you to serve the greater community of humanity by entering into community with each other. You are the forerunners; I shall speak to you again when the time is right. Amen.

### *The Sentient Soul and Intellectual Soul in the Age of the Consciousness Soul*

*Philip Mees*

In this article I have purposely refrained from referring to specific authors. It was my intention to share some thoughts I have developed out of my study of anthroposophy about the nature of the three elements of the human soul and it is my hope that it will stimulate readers to develop and share their own thoughts. I will be happy to share sources upon request.

When I try to understand the nature of the sentient soul, a picture forms in my mind of the first beginning of a capacity in the human being to see himself as separate from the world around him. When the astral body was being developed this was not yet possible, and human beings had to be told how to react to the outside world by initiated leaders who had developed to a higher level than they had. But in the sentient soul a first awareness wakes up of the fact that I am not an integral part of the world around me, and that this world has an effect on me. We can notice this when children, in whom the wisdom of the spiritual world is still quite present, have an experience that clashes with this wisdom. It unsettles them; they feel that something is not right. What causes this?

The wisdom of the spiritual world in effect consists of truth, beauty and goodness in all their infinite forms, which all depend on the presence of love. For without love there can be no truth, no beauty, and no goodness. I believe we all carry this wisdom in our souls as part of our deepest human essence. Perhaps we can say that our "I" carries at least vestiges of the wisdom and expresses this through the soul. This leads us to have certain expectations that the world will indeed manifest the truth, beauty and goodness the "I" has brought with it. The soul thus longs for the experience of harmony between its innate expectations and the impressions that come to it from the world. The animal, whose highest element is the astral body, does not have such expectations; it simply is part of its world and reacts to it with pleasure or pain. By contrast, the human reaction, even if it is one of pleasure or pain, comes in response to our own innate, subconscious expectation of what the world should be. It is our "I" that "directs" our reaction out of its subconscious knowledge of spiritual wisdom.

If this is so, it immediately explains (in case that is needed) why so much effort is made in Waldorf schools to create a beautiful, harmonious environment in the classroom, and to bring truth to the children in a manner that can be experienced by them. It is also quite striking to sense the love in the way Waldorf teachers speak about the children, even in cases when we know they are not having a particularly easy time in their work. This is what the children expect and need out of their still living connection with spiritual wisdom in their souls. And by responding to this expectation the teachers nourish the children's sentient souls and contribute to keeping this wisdom alive as they grow.

As children grow up, they will experience more and more that many times the world is not in harmony with their expectations and, as a result, the effect of their subconscious divine wisdom is blunted more and more. Pretty soon, they don't expect much at all anymore. What is prized today is straight, logical, rational thinking by individuals who need to conquer a place for themselves in a world which is considered essentially hostile. Truth, beauty and goodness are made hostage to ambition and competition. Modern public education is largely set up on that premise.

How many people do we trust to tell us the truth rather than a convenient story that serves their own interests? Where do people find beauty except in museums and in nature (if they can ever go there)? And where are goodness and love, for instance in the typical entertainment most people experience? To what extent do the impressions the world brings to people satisfy their expectations of truth, beauty and goodness, no matter how deeply these expectations are buried in the subconscious? It seems to me it is not too much to say that in our society the sentient soul is being neglected and malnourished. For deep down, divine wisdom has not totally died in our souls, it only is not being cared for; for instance, it continues to live in our conscience, and it emerges whenever we meet something that does indeed respond to its needs, but society today does not recognize these needs and therefore does not try to satisfy them. The sentient soul is treated like the stepchild in the fairy tales.

Although much more could be said about the sentient soul and the way it shows our emergent individuality, let us now turn to the intellectual soul in which our individuality really starts to assert itself. The principal job of the intellectual soul seems to be to recognize differences. It wants to be able to be objective so it can make judgments that are not based on personal preferences but purely on physically observable facts. We want to discover the nature and cause of things in themselves, as separate from us and from each other. At the same time, our ego starts to see itself as uniquely individual and as possessing a personal will that is separate and different from anyone else's will. We want to exercise that will in order to reach goals we set for ourselves, consciously or unconsciously, and we experience anything that thwarts that effort as hostile. The intellectual soul tends to be in a fighting mood. Competition and debate are its domain.

For me the perfect representation of the intellectual soul is the Greek goddess Athena who was born fully grown and fully armed out of the head of Zeus. She is the image of the intellect of the head and also of the ego that wants to conquer a place for itself in the world against the egos of other people. It says: "I am a separate entity; I am not one with you. I have a will, and if you stand in the way of my will, I will remove you." We thus experience our "I" as the center of the world from where it is difficult to get a true appreciation of the "I" of another person. We cannot really recognize the other as equal to ourselves.

In a way, this makes it easier to be insensitive to other people's needs and to take a purely rational approach to whatever it is we are doing. In business, for instance the human being then becomes just another "factor of production," and the purpose of education becomes the production of fresh factors of production rather than individuals who can live a full life. Pretty soon such views are also adopted in other organizations, including even non-profits whose express purpose it is to care for people one way or another. No one notices the incongruity of such situations; the intellect is able to justify them in many "creative" ways. The personal needs of individuals, especially those of their sentient souls, are thus sacrificed to the supremacy of the intellect.

Yet, we do live in the midst of many other people, and in order to relate to others it is necessary for us to exercise control over all the feelings, passions and instincts that live in the subconscious, especially in the astral body which is closely connected with the sentient soul. We try to do this out of the intellectual realization that we have traits that may impair our ability to be objective in our judgments and may also reduce our chances of reaching our goals. In this way we use a higher element of our constitution to control and purify a lower one. We are able to regard ourselves as an object that we judge in relation to our goals and situation in life. We have become a thing to be analyzed in our own mind. This is not necessarily bad, for without efforts like this we would be little better than animals who tolerate each other's presence only when it doesn't endanger their own lives.

Objectivity requires cool, detached observation in which personal feelings and prejudice play no role. Objectivity is supposed to be merciless. We see this quality in countless different facets of daily life today in which it seems as if, when discussing the interests of people, we are talking

of things rather than of human individuals who have individual lives, karmic intentions and burdens, and needs to fulfill. It is often not acceptable to speak of truth, beauty and goodness; all that is looked for is logic and utility. Objectivity is so highly prized that every subjective aspect of our humanity is sacrificed to it. Admittedly, it is not possible to learn the nature of things without it and, therefore, it is a vitally necessary capacity we need to develop in life. Equally necessary is the need to feel ourselves as unique individualities that can stand up for our own interests and find our own way in the world.

However, with all our emphasis on the intellect, we may forget that there is more to the intellectual soul than that. In Germany the intellectual soul is also called the *Gemütseele*. The German word *Gemüt* is untranslatable into English. It could possibly be described as follows: "the soul in a state of unconscious intuition arising from the working together of heart and mind." Therefore, when the *Gemüt* is active, it is possible to have an experience of something or someone that results from an unconscious collaboration of head and heart and is both warm and objective; it does not have to do with subjective liking or disliking which we so often feel in our sentient experiences. Unfortunately, in our era we put so much emphasis on the intellect that it has quite drowned out this capacity. What has remained is cold, merciless observation and judgment.

Again, regrettably but necessarily, these have to remain but partial descriptions of soul qualities. From the above we can recognize a downward movement of the soul from the spiritual world into the physical where it becomes more and more separate from its spiritual origin and loses its connection with the divine. This movement begins to reverse itself with the development of the consciousness soul, although that is at first hard to notice. It is difficult to describe the consciousness soul for at least two reasons. First, we are in the process of developing it and cannot look back on a "complete product." Second, we are only just over one quarter of the way into the period in which the consciousness soul is to be fully developed; we are therefore talking about something that is still like a child.

In the framework of this article I would like to take a look at one particular characteristic of the consciousness soul. It is that this soul quality enables us to become conscious of the other as an individual with the same kind of uniqueness, the same kind of divine kernel as we have ourselves. This was impossible in the intellectual soul which, as we have seen, experiences itself as the only unique entity in the world to which all others must cede place (I exaggerate). In the consciousness soul we become conscious of the essential humanity of the other and we can therefore place ourselves in a "correct" relationship to the other. We become able to realize that when someone has a strength we lack, this does not necessarily present a danger to us, but if we relate to the other in the right way it may strengthen us and therefore we need to support the other and stimulate her/his development.

We also realize that the other is an individual with her own unique karmic burdens and intentions and that she has a need to be able to realize these. In other words, we expand the use of our intellect to areas that are not strictly observable in the traditional sense of the word; they are of a personal nature in that they are different for each individual, and therefore are often

called subjective and not permissible in objective observation. I believe it is a mistake not to take such factors into account in relations between people. It is an integral part of every human being's existence that we all need the opportunity to realize our karmic intentions. This is an objective observation.

However, it is of an objectivity that takes the spiritual in life into account and not merely the physically observable and the concepts we have formed on that basis. When we do this we may notice that we do not abandon our objective thinking through the intellect. We continue to make distinctions, we continue to separate and judge, but we have now added another dimension to that process. When this happens we arrive at what could be described as a higher level of objectivity because we not only "see" what our intellect shows us but also something of what is really there in a hidden way in the essence of the being in front of us. We no longer see the other as an object that may hold a danger for us; rather, out of the capacities of the consciousness soul we recognize the other as an individual who needs space, time and opportunity to live the life for which he or she came to earth just as we need the same. And this includes the satisfaction of our subconscious yearning for truth, beauty and goodness. A truly human society should be organized so as to make this possible.

The consciousness soul can thus bring about a transformation in our intellectual thinking in relation to other people in that our thinking is then no longer cold and merciless, but contains a deeply human element that could justly be called mercy. It brings warmth into our judgment; it is as if our judgment, without losing clarity and objectivity, is no longer merciless, but perceives the other in a way that exceeds the capacity of the cold intellect to do by itself. We put mercy into our thinking; our thinking becomes warm while remaining crystal clear and fully conscious.

Thus again, we apply the capacities of a higher soul element to bring a lower element to greater maturity. It seems to me that this is a challenge of particular importance and urgency for us all at this time. Competition and hostility do not really belong in our era any more. They are of the past. Europe is in this regard trying to show the way, albeit far from perfectly and with many stumbles. But the people there have indeed transformed their history of fighting during many centuries into a form of coexistence and collaboration which they are able to manage at the current level of consciousness of their humanity. In the U.S. it sometimes looks as if things are developing the other way. May mercy be discovered as a vital quality to be developed in our disciplined, clear thinking.

In conclusion, we have seen that the human intellect has developed in such a way that, on the one hand, it prevents us from recognizing the needs of the sentient souls of all human beings to experience truth, beauty and goodness as expressions of love in our deepest human essence; on the other hand, it has overwhelmed the warmth the *Gemüt* used to be able to bring into the observations and judgments of the intellectual soul. These are two great deficiencies that have deep consequences for the health of the human soul overall. We now have the task to work out of our consciousness soul to set this right in a new, conscious way. Out of the knowledge that the other human being carries in him the same divine core as we sense in ourselves, it is no

longer necessary to regard him as a potential obstacle to our own success; instead, we can now try to develop love for him and recognize his need for love and the truth, beauty and goodness love makes possible for him. The second thing that working out of the consciousness soul can do is to lead us to consciously putting warmth into our thinking so we begin to repair the gap the demise of the *Gemüt* has left. Our thinking, while retaining its clarity, can then become able again to recognize spiritual essence in the other. Is this perhaps what Rudolf Steiner referred to as “thinking of the heart”?

### *An Invitation*



You are warmly invited to participate in a new initiative of the Sophia Foundation of North America!

Sophia, the Lady of All Peoples, is intrinsically related to justice and righteousness. She is the antidote to the social problems of our time, the Healer for the world soul, in which all of humanity resides. She is the unifier, the weaver of shared humanity, and is ready to guide us during these challenging times. Connection to Sophia, in her many cultural forms, helps to bring to birth the human being capable of overcoming the “divide and conquer” strategies perpetrated by forces opposing humanity’s moral and spiritual evolution.

As the Lady of All Peoples, as the Rose of the World, and in Her additional forms, She provides the way to bridge cultural difference and the illusion of separation. The Sophia Foundation, as a foundation dedicated to fostering awareness of Her healing presence, is launching a Cultural Awareness Action Committee with the goal of advancing the development of a truly inclusive and culturally flexible vessel for Sophia’s teachings.

This committee seeks to “mine the gems,” the wisdom within the Sophia communities throughout the world, to develop the most inclusive and culturally flexible foundation as a service to Sophia, the Lady of All Peoples. The committee hopes to gather feedback, do research, and make recommendations to the Board regarding the future development of the Sophia Foundation.

If this initiative speaks to you, and if you feel called to participate, please contact Eileen Sullivan, coordinator for the committee. Email: [emjsullivan@gmail.com](mailto:emjsullivan@gmail.com)

# African Pilgrimage

## *Greetings and an Invitation From Karen and Robert*

Dear Friends of Sophia,

Easter Greetings! We are very excited about the possibility of traveling on a pilgrimage to South Africa in March 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.

If the South Africa pilgrimage occurs, 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* (Npenvu Press, Mapumulanga: South Africa, 2003), which will be recommended reading for the pilgrimage. In order to confirm that the pilgrimage will take place, we need 15 registered participants by June 15, 2011, with a \$1500 deposit.

At this time there are eight people who have committed to going and have paid their deposits. We are hoping there will be seven more participants who join us. There will be room for a maximum of 20 people. Following is a brochure for the proposed pilgrimage. If you have any questions, please contact Karen Rivers at <[karen@karenrivers.info](mailto:karen@karenrivers.info)> or [415-662-2147](tel: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 of North America  
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Phone / fax: [415-522-1150](tel:415-522-1150)  
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Website: [www.sophiafoundation.org](http://www.sophiafoundation.org)

Your registration will be confirmed upon receipt of your deposit. If too few people register by June 15, your deposit will be fully refunded. If 15 or more people register and the pilgrimage is confirmed, 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 most blessed Easter and Pentecost season,

Robert Powell & Karen Rivers

*Note: Day 1 of the itinerary – indicated on the brochure below – is given as February 26, 2012. This is the start of the itinerary of the pilgrimage in Africa. Departure from the United States, flying to Johannesburg, will be on February 25. The tabulation of the Africa pilgrimage dates on page 57 gives an overview.*

# Pilgrimage Brochure

**South Africa Journey**  
**February 26 – March 11, 2012**  
**Possible Extension March 12 – 15th**



## ***Tour Overview***

We are honoured and privileged to have the opportunity of presenting this draft itinerary for your consideration. This two week journey of the Eastern part of South Africa is a journey that we feel will touch your soul deeply.

Interaction with indigenous African cultures form an integral part of our journey and you will experience what life is like for the many Africans living in rural communities.

In Africa, known as the cradle of humankind, sights have been discovered, studied and interpreted - mostly through the 6500 year old Sumerian Tablets - that reveal a new perspective on our origins as a human species.

Our journey reveals that GIANTS (nephilim) really did exist! We will see for ourselves a giant footprint and vast evidence of an ancient civilization.

We will visit the Giant Footprint and Adam's Calendar – the oldest archeo-astronomical site on earth and see ancient ruins, made from stones that ring when struck.

The Blyde River Canyon, situated on the sacred Nilotic meridian is one of South Africa's natural wonders and a powerful energy vortex used in ancient African ceremonies. Our journey includes many beautiful and sacred sites such as Gods Window, the rain forest, the healing waters of Bourke's Potholes and more.

During our three day visit to Kruger National Park you will experience the animal kingdom in its natural habitat, where every moment can be full of surprises and where you will truly experience 'beingness'.

We also include a full day visit to the mysterious White Lions of the Timbavati and enjoy close up encounters with these sacred animals.



Modimole

Our handpicked accommodations include a luxury spa resort, a private bush camp in the Kruger Park and a delightful thatched Lodge in a gated community in natural bushveld that contains many forms of indigenous flora and fauna, such as zebra, impala, wildebeest, bushbuck, duiker, kudu, baboons, monkeys and a large variety of birds.

The Blyde River, which translates as “River of Joy” in Afrikaans, runs through the reserve and our lodge overlooks the sacred mountain ‘Modimole’ or “God is here” in the local Shangaan language.

### ***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 Egyptians ever saw the light of day, an advanced civilisation of humans lived in southern Africa, mining gold. It is believed that these were also the people who carved the first Horus bird, the first Sphinx, built the first Pyramids and an accurate stone calendar right in the heart of it all.

- Adam’s Calendar, the oldest ancient archeo-astronomical observation site on earth, is the flagship among millions of circular stone ruins, ancient roads, agricultural terraces and thousands of ancient mines, left behind by a vanished civilisation. 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, to answer the age old questions of ‘Who are we?’ - ‘Where do we come from?’ - ‘Why are we here?’ – and, are the biggest and oldest human settlements on earth. We will also tune in to the mysteries of possible sound technology used by the ancients to produce energy.



*Ancient Ruins*

### **Summerfields**

In this secluded setting on a rose farm beside a vibrant stream, time is set aside to digest the many impressions we have had so far. There will be time to meet, share and meditate, have a massage, a walk in these beautiful surroundings, a swim in the swimming pool or just relax in our beautiful tented luxury cottages.



### **Kruger National Park**

Larger than Belgium, Kruger National Park is a pristine two million hectares game reserve situated in the Lowveld of South Africa in which we view animals in their natural habitat from the safety of our open landrover. Here it is easier to move out of the mind into the NOW moment and relax into our own natural state of being as there are very few thought forms and other energetic interference. We can connect with these amazing animals through the heart as they show themselves to us. It is a place where one can feel a total different kind of groundedness, aliveness and be truly at peace.

Our accommodation is in a small bush camp called Biyamiti where our private caterers provide delicious fresh food to meet all dietary needs. In the evening we will eat around a camp fire under the African sky. On early morning and sundown game drives in our open safari vehicle, we are accompanied by an expert wildlife ranger.

### **White Lions of the Timbavati**

A full day is scheduled to visit our friends Linda Tucker and Jason Turner who have founded the Global White Lion Protection Trust (GWLPT).

The rare, endangered white lion is revered by native Africans as the most sacred of all animals. These white lions are not albino's but have 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 very interesting book - 'The Mystery of the White Lions' makes fascinating reading.

You will be given the opportunity to meet and 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**

Our experience of the exquisite natural beauty of the canyon is in two ways: One will be to drive along the rim of the canyon and to gaze and meditate at an ancient sacred altar nearby a scenic lookout point called "The Three Rondavels", which offers spectacular views. Another is to enjoy a Private and peaceful boat ride on the dam, where we will enter the powerful energy vortex, meditate and view extraordinary waterfalls and rock formations.

Our lodge overlooks the sacred mountain called Modimole (God is here) and is situated on the Nilotic meridian, which runs north from the Blyde Canyon into Egypt and through the Great Pyramid and Sphinx on the Giza plateau. This meridian is one of the foremost meridians within the subtle body of the earth and in fact is the axis mundi of the world.

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. Being in that energy is profoundly transformative and uplifting in body, mind and spirit.

**South Africa Journey**  
**February 26 – March 11, 2012**  
**Possible Extension March 12 – 15th**



***Itinerary***

**DAY**

**1. – 26 Feb. 2012      PRETORIA**

Arrive Johannesburg International Airport, where you will be met by Audrey and Stuart and transferred to Leriba Lodge. This evening before dinner we will have a Tour Briefing  
**Overnight at Leriba Lodge. D/B&B**

**2. – 27 Feb.                      PRETORIA / WATERVAL BOVEN - Giant Footprint**

After breakfast we depart eastwards along the N4 National Highway towards Waterval Boven. En route we will visit The Footprint of the Heavenly Princess, an ancient sacred site of the indigenous African people, where we will enjoy a picnic lunch.  
We continue on to Bergwater Eco Lodge and check-in before dinner.  
**Overnight at Bergwater Eco Lodge. D/L/B&B.**

**3. – 28 Feb.                      WATERVAL BOVEN - Temples of the gods**

Today we will visit one of the ancient ruins that form part of a mysterious civilization that created a vast network of structures throughout Southern Africa and known as the 'Temples of the gods'. An estimated 20,000 of these ancient structures are spread over 4000 kilometers from South Africa to Kenya.

Intricate Reiki symbols and Phi ratios make up the structure of some ruins which contain stones of black reef shale that, when struck together, make a ringing sound and are believed to have been used to generate energy for use by the ancient people.

We will also visit the local museum of author Michael Tellinger and learn more of the mystery of these ancient sites in preparation for our visit to Adam's Calendar.

**Overnight at Bergwater Eco Lodge. D/L/B&B.**



*Ancient Ruins*

**4. – 01 Mar. BERGWATER ECO LODGE - Adam's Calendar**

We check out of Bergwater Eco Lodge after breakfast and travel to visit **Adam's Calendar** – the oldest archeo-astronomical site on earth and believed to be the original birthplace of humanity.

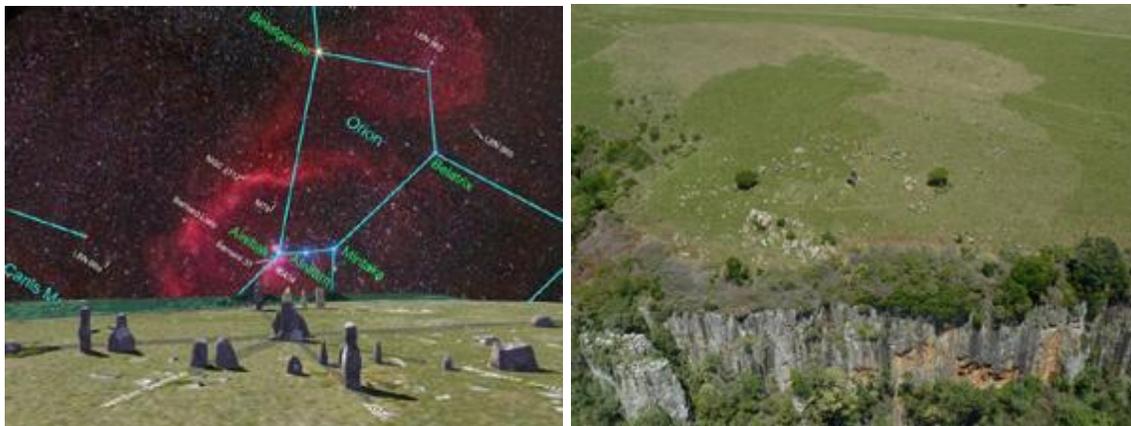
Dated 75,000 years old, this stone calendar predates all other man-made structures found to date. During our 2 day visit to this area you will learn the significance of its siting above 'Lulungwa Mangakatsi' Africa's legendary underground river - the spinal fluid of earth - and its association with gold.

We have lunch in Malelane before departing on a 3 day wildlife adventure in Kruger National Park.

Prior to entering Kruger we will hold a ceremony to commune with the creatures of the park to offer our respect and request permission for entry into their kingdom. On arrival at Kruger Malelane Gate, open safari vehicles will be waiting to take you on an afternoon game drive en route to Biyamiti Camp where you will be staying for the next 3 nights of our Wildlife Safari.

Dinner this evening will be freshly prepared by our own chef (who can cater for all dietary requirements) and enjoyed under the stars.

**Overnight at Biyamiti Camp, Kruger National Park. D/B&B.**



*Adam's Calendar*



*Kruger National Park*

**5 & 6. 02&03 Mar. KRUGER NATIONAL PARK – Biyamiti Camp**

Early wake up calls will be arranged prior to setting off on our morning Game Drives in search of the many and varied animals and birds that inhabit this pristine wildlife reserve.

Always a thrill and an unpredictable experience, Kruger never fails to touch ones soul deeply. It is truly a sacred place and one where you can become one with nature.

Sunrise and sunset Game Drives allow the opportunity to see both the diurnal and nocturnal creatures of the park and you will experience the peace and solitude of night - time in Kruger during a break to view an African sunset.

**Overnight at Biyamiti Camp, Kruger National Park. D/L/B&B.**



*Kruger National Park*

**7 04 Mar. KRUGER PARK - SUMMERFIELDS SPA**

Check out of Biyamiti after breakfast and drive to Skukuza Camp where we take a short break before exiting Kruger Park en route to Summerfields Spa Resort for a restive two days at one of South Africa’s best kept secret Spa Resorts.

An orientation of Summerfields after check-in and we gather around a fire for a group sharing before dinner.

A menu of excellent Spa Treatments are available for those wishing to pamper themselves.

**Overnight at Summerfields D/B&B.**

**8 05 Mar. SUMMERFIELDS SPA**

A leisurely day is scheduled for today with time to rest and relax beside the Sabie River and to integrate the many impressions from this unique tour.

A Group Meditation is planned before dinner (optional).

**Overnight at Summerfields D/B&B.**



*Summerfields*

**9. – 06 Mar. SUMMERFIELDS/ BLYDE RIVER CANYON**

We check out of Summerfields after a leisurely breakfast and drive to the beautiful Blyde River Canyon area to check into Blyde River Canyon Lodge.



*Blyde Canyon*

Situated at the base of the magnificent Drakensburg Mountain Range, our lodge is in a valley in the center of which is a conical, pyramid shaped mountain whose African name Modimolle, translates as - “God is Here”.

**Overnight at Blyde River Canyon Lodge. D/L/B&B.**

**10. – 07 Mar. BLYDE RIVER CANYON – Canyon Private Boat Trip**

Blyde River Canyon has a vortex of energy of the Divine Mother that allows access to the Divine feminine and is a major portal to other dimensions. We will take a private meditative boat trip on the dam to experience the gentle yet powerful energy of the canyon.

After lunch, some quiet time at the lodge or an optional visit to nearby Moholoholo Animal Rehabilitation Center to see some of the wonderful work being done by Brian and his team. Here you will have close up encounters with many of Africa’s exciting

wildlife including a baby Rhino, a leopard, serval, eagles and a host of other animals and birds cared for at this wildlife sanctuary.

**Overnight at Blyde River Canyon Lodge. D/L/B&B.**



*Blyde River Canyon*

**11. – 08 Mar. BLYDE RIVER CANYON – White Lion Heritage Center**

Today we depart for the White Lion Heritage Center where we will be hosted by Linda Tucker and resident Lion specialist, Jason Turner for an experience with Africa's most sacred animal – the White Lion of the Timbavati.

Predicted by African Shamans to appear at this critical time, the White Lions carry an important message for mankind. During our day at the White Lion heritage site our itinerary will include a presentation by Jason Turner, the resident lion ecologist; and a presentation by Linda Tucker charting the ancient Egyptian links between Timbavati and The Great Sphinx of Giza.

There will be an opportunity to join the scientific monitoring team on an authentic White Lion experience with a tracking session and we will have lunch and dinner around the camp fire.

**Overnight at Blyde River Canyon Lodge. D/L/B&B.**



**12. – 09 Mar. BLYDE RIVER CANYON – Acornhoek Projects**

Today we will meet with our friend Becky, the Director of ‘Seeds of Light’ a non-profit organization involved in various upliftment programmes with the local Acornhoek community.



Our interactive visit will include a school project involving a self help feeding programme and a computer skills facility, a visit to an Aids Orphanage Creche and the Mapusha Weaving project where we will also have lunch.

This will be a day in which you get to experience life in rural South Africa and meet some of the locals engaged in their day to day lives.

**Overnight at Blyde River Canyon Lodge. D/L/B& B.**

**13. – 10 Mar. BLYDE RIVER CANYON – Panorama Tour**

After breakfast we set off for a full day tour of the scenically beautiful Blyde Canyon Escarpment during which we will visit an ancient stone altar used for centuries by African Elders in their ancestral rituals.

We will also visit the healing waters of Bourke’s Luck Potholes, experience the scenic splendor of God’s Window and take time to connect with the beautiful energy of these sacred places. A visit to Graskop for lunch and some shopping before we head back to our lodge.

**Overnight at Blyde River Canyon Lodge. D/L/B& B.**



*God’s Window & 3 Rondavels*

**14. – 11 Mar. JOHANNESBURG – Flight Home**

We depart for Johannesburg to connect with your International Flight home.

**Optional Extension – Visit to Credo Mutwa (Subject to Credo’s Health being ok)**

**14. – 11 Mar. Johannesburg**

Overnight at Southern Sun Airport Hotel, Johannesburg

**15. – 12 Mar. Johannesburg / Bloemfontein / Kuruman**

Fly from Johannesburg to Bloemfontein and transfer via road (approx. 2 ½ hour drive) to Kuruman where we settle into Safari Travel Lodge.

We will gather for a briefing prior to visiting Credo Mutwa before dinner.

**Dinner and overnight at Safari Travel Lodge. D/B&B**

**16 & 17. – 13 & 14 Mar. Kuruman - Credo Mutwa**

Meet with Credo Mutwa after breakfast and spend the day with Credo and his wife Virginia at their home in Kuruman where Credo has built a small Healing Center / Cultural Village.

Lunch will be taken with Credo and Virginia at their home and dinner will be at Safari Travel Lodge.

**Dinner and overnight at Safari Travel Lodge. L/D/B&B**

**18. – 15 Mar. Kuruman / Bloemfontein / Johannesburg**

Depart after breakfast to Bloemfontein and the flight to Johannesburg to connect with your International Flight Home.

**About Credo Mutwa:**

High Sanusi and Shaman Credo Mutwa is widely considered to be the Spiritual Leader of the Zulu nation and his books include Indaba My Children, Song of the Stars, Isilwana, Zulu Shaman and others.

He is an accomplished artist and sculptor, a Prophet and Healer in the tradition of the African Sangoma, working with indigenous herbs and plants.

Credo has dedicated his life to helping his fellow African people and to making known the ancient African Wisdom he was taught throughout his life in an effort to raise the consciousness of all.

He is a profound Storyteller and a delight to listen to. His tales and stories carry much wisdom.

During his life, Credo has built Cultural Healing Villages/small museums in Soweto, Mafikeng, Eastern Cape, Magaliesburg and Kuruman where he now resides with his wife Virginia.

## REGISTRATION FEES & EXPENSES

### February 25 - March 11, 2012

The cost **estimate** per person for the 2012 South Africa Tour includes all lodging, food, excursions, entry fees and transfers, and does not include international airfare.

#### **TOUR COST ESTIMATE – subject to confirmation at time of booking.**

Land Price: US \$5,500

Single Supplement: US \$605

**Optional Extension visit Vuzumazulu Credo Mutwa** March 12 -15, 2012  
(This includes return airfares Johannesburg / Bloemfontein / Johannesburg)

Land Price: US \$ 1,150

Single Supplement- US \$ 135

#### **Cost Includes:**

- Airport meeting and assistance upon arrival and departure
- 13 nights accommodation in hotels and lodges per itinerary in double occupancy
- All meals throughout the tour
- Taxes and service charges at hotels
- All transfers to or from hotels, excursions in two, luxury air conditioned 12 seater minibuses with luggage trailer.
- Entrance fees to the following excursions:
  - Ancient Ruins and Adam's Calendar Tours
  - Conservation Fees – Kruger National Park
  - White Lion Project visit
  - Private Boat Ride on Blyde Canyon
  - Panorama Tour and entry to Bourke's Potholes, God's Window and 3 Rondawels.
  - Acornhoek Schools and Mapusha Weavers project
- A donation to Credo Mutwa from the Group is included in the optional extension tour cost.

While all accommodations are comfortable with a wide range of food choices and others are simpler, most all of South Africa is charming, authentic and natural. Please advise any dietary requirements so that we can make the necessary arrangements.

#### **FLIGHTS**

Each individual is responsible for booking their own international air travel and travel insurance and need to arrive at Johannesburg International Airport (O.R. Tambo Airport) where you will be met by Stuart and Audrey.

#### **Not included:**

- Airline ticket – International
- Trip Cancellation Insurance – highly recommended
- All tips, gratuities, portage. Tip extra for the tour escort/guide.

#### **Payment/Cancellation/Refund policy for Individual Travelers**

- \$1,500 non-refundable deposit due upon registration.
- Final Payment due August 1, 2011
- Cancellation before 60 days prior to departure – half of final payment refunded
- Cancellation less than 60 days prior to departure – NO REFUND of tour cost

REGISTRATION FORM

PILGRIMAGE TO SOUTH AFRICA:  
February 25 - March 11, 2012  
Optional Extension: March 12 – 15, 2012

Name: \_\_\_\_\_

Telephone: \_\_\_\_\_

Address: \_\_\_\_\_ City: \_\_\_\_\_

State: \_\_\_\_\_ Postal Code: \_\_\_\_\_ Country: \_\_\_\_\_

Email: \_\_\_\_\_

Check one: Full Vegetarian meals: \_\_\_\_  
Vegetarian plus fish: \_\_\_\_  
Full Fare: \_\_\_\_

Roommate Choice: \_\_\_\_\_

To Register send this form with an enclosed deposit of \$1,500 to:  
Sophia Foundation of North America  
525 Gough St. #103  
San Francisco, CA 94102

The first twenty people to register will be able to attend. Payments made by credit card will be charged a 2.5% fee to cover our costs to the credit card companies.

## Africa Pilgrimage Dates

Feb. 25, 2011	Flight from U.S. , or elsewhere
Day 1: Feb. 26	Arrival in Johannesburg, transport to Leriba Lodge
Day 2: Feb. 27	Waterval Boven, Giant Footprint
Day 3: Feb. 28	Temple of the Gods
Day 4: March 1	Adam's Calendar
Day 5: March 2	Serenity Eco Forest Lodge
Day 6: March 3	Kruger National Park
Day 7: March 4	Biyamiti Camp
Day 8: March 5	Biyamiti Camp
Day 9: March 6	Kruger Park/Blyde River Canyon
Day 10: March 7	Blyde River Canyon Private Boat Trip
Day 11: March 8	White Lions of Timbavati [Full Moon in Leo]
Day 12: March 9	Acornhoek Projects
Day 13: March 10	Panorama Tour
Day 14: March 11	Flight home or Johannesburg

### Optional Extension:

Day 15: March 12	Bloemfontein/Kurman
Day 16: March 13	Kuruman – Credo Mutwa
Day 17: March 14	Kuruman – Credo Mutwa
Day 18: March 15	Kuruman/Bloemfontein/Johannesburg/flight home

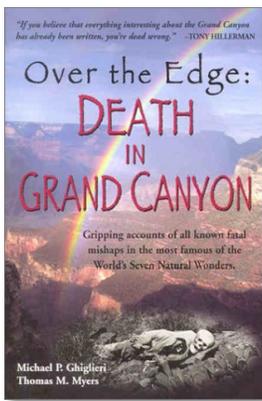
# Grand Canyon Pilgrimage

Christine Holmstrom

I stand transfixed before a photo on the wall of our room at the Marble Canyon Lodge, near Lee's Ferry, Arizona, where we will soon be embarking on a two-week Sophianic journey through the heart of the Grand Canyon. In the photo, a raft is poised on the tongue of a rapid, two boatman staring ahead, as they are about to be enveloped by a 15-foot wall of churning brown water. I forget about the spiritual purpose of our pilgrimage as I stand hypnotized by this vision of the human being's fragility in the face of Nature's awesome power. Later, in the lodge dining room, I overhear snatches of



conversation about Lava Falls, the most treacherous rapid on the Colorado. "Yeah, we had to throw ourselves into the bottom of the raft to keep from being washed overboard," a tan fellow wearing a "No Fear" tee-shirt tells his companions. I walk into the gift shop but there is no escape. I pick up a book entitled, *Death in the Grand Canyon*, which describes in explicit terms the various types of mishaps that have killed explorers, adventurers and tourists. Drowning is foremost. Clutching the book, I consider my past history of flying out of rafts during prior whitewater trips. I recall the look of desperation on our guide's face as he extended a paddle towards me while I flailed in the surging water of Six Mile Creek in Alaska, about to be carried downstream towards a Class V



torrent. I envision myself sucked into the powerful Colorado, pushed down into the recirculating water of a "hole" – a hydraulic feature that can submerge an unfortunate "swimmer" in an endless "spin cycle." I know that others share my dread of the major rapids, but rather than assuaging my fear, this knowledge amplifies it.



*Pilgrimage to the Grand Canyon  
A Journey through Time to the Divine Mother  
May 1 - 17, 2010*

When I return to our room, I read from the printout about the pilgrimage. My eyes fly over the words, picking up key phrases: *In the grandeur of the crown jewel of U.S. national parks, removed from technology and the distractions of the modern world, we will engage in meditation, sacred and cosmic dance, and consider the task of future America. We will journey 279 river miles through geologic formations such as Vishnu Schist and Zoroastrian Granite, layers of stone that once were the earth's surface.*



ANTELOPE CANYON, AZ

The 2010 Sophia Foundation pilgrimage is the first to take place on the sacred soil of America. In search of the desert mysteries of a timeless world, we will visit Antelope Canyon, Glen Canyon Dam, and journey by raft down the Colorado River through the Grand Canyon, the crowned jewel of North America's National Parks. In the grandeur of the natural world, removed from technology and modern life styles, we will consider the task of future America, as it will emerge out of the culture of Sophia in the Philadelphia epoch. Early morning meditation and prayers can be offered each day at the river's edge. Mornings will be filled with rafting the Colorado River, journeying 279 miles through ages of geologic formations, from Kaibab Limestone to Vishnu Schist and Zoroastrian Granite, layers of stone that were once the Earth's surface during prior epochs. Afternoons will be filled with hiking, singing and relaxing in nature. We will explore desert panoramas and winding side canyons, hike to hidden paradises, swim in secluded pools and encounter Anasazi ruins ~ a culture that thrived in the canyon a thousand years ago. We will learn about the canyon's history and environment, and star gaze at night before sleeping under the canopy of stars at the river's edge. Hardy meals include excellent fresh vegetables and fruits, vegetarian fare, organic meat and fresh wild salmon. This is a journey into the heart of the Mother and an opportunity to build sacred Sophianic community. This trip is adven-

When I signed up for the Grand Canyon trip, I was brimming with boundless enthusiasm, eager for the adventure of a lifetime – a fortnight in the heart of the Mother. I imagined myself as a stalwart outdoorswoman, a veteran whitewater rafter ready to take on the Colorado’s big water. Now my mind is consumed with fear of drowning. In the background, another fear lurks. I am awaiting a definitive diagnosis of abnormalities in my chest and lymph nodes that later prove to be metastatic breast cancer. Monkey mind chatters incessantly; my brain is a battleground of fear versus faith.

The day prior to the start of our river journey, we visit Antelope Canyon, the much photographed slot canyon known to the Dine (Navajo) people as Tse’ bighanilini, meaning “the place where water runs through rocks.” Our visit is scheduled for late morning, the optimal



time to stroll through the undulating formations of the red sandstone canyon. Shafts of sunlight illumine the twists and curves of the walls in shades of saffron, cinnabar, umber, mustard, terra cotta and bronze. Motes of dust float in the columns of light that penetrate the slender gaps in the overhead rock. When Tina, our guide, hurls handfuls of sand into the bright air – particles of silica sparkle like a cascading miniature milky way as they languidly descend to the sandy ground. The



narrow canyon is crowded with tourists and photographers, but the bustle cannot diminish the grandeur of this natural temple whose sacred beauty fills me with awe.

Outside, some of us gather close to Tina as she describes Dine customs. After a girl has her first menses, her family arranges a coming of age ceremony. The girl (with the help of other female relatives) grinds corn into meal that she mixes into a thick batter. The family prepares a pit and makes a fire. Once the fire dies down, the girl places a mat of cornhusks over the ashes, then pours in the corn cake batter, covering it with more husks. She tends the fire throughout the night, while a shaman prays and sings the old songs. In the morning, when the cake is baked, the girl cuts it for her family members. The first cuts align with the four directions; the center (the heart) is reserved for the shaman. In a paper on the Kindaala (puberty) ceremony, Estelle Nora Harwit Amrani writes, “The cycle of life is connected with the path of the sun. During the ritual, the Kinaalda [the word is used to identify the girl as well as the ceremony] learns that the universe must be kept in perfect order. She learns that she must take care of the earth and everything (animal and plant) must be valued and conserved. The earth is the mother of all life – it provides shelter, nourishment, and produces life.”

Tina tells us that in the traditional Dine community, elders and relatives offer wisdom and guidance to young adults as they approach marriage age. Will, one of our drivers, adds that wedding guests advise the couple of the challenges of marriage as part of the wedding ceremony. He also describes building a hogan (round house) for a relative’s wedding, and the payment of the “bride price.” Although he works in the giant power plant that dominates the Page skyline, pumping power from Glen Canyon Dam to faraway cities, Will strives to maintain the traditions and community spirit of Dine culture. My heart swells with admiration

for people such as Will and Tina who seek to keep the old ways alive, knowing that humans must live in harmony with nature and with each other.

That night, we gather in a large room at the lodge for a briefing by the river guides. We introduce ourselves, describe any whitewater experience and pepper the guides with questions about safety, personal gear and packing. Orea, a sturdy, dark-haired woman who is the trip leader, demonstrates how to fit our personal gear into a dry bag, a thick rubber bag that is about the size of a large paper grocery sack. She grabs a double seat cushion from a nearby sofa and jams it into the dry bag. Orea starts punching the cushion, repeatedly thrusting her arm into the bag until the upholstered foam collapses into the recesses of the dry bag. Then she pushes her knee over the top of the bag, while beginning to fold the top down. Whoosh – air gushes out. Orea continues to fold the top down, until all the air is gone and the bag is sealed, the contents reduced to the size of a large housecat. Orea secures the sides and looks at us reassuringly. “See, no problem.”

When I try to stuff my belongings into my dry bag later that night, the result is entirely different. Despite desperate shoving and pushing, my bag resembles a giant inflatable pool toy. I am barely able to fold the top of the bag over one time. I’m convinced that the contents will be soaking wet after our first rapid.



*Lee's Ferry*

The next morning, we bump down the gravel road to Lee’s Ferry, the put in point. After a safety talk, demonstration of rescue techniques and fitting of our assigned life vests, we embark on our river journey. The vest is a torso squashing corset and the sun blazes overhead, so it is a relief to sit in an oar boat as it floats into the riffle where the Paria enters the Colorado. Soon, we are drifting underneath the , scouring the ledges overhead for signs of the condors that inhabit the area. The first rapid at Badger Creek is mild due to low water flow. After mile 11, we encounter Soap Creek rapid – we get splashed and jostled and enjoy the thrill. Rob, our guide, a tall man with a shaved head and the look of a Viking warrior, likes to stand as he rows. He’s a real raconteur, imbuing his stories with character sketches, plenty of humor and multiple expletives. At House Rock, Rob heads directly for the huge formation in the middle of the river. The raft bumps into the rock, then hovers there, held back by the rushing current pushing off the rock. Rob pulls hard and we glide into the left channel where he points out large driftwood logs deposited atop the massive rock during the last big flood before Glen Canyon Dam (which regulates river flow) was completed. Late that afternoon, we pull into our first campsite at North Canyon, remove our life jackets and form lines to pass all the gear from the boats uphill to the camp kitchen area and “living room,” a large tarp where the dry bags and other paraphernalia land before being claimed. Then we grab our bags, a foam pad and scurry off through the sand and tamarisk trees to select sleeping spots. We are warned to keep our sleeping gear inside the bags until bedtime, so that scorpions and other unwelcome insects don’t crawl inside. I hang my wet river clothes over the thorny branches of a tamarisk next to my sleeping pad and head for dinner. We feast on appetizers, grilled steak, fresh asparagus with garlic and butter, salad and “blondies” baked in

a Dutch oven. After dinner, Robert points out constellations using a laser pointer. There is no ambient light. The stars blaze with a fierce beauty never visible in the city.

In the morning, we pack up, devour a hearty breakfast and assist with the reloading of the rafts. Soon we fall into “river time,” our days marked by sacred song and dance, lectures, rafting, hiking, eating, socializing and rest. There is nowhere to go and nothing to do except revel in the glory of nature. Cell phones, computers, traffic, errands and obligations – all the rush of daily life – becomes a distant memory as we align ourselves with the rhythm of nature and the water’s flow. The anxiety arising from media reports of war, corruption and natural disasters wash away with the current. The river is our ever-present and ever-changeable companion. We relish the serenity of smooth stretches, resent the sudden forceful gusts of wind that push us backwards at times, delight in the splash of exuberant waves, cling steadfastly to the raft through the big rapids and check our waterproof river guidebooks to prepare for what may be ahead.

We get to know the guides and the supply boat men. When I want macho humor and entertainment, I pick Rob. Orea has an encyclopedic knowledge of the flora and fauna and strong arms. Once she pulls me out of shoreline “suck mud” as my knee and thigh sink into the quicksand-like goop. Carrie, a natural beauty straight out of a yoga magazine photo shoot, possesses the finesse and strength to steer us safely through the most difficult rapids as well as the mountaineering expertise to guide us during difficult hikes. On one perilous descent, Carrie tells me to switch the position of my feet as I perch on a narrow ledge. There is no room to do so. I look at her in disbelief. “You can do it,” she encourages. To my surprise, faith overcomes fear and I switch my feet, then descend to the next tiny rock step. Carrie is also the Queen of River Cuisine – and we toast her astoundingly elaborate meals every day. Chad, precise, preppy and focused, usually guides the paddleboat, issuing commands (“forward, hard,” “back paddle, right”) while steering from the back of the raft. Doug and Wes, who row the supply boats, are the backbone of the expedition – taking their over-laden rafts through enormous waves and past gaping holes. Doug’s curly red locks glint in the sun while his aquamarine toe nail polish is a source of speculation (he later reveals that his girlfriend gave him a pedicure). He is able to identify the bright flowers I spot surrounding side stream pools. In flat water, Wes reclines on a backrest, paddling the long oars with his bare feet, a battered hat perched jauntily atop his bristling mountain man hairdo. On land, he is Baryshnikov of the boulders – leaping from ledge to rock, scaling near vertical surfaces with grace and speed – but he stays beside me as I bring up the rear of most hikes, slowly picking my way over loose talus and stopping to catch my breath on steep ascents. Wes fashioned a metal rose in memory of his mother, whose ashes he will place in the heart of the canyon.

In the cool of the morning before sunlight cascades over the cliffs, we form a circle and Robert leads us in eurythmy. I watch Lucky carefully, striving to imitate her elegant movements. She adds valuable comments that improve my understanding and mastery of cosmic dance, and guides newcomers with charm and grace. Robert explains that



eurythmy is the “technology of the invisible,” making invisible qualities manifest. We start with the sun salutation, which begins to erase my subconscious fears. “The power of the sun is immeasurably strengthening. Through the sun’s power one can pass through all trials and remain peaceful. Through the power of the sun, one can endure to an extraordinary degree. The sun bestows great power.” Later, I struggle to remember these words when our raft is enveloped in huge rapids that toss us about in a “super-wash” cycle.

Robert teaches us the eurythmy sequence he created especially for the pilgrimage – the liturgy to the earth, which allows us to begin the healing task that all of humanity must undertake. Except for indigenous peoples, the vast majority of human beings fail to revere the Mother and ignore the work of the elementals. Humanity must come back into a proper relationship with the elementals and the kingdoms of nature. We can begin by expressing gratitude and our intention of healing the transgressions committed by humanity.

We learn the liturgy to the earth during the course of the journey, building up the entire sequence in eurythmy. “Receive the light of the angels; I shine light upon the gnomes. Receive the light of the archangels; I shine light upon the undines. Receive the light of the archai; I shine light upon the sylphs. Receive the light of the exusiai, the dynamis and kyriotetes; I shine light upon the salamanders. Receive the light of the dynamis; I shine light upon humanity. Receive the light of the thrones; I shine light upon the animal kingdom. Receive the light of the cherubim; I shine light upon the plant kingdom. Receive the light of the seraphim; I shine light upon the mineral kingdom.” The words are like a healing balm, emanating from our hearts and flowing out onto nature.

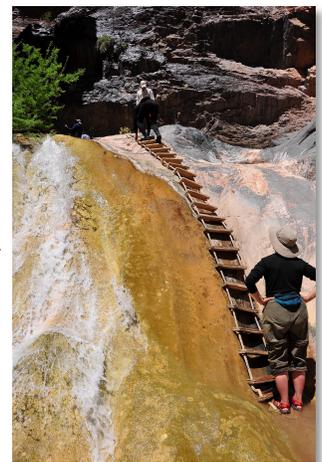
Our days on the river vary between stretches of placid water where we can admire the scenery to “hold on tight” moments when we plunge through rapids, some with fifteen-foot waves that crash over the raft and threaten to push us overboard. Those of us in the oar boats can hold on to the tie-down lines with both hands while the guide maneuvers through the charging waves. The paddleboat is a different matter – one must balance with one’s entire body, feet tucked under a bulkhead, while paddling vigorously through the enveloping torrent. The major rapids require courage and coordination from the paddlers. The hazards of big water also menace the oar boats. The list of these rapids is long: Hance, at the start of Granite Gorge, Crystal, where Orea’s oar boat nearly flips, Forster, Fossil, Hermit, Specter, Dubendorff, Upset with looming holes and lateral waves that can “typewriter” a raft against craggy rock walls, Lower Tapeats, and finally, Lava Falls, with its “boat eating holes.” Several members of our group have the courage, strength, and desire to face the biggest rapids in the paddleboat – among them, Karen, Tom, Sally, Steve, Joanne, Michael Cohen, Michael Choy, Russell, and Andrew. Karen Rivers often sits in the lead position on the paddle boat – left front - laughing as she pushes her paddle into the surging water, undeterred by monster waves and the twisting, turning, lurching boat. There are a few casualties and minor mishaps – Michael Choy gets a black eye from an errant paddle and Karen nearly falls out once, her foot strap the only thing keeping her in the raft, her upper body in the river. Many of us take occasional turns in the paddleboat – generally through the more moderate rapids. I fight the instinct to duck and cling to the bulkhead as we approach the frothing jaws of a Class Four/ Five rapid (the Colorado is rated 1-10), and focus on my job

as part of a team of six paddlers, center myself and paddle with determination and power. I'm caught between terror and joy at times, but joy triumphs as we emerge from each rapid.

During long stretches of flat water, we paddle to a rhythm – sometimes paddle four, rest two, four/two for many miles. My back begins to tighten and my arms ache. Lorene relieves the monotony by singing a native chant – suddenly my unhappy mind quiets, my complaining muscles relax and I am part of the flow of song, water and muscle. Monkey mind falls asleep.

The stretches of flat water allow us to revel in the canyon's grandeur, to inspect the walls that reach towards the slice of blue sky far above our heads. The predominant feature of the Grand Canyon is the geology – massive formations rise like stone fortresses from the canyon floor. Layers of chert, schist, shale, basalt, granite, sandstone – remnants of ancient seabeds, volcanic eruptions, earthquakes, subsidence and erosion stack one upon another in a living geology lesson. Yet as we look more closely at the landscape, the abundant spring flora captures our attention. Riverside slopes burst with brittlebush cascading over the precipitous scree like bolts of gold and green silk brocade. Barrel cactus and prickly pear dot the rocky slopes. We spot big horn sheep on a ledge, and a pair of peregrine falcons swooping overhead in a love duet.

Most days bring the opportunity to explore side canyons on foot. Surprises abound: hidden waterfalls lined with vibrant orange monkey flowers, damp moss and lush ferns, the single flower of an evening primrose unfurling creamy pink petals under the shade of an overhanging boulder, fossils embedded in rocks, petroglyphs near a birthing rock, salt deposits extruding from the rocks by a water seep. In Blacktail Canyon, Orea points out the Great Unconformity – a gap in the rock record of 250 to 1200 million years. We climb to Navajo granaries perched high above the river, clamber over boulders to the fern rimmed pools at Elves Chasm with its thrilling rock plunge, trek towards Thunder River but are stopped by a sudden thunderstorm that forces us to retreat under an overhanging boulder ledge, shivering in the sudden cold that leaves traces of snow on the canyon rim. A hardy few continue on to Thunder River, but most of us – damp and improperly attired – head back to camp. We contemplate the sculpted rock pools and abundant flowers in Matkatamiba Canyon. At Travertine Canyon, we use rickety rope and wood slat ladders to ascend slippery boulders. I am unsure about the first part of the climb – a thick 50-foot rope with sporadic knots hangs down from a steep boulder. Others grab on and hand-over-hand pull themselves up while leaning back to form a triangle between arms, legs and torso. I watch their technique and finally summon the courage to try it. My feet slip sometimes, but when I lean back properly into empty space, I do fine. The climb is worth it – we reach sweetly cascading waterfalls and take turns immersing ourselves in the pleasantly warm water – a welcome contrast to the 45-degree Colorado.



*Travertine Canyon*

At night, we sing, share stories and wisdom, observe the stars and listen raptly to Robert's lectures. One night he reads the New Year's message from the Hopi elders, who said, "There is a river flowing now very fast. It is so great and swift and there are those who will be afraid. They will try to hold on to a shore...and will suffer greatly. We must let go of the shore, push off into the middle of the river, keep our eyes open and our heads above the water....See who is there with you and celebrate....The time of the lone wolf is over....Banish the word struggle from your attitude and vocabulary. All that we do now must be done in a sacred manner and in celebration. We are the ones that we have been waiting for."

Our Sophianic pilgrimage includes sacred ceremonies, some planned and some spontaneous. We are traveling through the ancient land of native peoples, but as Robert reminds us, we cannot recreate their lifestyle. However, we can incorporate their sacred principles in a modern way. Robert says there are four cornerstones of native culture: song, dance, story telling and ritual. The Sophia Foundation incorporates all four.

In an email prior to the pilgrimage, Robert quotes from a speech by Wandering Wolf, a Maya shaman. He said "Catastrophes and cataclysms will befall us....We speak in defense of the natural world. No more pollution of the planet. It cannot survive it, and then we will not be able to survive without our Mother Earth. There is no more distinction between races and colors and creeds....We have the same feelings of love. Why? We have the same Sun, one breath, all the Earth is fed by the one Sun, air, water, Mother Earth." Robert reminds us that the call for a new level of togetherness among the peoples of the earth, exhorting us to care for our special planet, is the heart and soul of the modern message evolving from today's star-lore. In the depths of the canyon, beside the powerful Colorado, it is impossible not to feel the Mother's longing for human beings to revere her and to care for our magnificent home and its inhabitants.

At Redwall Cavern, a vast chamber carved by the river, the choir sings "Ave Maria" and then we dance part of the liturgy to the earth. On a hike to a rock monument near the 110-mile campsite, we are inspired to stop and sing and dance the Our Mother prayer. We celebrate Mother's Day in Blacktail Canyon. The choir begins. The glory of Joaquin de Pres' *Ave Maria* resounds from the rock walls, permeating our souls with celestial beauty. We follow with the Our Mother in song and eurythmy. Then we form a sacred



*Redwall Cavern*

circle, each person speaks the name of his or her mother, recalling memorable aspects of her personality. We weep as we share sweet and funny memories, grateful for a spiritual community that honors the love of earthly mothers as well as the Divine Mother. A group of rafters stands quietly by. We end with *Jubilate Deo*, joined by one of the young men, his eyes moist with tears as he lends his voice to our chorus. At the crest of Matkatamiba Canyon, where the rocks open up into an amphitheater lined with maidenhair ferns, monkey flowers and columbine, Karen leads us in song. The notes float through the misty air, spiraling around us. The words reverberate long after we've begun the precipitous descent. "You shall indeed go out with joy, and be sent forth in peace." At Fern Glen Beach, Linda creates an altar of river rock, driftwood, silk scarves, crystals and candles. We dance choreocosmos in the wet sand, aware that our journey will end soon.

In his evening talk, Robert encourages us to keep alive the desire for a new relationship with nature and the elementals when we re-enter the modern world. During our pilgrimage, we have woven a golden thread of Sophia's beehive with our song, movement and caring for one another. The river, our constant companion, is a metaphor for the flow of life. Each person must walk in cosmic time, doing the "right" thing at the right time, overcoming fear and expressing gratitude for nature and the divine.

Our last night is at Separation Canyon. As I lay in the warm comfort of my sleeping bag, my belly full from another stupendous feast, I contemplate the journey of John Wesley Powell, the first American to navigate the river. Powell, a one-armed Civil War veteran and adventurer, accompanied by a small band of men, dared to chart the course of the Colorado on its journey through the unexplored territory known as "the Great Void." Powell and his companions traveled on wooden dories that required constant repair from collisions with boulders and other obstacles. Their food spoiled, supplies ran low. Often, the men were wet, hungry and miserable. Powell wrote, "It is especially cold in the rain tonight. The little canvas we have is rotten and useless; the rubber ponchos have all been lost; we have not a blanket apiece. So we build a fire, but the rain, coming down in torrents, extinguishes it, and we sit up all night on the rocks, shivering." Later, he wrote, "our rations are still spoiling, the bacon is so badly injured we had to throw it away. We have now only musty flour sufficient for ten days and a few dried apples." Separation Canyon is where three of Powell's men abandoned the seemingly hopeless journey, bid a tearful farewell to their compatriots and climbed to the North Rim, never to be seen again. We also must say farewell – to the grandeur and solitude of the canyon.

In the morning we clamber aboard a noisy jet boat to be whisked over the flooded lower section of the Colorado to our take out point at Meadview. We pass people in inner tubes and mini-barges, floating along, beer in hand, radios blaring. I want to retreat to the quiet of the canyon where birdsong and the thundering Colorado provided the sound track and I could feel the sweet embrace of the elementals – the playful undines, the soaring sylphs, the trusty gnomes and the fiery salamanders. Although I cannot go back upstream I have the memories of our sacred journey that sparkle like jewels in my heart's treasure chest.

I am grateful for my destiny, which has led me on the Grand Canyon pilgrimage, an intimate encounter with fear and faith. I also feel gratitude for the trial of illness, which provides an unexpected opportunity for accelerated growth, boundless appreciation for the kindness and love of others, and most of all, an unwavering connection with the divine. I can let fear wash over me like the menacing waves of Lava Falls, knowing I will soon be in the sunlight again. A part of me has awakened. I experience a deep knowing, on a cellular level. My body is the vehicle for my earthly journey, but I am more than my body, more than any temporary suffering. Every event in life can be seen as a blessing or a curse. I recall the words of Rumi's poem, *The Guest House*.



*Lava Falls*

*The Guest House*

This being human is a guest house.  
Every morning a new arrival.

A joy, a depression, a meanness,  
Some momentary awareness comes  
As an unexpected visitor.

Welcome and entertain them all!  
Even if they're a crowd of sorrows,  
Who violently sweep your house  
Empty of its furniture

Still, treat each guest honorably.  
He may be clearing you out  
For some new delight.

The dark thought, the shame, the malice,  
Meet them at the door laughing,  
And invite them in.

Be grateful for whoever comes,  
Because each has been sent  
As a guide from beyond.

– Rumi

*From the Grand Canyon to Washington D.C. and Beyond:  
Pilgrimage Reflections Four Months Later*

*Molly Rose*

Each day on the 2010 pilgrimage in the Grand Canyon we greeted the sun in the morning and honored the stars in the evening. Now continuing this practice, whenever I gaze at the big dipper, I flashback on how it was in the canyon, living outdoors, falling asleep under the canopy of the stars, and waking throughout the night to find them still watchful there, their movement giving me a sense of the passage of time. The constancy of the big dipper and other familiar constellations has deepened into something both intimate and essential, for which I have no accurate words – something like a knowledge of *relatedness* – with the stars, and also a deep gratitude that goes beyond words.



I try to recall the sacred sounds we chanted together to each star in the big dipper, (relating to the chakras) but what comes most strongly is that feeling again, of... *relatedness*, a word that points to a distinctly American Indian perception expressed in the phrase, spoken like a blessing or benediction, *Mitakuye Oyasin*– “*All my relations.*”

Every night in the canyon we met in our campfire circle, though we did not usually have an actual campfire since our intention was to experience the splendor of the night sky and the stars– referred to by the original peoples as the “campfires of the Ancestors” (or spirit beings). We shared songs, poems, and readings by these “campfires” in the heavens, and invoked American Indian wisdom. In the poetic language of the canyon, Tom Lanphar shared reflections on the geology of Mother Earth, whose ancientness lay exposed in the canyon we traveled through. And then we settled down, tired from an active day, ready to receive stories from “the elders,” which Robert shared through wisdom of the stars and research related to the pilgrimage.

Past pilgrimages focused on sacred temples and sites – the people, religion and sacred rites and celebrations that took place there. The 2010 pilgrimage was intended to connect to the Mother through her body, the Earth, which is both alive and sacred to indigenous peoples. The Earth herself is the temple and it was into this cathedral we entered May 1 and emerged two weeks later.

Almost three months later I was guided to Washington D.C. to visit the National Museum of the American Indian, where seeds planted within me in the Grand Canyon experience, blossomed. I was deeply changed by the whole experience of this museum – the landscaping, architecture, and exhibits. In this healing and etherically attuned space, created with so much consciousness in every detail and phase of planning, design, materials, and construction, I *belonged* and felt whole. I always wondered what it would be like to be in the Goetheanum, which was designed by Rudolf Steiner to be a transformative experience for those who entered. Through this museum, I have now *experienced* how a physical space – an artistic and etherically attuned building – can indeed transform.

I also saw and heard much that is relevant to our community and work, and I have come to believe, as we face the urgent crises of our times, that we can learn from the American Indians, who survived their own apocalypse – an unrelenting holocaust of more than a 100 years. Recent reading has filled out the picture and deepened my understanding of the nature of the “awesome treachery” wherein, Jacob Needleman, in his book *The American Soul*, finds the roots of racism and the “crimes of America.”

There was the slaughter – the Massacre at Wounded Knee, the most infamous of many massacres – and the heartbreaking death march known as the “Trail of Tears.” According to Laura Shannon, a teacher of traditional Armenian and Balkan dance who is partly of Creek and Cherokee descent, the massive forced deportations and concentration camps of the Trail of Tears set a precedent for those of the Armenian genocide, which in turn directly informed Hitler who wrote in a letter discussing the proposed “Final Solution”: “After all, who today remembers the Armenians?” (see Vahakn Dadrian, *The History of the Armenian Genocide and German Responsibility in the Armenian Genocide: A Review of the Historical Evidence of Complicity*.) One might ask, who today remembers the Trail of Tears?

There was also the deliberate destruction of the means of survival and a whole way of life, through the slaughter of the buffalo and wild mustangs to near extinction. And there was confiscation of property and rounding up of people, herded onto concentration camps called “reservations” – parcels of land thought to be good for nothing to the Euro-Americans or *Wasichu*, until something valuable was found underneath: gold, oil, uranium. (*Wasichu* translates as “takers of the fat” i.e. taking more than one needs, or greediness.) Promises and treaties were broken and the people were often forced (under threat of death, torture, or starvation) to cede even more land to the *Wasichu* and the land grab has continued on into the late twentieth century.

Then there was the “cultural elimination” carried out by forcibly removing Indian children from their parents and families to boarding schools, in which children were severely punished for speaking their native language, which was forbidden, and where they endured years of what can only be described as physical and emotional abuse.

Finally, despite the constitutional guarantee of religious freedom in the United States, religious ceremonies, dances, and practices were forbidden and outlawed, particularly the Sun Dance, a dance of Thanksgiving. Also forbidden was the “giveaway,” the custom of giving away the belongings of the deceased, to family and friends. (In Canada the laws against potlatch giveaway feasts were not lifted until 1951.)

Arthur Versluis observes *“Indeed, when one contemplates the whole history of “Christian” slaughter, thievery, dispossession, and atrocities committed against the original peoples – not to mention the erosion, outlawing, and obliteration of sacred and religious traditions – the relentless perfidy of it all is fairly inconceivable.”* (*Sacred Landscape*, p. 120)

Contemplating this history as well as the profound Iroquois story of the Great Peacemaker, Jacob Needleman notes that *“not only was a way of life lost, but also a way of seeing – that is a state of being, a state of consciousness higher than our own....Another kind of drama begins to reveal itself... the drama of the destruction of the higher by the lower. A drama in which that which is closer to truth is pulled down and destroyed. (p. 203) “...the civilization of the American Indian was rooted in the deepest and most refined vision of reality and the aim of human life, a metaphysics as comprehensive and subtle as any we know of in the European world.... an ethics as compassionate and wise as any we know of from the Judeo-Christian tradition (p. 235)... it speaks of man as a cosmically unique being obliged and gifted with the task of conducting the “mind of God” into the life of the earth.” (p. 212).*

I write this at the beginning of the Jewish New Year, celebrated by a people who have experienced their own Holocaust, who understand that in order to begin a new year with a clean slate, one must reflect on and acknowledge past mistakes, and make *atonement*. (This practice is also familiar to those who work with twelve step traditions.)

How do we live with the truth of our own American Holocaust, and how do we atone for the great wrong done on our own hallowed soil?

Needleman responds: *“Personal guilt is entirely too small a response unless it repairs the broken conduit of life the Creator of Life fashioned for the Indian. If we glimpse even a little that America killed something that was divinely ordained, not only for the Indians themselves but for all humanity and for all the earth... only then may we perhaps approach a true response a true direction of recompense, not only to the Indian Spirit, but to what we ourselves may recognize as the Good....Can we now do for man, and for the earth what the culture of the Indian was designed to do? Can we help bring to the world and to ourselves the energy of the Great Peace? ... there is no recompense for this crime except to continue the work that formed the essence of the Indians’ culture, the same work that we find as well at the heart of our own ideals....We are obliged, by the laws of conscience, to bring to the earth what the Indians brought.” (p. 235)*

I have taken Needleman's challenge to heart and begun my own study of American Indian culture and spirituality, where I have found so much depth, as well as a complementary correspondence with our work, and a profound affirmation of the truth in the vision of the *Rose of the World*. (For example, White Buffalo Calf Woman, clearly a manifestation of Sophia, brings the pipe – a way of prayer – along with seven important ceremonies to the plains Indians. I believe the *Sacred Hoop of All Nations* corresponds to the *Rose of the World*.)

It is said that American Indian spirituality could be summed up in one word: *Respect* – respect and a sense of the *interconnectedness and sacredness* of all life. This is not only a *sense*, but a *direct perception* and the *guiding principle* for conducting daily life, as well as spiritual practice and ceremony. The *Beauty Way* is about more than physical beauty. It has to do with peace, harmony and balance. Peace involves being at peace within one's conscience, and maintaining balance in all things is essential. "To live at peace is to embrace life in all its aspects, all four directions, all the winds, all the creatures outside and within." (Needleman, p. 197)

*Generosity* and *gratitude* are important virtues, expressed in many customs and ceremonies, including the potlatch. Universal among American Indians was the continual expression of gratitude, as well as annual thanksgiving celebrations (for example, the Corn Dance after the harvest, the Sun Dance after the Buffalo hunt, etc.).

The feeling of kinship and "*all my relations*" is evident in language and customs. There are no concepts of kingship or kingdoms – relational terms are used instead, e.g. Queen Victoria was called "Grandmother England." One of the seven ceremonies given by White Buffalo Woman is the "*Making of Relatives*" whereby a person is adopted as a "brother" "sister" "son" or "daughter." Relational terms are also used for Spiritual beings. The transcendent aspects of Mother Earth and Father Sky are referred to as grandparents or even great-grandparents – the older, the greater and more respected, while the God that cannot be named in Hebrew is referred to simply as the *Creator*, the *Great Spirit* or the *Great Mystery*. We are all so interconnected and related that it is clear to original peoples that whatever we do to Mother Earth, we do to ourselves.

These are only a few tidbits from the great banquet of spiritual nourishment that the original peoples have to offer the world. We have only to pay attention, listen, and learn. What impresses me most, against the background of the holocaust described above, is the strength and endurance that has enabled these people to somehow manage to survive and remain standing, still robed in *dignity* with the tattered remains of their tradition. Listening to their elders, and honoring the stories and traditions that have been handed down, they have somehow been able to gather together the fragments and scraps of their traditions and spiritual practices – and continue to dance, carry the pipe, and keep the ceremonies that weaves the communal basket that holds them together and maintains the Sacred Hoop of Life.

How they have done this is an important question I cannot presume to answer, but I found hints pointing the way from tribal communities throughout the Americas that can perhaps help us in the present times (from the National Museum of the American Indian, Washington, D.C.):

*“When your people have been uprooted from a land that carries your stories and history, you learn to carry that land in your heart.” . . . . “Our songs and ceremonies enable us to carry on.” . . . . “We are going to continue to do our dances because that’s what makes us strong as a people.”*

*“Our White Deerskin Dance brings harmony back to us. We dance so that the deer and fish will always be here. We dance for everybody to have good feelings – to have a smile on their face, a clear heart, and a clear head. We’re dancing to remake the world, to bring everything back into balance.”*

*“The Ancestors are alive and their vision lives through us.” . . . . “Our elders have created for us a sacred way of being in the universe. It is our responsibility to pass this understanding on to the next generation.”*

*“We can’t go back to how it was. It’s impossible to be like that now. We have to find a way to help our children and ourselves.” . . . . “Lifestyles are changing, but there are some aspects of traditional knowledge that have to be kept and passed on from generation to generation. The elders feel there is no other way.”*

*“Let us put our minds together and see what we can build for our children.” – Sitting Bull, 1876*

*“They may have cut down our sacred tree. But they forgot to destroy the roots. And now the roots are blossoming.” (Adrian Esquino Lisco, El Salvador, 1936-2007)*

The Lakota visionary, Black Elk, always rose early to greet the daybreak star, known to him as the Star of Understanding. In his great vision, Black Elk was shown the day-break-star herb, the *herb of understanding* that would be dropped upon the Earth and would flower and bloom. Jan Hartke writes about his experience in the introduction to *Mother Earth Spirituality* (by Ed McGaa, Eagle Man),

*After the herb of understanding was imparted to the earth, a voice went all over the universe and filled it. It was such a beautiful voice that nothing could keep from dancing. All life danced. Leaves, grasses, waters, four-leggeds, two leggeds, and winged all danced together. Black Elk looked down and saw that everything was beautiful and green with fruits growing and all things kind and happy. The Voice said:*

*“Behold this day, for it is yours to make.”*

Rosh Hashanah / Yom Kippur, 2010  
With thanksgiving and respect  
Molly Rose

*Michael-Sophia in Nomine Christi*  
*("Michael and Sophia, in the name of Christ")*

*A Contemporary Perspective*

**Claudia McLaren Lainson**



In a wonderful fairytale called *The Wolf and the Seven Kids*, we can hear a prophecy regarding our own time. This story tells of a mother who leaves her cottage and before going out she warns her seven kids to be aware, for the wolf is always lurking about with the intention to deceive. This being so, she tells them not to let anyone into the house until they hear her soft voice say, "Little kids, it is your mother, let me in." Much wisdom lives in this tale. As it happens in both this tale and in life, the wolf waits until the mother is gone. She is gone! The mother forces of wisdom have gone from a majority of human souls. The wolf approaches in this vacuum and asks to be let into the cottage. The kids immediately hear his gruff voice and recognize him as the wolf. The wolf must then go to the merchant, purchase chalk, and swallow it to make his voice soft. Upon returning to the cottage he speaks in his now soft voice and the kids ask him to show them his feet. He places his black feet upon the window and they know, again, that he is the wolf trying to fool them. The wolf must now go to the baker to get dough to cover his black feet. Then he must go to the miller for flour to make his feet white. The miller knows the wolf is trying to deceive someone so he refuses the wolf's request, but the wolf threatens the miller and so he too assists the wolf in his deception. The principle of compromise is everywhere.

The wolf returns to the house with not only a soft voice but also with white feet. The kids believe all that he says is true and they let him into the house. The wolf goes about devouring six of the kids, but the seventh he cannot find. This youngest little kid hides in the clock-case and the wolf cannot find one who hides in the heart with Christ.



This tale brilliantly reflects the deceptions of the wolf in our time. With humanity deadened in soul and spirit we could say that the mother forces of wisdom have left the world. In this vacuum the wolf has free reign. We willingly invite him into the house. The wolf is a master of disguise whether this be through dead food, hollow relationships, or virtual images. Silently he devours human beings right before our very eyes. It is truly astonishing to witness our times from the standpoint of Rudolf Steiner's observations, in which he saw clearly that the wolf would be working openly at the end of the 20th century (*The Book of Revelation and the Work of the Priests*, end of lecture 8). It is left to individuals to find their own naming of this presence. The following is the view from one such perspective.

What is most needed now is the renewal of religion, including ritual and sacraments. The hidden aspect of education is the education we receive in the night. Right relationship to this *night school* is attained through nurturing our religiosity of soul, our rituals of communion, and our sacraments of “taking in” the Word of God. These are exactly those things over which the wolf is



gaining mastership by way of caricature. The wolf worships money, power and the destruction of life. In the hurried world in which we live we hardly have time to notice his presence. He is a silent stalker of all that is Holy and pure; therefore he has a particular interest in children. We are being dumbed down into acceptance of a culture that has lost its spirit. In this vacuum the wolf has gained entrance into the temple of humanity. It is through the soul’s awakening that we can see into the signs of our time. And this is our task.

In the Lecture, *The Concealed Aspects of Human Existence and the Christ Impulse* (The Hague, Nov. 5, 1922), Rudolf Steiner reveals the importance of our nightly communion with the spiritual worlds. If the day is not spent in consciousness of what best prepares the human being for sleep, the human being will be increasingly severed from the hierarchies in the night. This severance by night is the goal of the wolf. In sleep we return to the spiritual world. We meet the angels, the planetary beings, and the star beings. In each of these three realms we are prepared for our day-waking life as spiritual beings seeking a human experience on Earth. In each of these three realms our willing, feeling and thinking natures are bathed in healing light, sound and life. The importance of right sleep is highly undervalued. Sleep itself has become a major difficulty for a great number of people. This is not to be overlooked, for it is a significant statement regarding a splitting between the higher and lower natures of humanity. Our days are best lived when they are in harmony with what we will meet as we cross the threshold into sleep. The angels receive our thinking, the Sun and planets our feeling, and the stars our willing. The wolf seeks to mechanize our thinking, isolate our feeling, and possess our willing. To know this is to understand the forces working in our everyday lives and this knowledge inspires us to make the appropriate changes.

### **In Our Will Nature We Seek Union With the Beings of the Stars**

The health of the human will lives in proper care of the metabolic system. This system is dependent on right relationship to the living bread of life. No matter how white the paws of the wolf may appear, his intention is to destroy life. He begins with genetically manipulating our seeds and over time the digestive system no longer has the strength to will the good. Our metabolic system gains its nutrition from the cosmos. This occurs when spiritual forces respond to right activity within the metabolism. When the human physical body is digesting *living* foods a response comes from realms of spirit. If foods are adulterated, if the archetype of *Natura* is altered, the subtle breathing system within the metabolic/will cannot maintain its alignment with the origin and source of cosmic nutrition. There is a great mystery in the words of Christ: “Man does not live by bread alone but by every word that issues forth from the mouth of God.” If God is engineered out of the food, grave consequences will follow. It is the Word within the food that feeds the spiritual nature of humanity. When the effects of the wolf’s white paws

enter into our social order its signature is an explosion of violence, sexual perversion, and the proliferation of genetically modified seeds. These symptoms are emblematic of the wolf's presence. We are not to be fooled.

It is in the third of three stages of sleep – when we rest in the beings of the stars – that we are “taken in” by the spiritual world. Here we unite with our karma and destiny and thus receive guidance that helps us walk through the labyrinths of our day-waking lives. The deeper this sleeping into the Star Beings, the greater is our alignment with our mission and purpose on Earth. This “at-one-ment” with our divine archetype at night is dependent on the health of the metabolic/limb system. Our deeds of the day and the foods we have consumed determine harmony here.

If we cannot be taken in by the spiritual world at night because of the nature of our deeds and the poor quality of our foods, we will have the tendency to become oppositional to all that is spiritual by day. Oppositional defiance is a diagnosis that is alarmingly and increasingly prevalent in children. To remedy this situation new sacraments are called for. One such sacrament is that of bringing food back to the center of family life. All that surrounds taking responsibility for our food initiates a new relationship between humanity and their farmers, gardeners and hearth-tenders. This reunion between the human being and Natura is a path of reconciliation between the human will and spiritual will. In farming, gardening and nature arts, the subtle antennae in the blood are attuned to the world of spirit, and the body is given sustenance for daily work and right sleep.

We are nourished not only by the food we eat but by every image and sound we “take in.” All that is taken in by day will reflect into the night, either uniting or separating us from the world from whence we have come. If our separation becomes too great we will fragment. This fragmenting invites possession. World headlines give ample evidence of possessed human beings through which the wolf works. Union with spiritual beings in the night gives birth to initiative by day. With initiative we are enthused with the will to play our part in bringing the future into time. It falls upon each of us to notice if the paws presented from the outer world are the white feet of the lamb, or the disguised feet of the wolf. We discern this from the clock-case of the heart. Here the wolf gains no entrance – here we live as children of God.

Sacraments are the daily taking in of living forces in ordinary life, all the way to the high sacraments of Holy Communion. When we take in life our will is strengthened, not only to resist the wolf but also to know what works and weaves behind the sense world appearances.



### **In Our Soul Nature We Seek Surrender Into Love**

The health of the human soul is dependent on right relationships among our fellow human beings. It is a matter of the heart. The heart is a magnificent field that grows and develops in exchange with other hearts. No matter how soft the voice of virtual relationships, the heart is severed in virtual exchange. The heart is an organ that perceives in the *present* moment. It is

an analogue field of interaction with other hearts. It is not called into service in virtual communication. Virtual communication is a vehicle that digitally circumnavigates the heart. Increasingly technological wonders are appearing, each with sophisticated applications. These devices have combined with incessant texting, and the phenomenon of countless hours spent in virtual gaming and relating – all the while in aloneness – mimics true communion. The inactive heart can atrophy. The more this happens, the more isolated the individual becomes. In isolation a human soul finds misery, depression, and loneliness. Such an



individual may compulsively strive for more apps, more texts, more virtual games and more virtual friendships in order to keep the illusion of relationship going and to stave off the desperate condition of loneliness. We see more and more of our children being sucked into the hamster wheel of the temporal ego racing over and over the same ground in an endless cycle of obsession. In time obsession can fall to possession.

It is in the second stage of sleep that the human soul is invited to surrender into the working of the planetary forces. This causes a certain splitting apart. It is the practice of ritual during day-waking life that holds the soul together during this period of sleep. In this surrender to the Sun and planets we find our autonomy and our willingness to develop compassion. If we have related to the machine by day we cannot surrender in this second stage of sleep, for the forces behind the machine harden the soul. The result in day-waking life are symptoms of a soul imprisoned within itself: control, dependency, inner instability, and even self-hatred. The soft voice of the virtual world can devour our heart's warmth, thereby making way for an entitled, selfish soul disposition. These soul qualities are symptomatic of the wolf's attempts to intrude into the inner sanctuary of the heart. As adults we have the capacity to use technology. Our children do not have this capacity. In the world of childhood, technology uses children. Some say, "Look, there is a child playing a video game." When in truth we could say, "Look, there is a video game playing a child." As adults we can monitor the wolf in the house. As parents, when we let the wolf in, we send him to our children and the story tells us what he does.

A South American poet claimed: "The machine eats the night." How astute were his perceptions. Rather than finding consolation and guidance in the night for our every day encounters during the day, we find instead ensnarement in loneliness. We do not surrender to Christ in us but rather to uncharitable attitudes which seek to turn cooperation into tyranny, collaboration into dominance, and love into self-interest. The resultant psychological disturbances are met with wonder-drugs. It is not the effects we need to be treating but the underlying causes.

In this second stage of sleep, where we surrender to the planetary influences, we experience a type of digestion process on a soul level. These beings actually aid us in digesting what we found difficult by day in our interpersonal relationships. In Rudolf Steiner's lecture, *The Concealed Aspect of Human Existence and the Christ Impulse*, he states the following:

Since the irreligious times continue, the ultimate result will be significant: people will carry the after-effect of this splitting of their souls *from* their sleep state *over* into their waking life, and this will principally contribute to the fact that they will not have the forces of coherence in their organism to distribute properly the nourishing effect of the food in their organism. And humankind will be afflicted with significant diseases in the near future as a consequence of this irreligion.

The increasing prevalence of digestive issues and food intolerances are here brought into a new light.

The renewal of ritual prepares the ground for spiritual communion at night. Ritual creates an empty chalice into which the Christ's Will in the encircling round can hold sway. Ritual also holds us during this time of splitting when soul digestion is occurring. A culture devoid of ritual is a culture of persons full of themselves. In such fullness, spirit is silenced.

Rituals include the ordinary rituals of prayers and festival celebrations to the high rituals within churches, temples and synagogues. Enlightened ritual literally creates a vessel for spiritual beings to intercede on our behalf.

### **In Our Nerve-Sense Nature We Seek Images of Living Truth**

The health of our thinking is dependent upon its relationship to cosmic truth. Imaginations are flowing into time in continuous streams of light. There is a complex grid that has grown around the earth that has been created due to the astounding prevalence of materialistic thinking. This grid eclipses spiritual imaginations coming into time. The more our thinking is free from entanglement with the virtual world the healthier our inner ability to perceive imaginations of cosmic intelligence and cosmic wisdom.

In the first stage of sleep, we enter into the realm of angels. All the thoughts and images that have entered us by day here pour out of us. The degree to which our thoughts are *living*, our angels may approach. In this world we are either met by our spiritual guide or we are blind to its presence. In the splintering of thinking that the virtual world of mass media causes, too many are captured in the grid of materialism standing between our world and the next. Through virtual media we are distracted to death and have not the concentration to pass successfully through the grid of materialism.



Our angels stand in sorrow as we turn to what is invented over what is created. This gives rise to anxiety by day. The natural longing of the human being for a religious experience – a longing given through our reunion with our angel – may turn instead into a consuming desire for more of the virtual and the material and the intellectual by day, in a vain effort to fill our inner emptiness. If we choose to be consumed in the virtual by day, we will not find spiritual replenishment by night. Instead we will become consumers spiraling into the fracturing compulsions of mutant desire.

Here it is neither the white paws nor the soft voice that distracts us from our primal goals, but it is the image of delight that the wolf presents, which shows itself in the form of enchanting illusions. The wolf is very clever. Why work so hard on developing an ability to meet spiritual thoughts when entertainment is at our very fingertips? Why strive to perceive what stands behind world events when there are countless personalities informing us of the story we are to buy into? The wolf has a story and he is telling it through the various streams of media. He has long prepared the way for our enslavement. Now he has us. The world tunes into bits, twitters, bites – and we are devoured in a sea of world-weariness. We find helplessness when we could instead turn to the wisdom of Sophia’s intuitions, inspirations, and imaginations that are available to us for inaugurating a new culture.



We live in a culture that has a deficit in attentional forces. It is now quite normal that we respectfully speak of this as “multi-tasking” and treat it as a new capacity. What multi-tasking lacks is depth, and depth is required if we are to represent cosmic intelligence on Earth. The Archangel Michael has given this intelligence to us. We are the custodians of heaven on Earth. To engage in cosmic intelligence we need to practice imagination. Unfortunately, imagination is atrophied through the ubiquitous presence of virtual imagery. In a similar manner inspiration and intuition are assaulted. Inspiration is assaulted through ubiquitous noise whereby we lose awareness of the periphery. It is from the periphery that spirit speaks. Intuition too is assaulted, by the ensnarement of the human physical body in the web of deception woven by the black art of seed manipulations, and through the chronic ‘taking in’ of the dead stones of materialism.

\* \* \* \* \*

There *is* a wolf in the world. We can say: “Oh well, these are our times, what are we to do?” Or, we can say: “There is a wolf in the house and I must get him out.” How? Through creating new religious practices, new rituals, and new sacraments. Religion reunites the human being with the stars and the hermetic revelation stream of space; ritual calls in the periphery, instating interactive communion between the human heart and the eternal heart of the world; and sacraments remember what is sacred. To relate to spiritual worlds in consort with the warmth and feeling of the beating heart is a religious experience. To enter into silence inspires us to listen to the inaudible tones of spirit. To remember the sacred is to *recognize* the ruling will behind substances and things, which awakens us to what is harmful. New practices are easily brought into daily life as we wake up. In awakening we can see, hear and know the forces working behind ordinary reality. Having thus perceived the wolf, the antidotes are more readily found.

We are, for the most part, a humanity that is increasingly becoming blind to the religious realities of cosmic thought, deaf to the ritual of giving of ourselves in compassion, and dumb to the fact that the wolf is in the world. The wolf is unlike other pack animals in that the wolf

attacks in silence. This is an interesting thought. For we are silently being devoured in the name of convenient food, incessant virtual relationship, and immediate information. Possession, defiance, anxiety, obsessions, depression, attention deficits, and sleeping disorders are rampant. Nonetheless, Christ is here, He is a living presence in the Earth's etheric field, and through Christ in us we can "lift the veil" into the wondrous worlds of Sophia's divine blessings of grace and love. On this path we first meet Michael, and must pass the test of encountering the lower self. It is time to wake up!

Knowledge of evil calls forth the good. Knowledge of good calls forth evil. This is the conundrum we face as the hierarchy of freedom. To see with two eyes – one looking towards the Father in the heights and one looking towards the Mother in the depths – is not the easy way, but it is the way that reveals the apocalyptic battle of our times. We are to see simultaneously the highest and the lowest, so that we may participate with *Michael-Sophia in nomine Christi* to bring forth the new, the good, the beautiful and the true. The path of choosing evolution rather than devolution is the free choice before us.

We stand before the threshold to the spiritual world. The Divine Personality of Jesus Christ goes before us. As Sophia birthed Christ into the human world on Earth, so too does she birth humanity back into the spiritual world through Christ in us. We have much to celebrate. We are to find the clock-case of the heart. Here we will know what to do. Here we will find the comforter in times of trial. Here we are free from the influence of the wolf. In the belly of the wolf, estranged from our hearts, we are turned to stones.



Sophia



These stones are another part of this story. It goes like this: When the mother returns home she finds her children have been devoured by the wolf (which she has learned from the youngest child, whom she has found in the clock-case), and then she discovers the sleeping wolf out by the old well. She cuts open his belly and in the place of her resurrected kids she places stones. This story foretells our

time. The mother has returned. She is speaking to Her Daughter, Sophia, in the heights. We are to be the mediatrix of unification for this dialogue. Attuning to the eternal heart of humanity, we are to serve the future through our knowledge of the present and through our *naming* of the forces now working to distract us from Michael's cosmic intelligence, of which he is guardian, from Sophia's wisdom, and from the event of Christ's return in the etheric realm – *Michael-Sophia in nomine Christi* ("Michael and Sophia, in the name of Christ"). We are to resurrect our culture from the forces of the wolf lest we be turned to stone. We are to understand not only *the third temptation in the wilderness* but also *the combination of all three temptations working together through the fourth tempter* - the evil-personality ("the wolf"). Thus aware, we can know what antidotes we are called to offer on behalf of creative beings serving world change.

We are not alone. Michael, Sophia, and Christ can be found as our helpers and guides if our hearts are willing. *Michael-Sophia in Nomine Christi, Amen.*

*Editorial note: This contribution by Claudia McLaren Lainson is excerpted from a longer article outlining the spiritual nature of the times in which we are living. Claudia's successful completion of the Sophia Grail Circle training will be celebrated at the Barn, Petaluma, California on Sunday, May 29 this year.*

## ***Sophia Grail Circle Facilitator's Training***

***Cheryl Mulholland***

The sixth gathering of the Sophia Grail Facilitator's Training will take place at the Barn, Petaluma, California on May 27-31, 2011. 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 at the end of May, shortly before Pentecost, 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

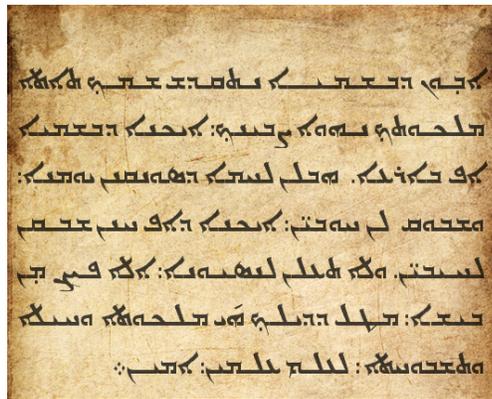
## *Sophia Grail Circle Experience*

*Donna Martin*

Quoted from a letter dated November 25, 2010:

On September 2 this Fall, during a Sophia Celebration in Vancouver, I saw the following: During the Lord's Prayer spoken in Aramaic, a circuit of divine energy spiraled down from the heights to the floor in front of the altar, where it formed into a beehive in our midst. From the hive I experienced a humming – that of bees resonating their sound and purpose. As I watched and listened, taking in this sight and the accompanying sound, suddenly spiritual flames erupted from the earth all around the beehive. This took place suddenly, and the flames were very powerful as they licked around the beehive. Then I realized that – as with the burning bush on Mt Sinai – these flames provided warmth from within and did not consume. However, there was a difference. Whereas I had experienced the fire in the burning bush as white and denoting the Father principle, these flames were red and gold – the Pentecostal flame, I assumed.

The resonant energy from all this activity began to spread across the room, and I found myself imbued with this energy. It rose up into me from the earth, first into my feet, then spiraling up through my legs into my torso and arms and hands. Then my whole being vibrated with a new and higher frequency and pulse. This all happened very quickly and suddenly. Now, as I write this, almost three months have elapsed, and it seems as if since then a new *uplifting energy* has been active in daily life and also a *holding steady* through the intensities of change. With intense change, of course, there are often tensions. However, the *humming resonance* from the experience on September 2 goes a long way toward dissolving them.



*The Lord's Prayer in Aramaic*

**CHOREOCOSMOS**  
**SCHOOL OF COSMIC AND SACRED DANCE**  
**SCHEDULE 2011**

**April 29-May 1, 2011 “Mary Magdalene and the Virgin Mary” (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)). Information and registration:  
contact Cecille Greenleaf: Tel: 650-533-0074. E-mail: [caogreenleaf@gmail.com](mailto:caogreenleaf@gmail.com)

**May 27-31, 2011 “Sophia Grail Circle Training for Facilitators”**  
starting on May 27 at 7:00 pm. 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 of North America.  
Information: Karen Rivers: Tel: 415-662-2147. E-mail: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**June 10-12, 2011 “Mary Magdalene and the Virgin Mary” (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. At  
the Episcopal Church Center of Utah, 75 South 200 East, Salt Lake City, Utah 84111.  
Information and registration: contact Heidi Lazerson: Tel: 801-221-7094.  
E-mail: [stargateunion@hotmail.com](mailto:stargateunion@hotmail.com)

**June 15-17, 2011 Annual Board Meeting of the Sophia Foundation of North America**  
At Sophia’s Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472.  
The meeting is open to board members, advisory board members, and guests.

**June 17-19, 2011 “The Esoteric Trials of Humanity Leading to the Rose of the World: Penetrating the Spiritual Condition of our Time”** Annual conference of the Sophia  
Foundation of North America (**Sacred Dance and Sophia Grail Circle**)  
At Sophia’s Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472. Musical  
accompaniment with pianist and composer Marcia Burchard. Information and registration:  
contact the Sophia Foundation of North America. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)

**June 20-24, 2011 “Hymn to the Divine Feminine: Cosmic Dances of the Sophia Celebration” (Sophia Grail Circle)** 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. E-mail: [kinterra@gmail.com](mailto:kinterra@gmail.com)

**June 24-26, 2011 “Mary Magdalene and the Virgin Mary” (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.  
E-mail: [kinterra@gmail.com](mailto:kinterra@gmail.com)

**July 1-3, 2011 “Mary Magdalene and the Virgin Mary”** 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. E-mail: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

**July 4-8, 2011 “Hymn to the Divine Feminine: Cosmic Dances of the Sophia Celebration” (Sophia Grail Circle)** A 5-day workshop with Robert Powell **Choreocosmos: Cosmic Dance – Planets in Signs of the Zodiac**. 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. E-mail: [RosaMundi@shaw.ca](mailto:RosaMundi@shaw.ca)

**July 8-10, 2011 “The Zodiac and World Evolution in the Light of Divine Sophia”** A weekend workshop with Robert Powell. **Choreocosmos: Cosmic Dances of the Zodiac (Sophia Grail Circle)** At the Waldorf School, Seattle, Washington. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Anouk Tompot, 10734 17<sup>th</sup> Ave NE, Seattle, WA 98125. Tel: 206-364-2074. E-mail [tompotwink@gmail.com](mailto:tompotwink@gmail.com)

**July 11-15, 2011 “Seeking Isis-Sophia: A Modern Path for the Human Soul”** 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 of North America. Information: Karen Rivers: Tel: 415-662-2147. E-mail: [karen@karenrivers.info](mailto:karen@karenrivers.info)

**July 22-24, 2011 “Mary Magdalene and the Virgin Mary”** 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: 919-824-9948. Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

**July 25-29, 2011 “Cosmic Dances of the Seven Seals”** 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: 919-824-9948. Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net)

**August 14-21, 2011 “The Tree of Knowledge and the Tree of Life” (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 14 for dinner; departure on August 21 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi, Tel: +39-06-86904627 / +39-335-6749935. E-mail: [usebregondi@gmail.com](mailto:usebregondi@gmail.com)

**August 21-26, 2011 “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 Podere Campopiano, Tatti, near Sienna. Accommodation at the retreat center. Arrival on August 21 for dinner; departure on August 26 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi, Tel: +39-06-86904627 / +39-335-6749935. E-mail: [usebregondi@gmail.com](mailto:usebregondi@gmail.com)

**August 28-September 3, 2011 “Choreocosmos: International Week” in Roncegno near Trient, Italy. “Cosmic Dances of the Beatitudes: Entering the School of Christ”**

in the anthroposophical spa hotel “Casa di Salute - Raphael”: 10<sup>th</sup> graduation of the Choreocosmos School (English/German with Italian translation). Arrival on August 28 for dinner; departure on September 3 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251. E-mail: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com)

**September 3-5, 2011 “Choreocosmos Graduates Weekend” in Roncegno 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 September 2 at 10:00 PM, and the weekend starts the next morning on September 3 at 9:30 AM. For those not attending Choreocosmos Week: Arrival on September 2 for dinner or on September 3 for breakfast, ready for the start of the weekend at 9:30 AM. The weekend closes on September 4 at 10:00 PM. Departure on September 5 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-10625. E-mail: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com)

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

see “Courses and Events” for detailed programs of the workshops



## *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. As a source of inspiration for our work, herewith some beautiful quotes below.

Pax et bonum,

Robert

Robert Powell, PhD

**CHOREOCOSMOS SCHOOL OF COSMIC AND SACRED DANCE**

*"To live is to dance."* – Isadora Duncan

*"Dance only that music which goes from the soul in mounting circles."*  
– Isadora Duncan



*"It has always seemed to me that, even as a child, I have been aware of unseen things around me, a certain sense of movement. I don't know what to call them, sense beings perhaps, or spirits, or a kind of energy that stimulates the globe."*

–Martha Graham

*"In eurhythmy we are renewing the primeval temple dance of the Mysteries, the mirroring of the dance of the stars...of that which was spoken...from heaven down to human beings. One must once again discover the potential of really seeking the inner meaning in the corresponding gestures out of the essence of spiritual knowledge. "*

– Rudolf Steiner



*"Blue Thunder led us in a special healing dance ceremony. People gave gifts to the special place in the center he had prepared for reception of our energy intent. Two circles were formed. The dance was done with the women in the inner circle dancing counter-clockwise and the men in the outer circle dancing clockwise...At the very end of the dance a mated pair of thunder birds flew into our area. We gave thanks for the invitation to attend this amazing healing for Mother Earth. "*

-- Wendy Powers (report of the Star Knowledge Conference at Wausau, Wisconsin, April 22-23, 2006)

From the National Museum of the American Indian, Washington, D.C.:

*"When your people have been uprooted from a land that carries your stories and history, you learn to carry that land in your heart...Our songs and ceremonies enable us to carry on...We are going to continue to do our dances because that's what makes us strong as a people."*

*"Our White Deerskin Dance brings harmony back to us. We dance so that the deer and fish will always be here. We dance for everybody to have good feelings – to have a smile on their face, a clear heart, and a clear head. We're dancing to remake the world, to bring everything back into balance."*

***Choreocosmos Workshop:  
An Experience of the Etheric Christ***

***Tracy Saucier***

This weekend (April 8-10, 2011) at Robert Powell's workshop, *Sophia and the Spiritual Hierarchies*, held at Summerfield Waldorf School and Farm, in Sebastopol, California, something truly remarkable took place. It occurred toward the end of Robert's talk on Saturday afternoon. On Saturday morning, he had spoken of the various kinds of negative radiation coming toward us: for example, electricity, electromagnetism, and atomic power – pointing out that activating our inner radiance is the answer to the increasing radiation from without (radiation that is inimical toward human beings, particularly on an etheric level, but also on other levels).

On Saturday afternoon, Robert made the point that since 9/11 we are living in the period prophetically indicated in chapter 13 of the Book of Revelation, as discussed in the book *Christ and the Maya Calendar* (coauthored by Robert Powell & Kevin Dann) and also in his article for the 2012 issue of the *Journal for Star Wisdom*. Then he read from the article "Rose of the World" in the 2011 issue and came to the words where Daniel Andreev indicates that everyone will see the Son of God and hear his voice:

*Christ will take on as many forms as there are consciousnesses on Earth to behold him. He will adapt himself to everyone, and will converse with all. His forms, in an unimaginable way, will simultaneously yield an image: One who appears in heaven surrounded by unspeakable glory. There will not be a single being on Earth who will not see the Son of God and hear his Word.*

Robert continued by giving a brief introduction to the last part of this "Rose of the World" article, describing a young woman's experience of meeting with the Etheric Christ that came from her contemplation of the scene of Christ's suffering in the Garden of Gethsemane. Robert asked if anyone would like to read a passage from this last part of the article. A young woman, at her first Sophia Foundation workshop (it happened to be her birthday), responded "yes." At Robert's request she then read the following passage from the article which was a message from Christ to all people:

*Love one another and love the Earth. Send your love to your fellow beings and into the Earth that the Earth may be lifted up on wings of peace. There is a body of the Earth, which is a body of love; this is My body that I gave to the Earth. You become one with the body of love by doing works of love, by cultivating feelings of love and by thinking thoughts of love. I invite all to become one with Me in this body of love. I call you home; My arms are around you. Return to love. Remember love. For where love is there am I; and because I desire to have you in My heart, I ask you to love one another, that I may be in you and you in Me. Look for Me to come to you, for I am coming and shall gather you to myself, and you shall be safely folded in Me because you are precious in My sight; and My sight is ever upon you. Return to Me.*

When she had read Christ's message and passed the *Journal for Star Wisdom* back to Robert for him to read that last part of the vision, he could hardly speak the closing words to the "Rose of the World" article, as the whole room was by this time filled with the Light and Love of Christ. Everyone present was enveloped in this Light and Love. There was total stillness and silence for about ten minutes as everyone underwent – all together – a group experience of the over-lighting Presence of the Etheric Christ.

Reading Daniel Andreev's words and the words from the message of Christ at the end of the "Rose of the World" article in the 2011 issue of the *Journal for Star Wisdom* had somehow helped to bring about this beautiful and profound experience undergone by all at the workshop. For this blessing, we are all inexpressibly grateful. It was truly an altogether extraordinary workshop.

## BOOK ANNOUNCEMENT

### **Anne Catherine Emmerich** ***Visions of the Life of Jesus Christ***

*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 Midsummer 2011 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 by midsummer 2011. 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 forty 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 forty 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.

## Petals In the Ashes

I can see you, evil  
My soul threw the rose into your fire  
And you consumed it like a wave does the shore  
Flaming, roaring, ripping apart that which is good.

Now I have seen your act of death  
And I will come again with a thousand roses  
Will that douse your flame?  
Will that push back your darkness?

My flower of Good  
place yourself on the burning coals  
for the greater happiness of all.

Do not doubt yourself  
for you will rise from the ashes  
fuller, brighter, and ready to begin again.

And I will see you there  
While my soul rejoices.

-Lily Delman  
2005 (age 15)



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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 September 1, 2011. 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.