

Journal for Star Wisdom 2015 edited by Robert Powell
(Great Barrington, MA: SteinerBooks, 2014)



The *Journal for Star Wisdom 2015* includes articles of interest concerning star wisdom (Astrosophy), as well as a guide to the correspondences between stellar configurations during the life of Christ and those of today. This guide comprises a complete sidereal ephemeris and aspectarian, geocentric and heliocentric, for each day throughout the year. Published yearly, new editions are available beginning in October or November for the coming new year. *The Journal for Star Wisdom 2015* is now available.

According to Rudolf Steiner, every step taken by Christ during his ministry between the baptism in the Jordan and the resurrection was in harmony with—and an expression of—the cosmos. The *Journal for Star Wisdom* is concerned with these heavenly correspondences during the life of Christ. It is intended to help provide a foundation for cosmic Christianity, the cosmic dimension of Christianity. It is this dimension that has been missing from Christianity in its two-thousand-year history.

Readers can begin on this path by contemplating the movements of the Sun, Moon, and planets against the background of the zodiacal constellations (sidereal signs) today in relation to corresponding stellar events during the life of Christ. In this way, the possibility is opened for attuning, in a living way, to the life of Christ in the etheric cosmos.

In this year's journal there is an article concerning the relationship between the zodiacal ages and the cultural epochs by Robert Powell, and an article by Estelle Isaacson about the early stages of Christ's Ascension into cosmic dimensions. Claudia McLaren Lainsou's article relates events of our time against the background of St. Paul's experience of Christ at the gates of Damascus. Richard Tarnas's article, "The Evolving Tradition," offers important perspectives on the development of astrology in our time. There is also an article by Kevin Dann, which looks at the universal significance of the vortex—following up on an indication given by Rudolf Steiner. Nicholas Kollerstrom has contributed an article, "Power of the Sun," concerning research into a new understanding of our Sun.

Two articles by Brian Keats contribute to research into aspects of biodynamic farming in connection with cosmic rhythms. The monthly commentaries for the year 2015 by Claudia McLaren Lainson are supported by monthly astronomical previews provided by Sally Nurney that offer opportunities to observe and experience the stellar configurations physically during 2015. This direct interaction between the human being on Earth and the heavenly beings of the stars develops our capacity to receive their wisdom-filled teachings.

* * * * *

“If you lift your arm and point upward, you have up there the realm of particular Thrones, Cherubim, and Seraphim. If you move and again point upward, you would find other Thrones, Cherubim, and Seraphim above you.... Suppose you wanted to point to some particular Thrones, Cherubim, and Seraphim. They are by no means identical, like a group of twelve similar soldiers, for instance. They differ considerably from one another. Each bears its individual stamp, so that as one looks upward from various points, one sees quite separate beings. In order to locate particular Thrones, Cherubim, and Seraphim, one denotes them by a particular constellation. It is like a signpost. In that direction over there are the Thrones, Cherubim, and Seraphim known as the Twins, over there, the Lion, and so on. The constellations of the zodiac are more than mere signposts.... It is important to realize that, when we refer to the zodiac, we are speaking of spiritual beings.”

—Rudolf Steiner, *Spiritual Hierarchies and the Physical World*, April 17, 1909

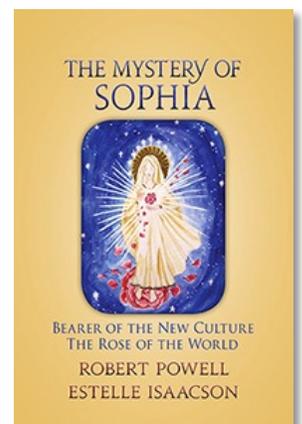
Now Available!

THE MYSTERY OF SOPHIA:

Bearer of the New Culture—the Rose of the World

by Robert Powell and Estelle Isaacson

In Part 1 of this book, a series of fourteen visions with which contemporary seeress Estelle Isaacson was graced lead the reader into a direct and immediate connection with the mystery of Sophia in our time. In the four chapters of Part 2, spiritual researcher Robert Powell opens up the cosmic dimension of Sophia and her path of descent toward humanity and the Earth as the bearer of a new spiritual culture: the Rose of the World, a culture founded on love and wisdom. Karen Rivers, co-founder with Robert Powell of the Sophia Foundation, has contributed a foreword to this book. And in the appendix “Sources of Sophia,” Robert Powell and Estelle Isaacson offer an overview of inspired literature for all those who wish to deepen into a study of Sophia.



CONTENTS

Book Announcement: *Journal of Star Wisdom 2015*, edited by Robert Powell.....1
Book Announcement: *The Mystery of Sophia* by Robert Powell & Estelle Isaacson.....2
Ukraine Crisis..... ROBERT POWELL....4
Suffering as a Preparation for Etheric Vision VALENTIN TOMBERG 7
Peter Deunov – Prophet of the New Age: A Call to My PeopleHARRIE SALMAN...11
Book Announcement & Excerpt—*Through the Eyes of Mary Magdalene*ESTELLE ISAACSON...22
From Gautama to Maitreya: A Christmas ContemplationCHARLES LAWRIE...26
Last Letter from CymruCHARLES LAWRIE...30
Review of Werner Greub’s book
 How the Grail Sites Were FoundROBERT JAN KELDER & ROBERT POWELL...36
Daniel Tsion (1883-1979)—Rabbi and Follower of Yeshua the MessiahHARRIE SALMAN...41
Weaving a Garment Appropriate to our Task RICHARD GOODALL...48
Skeleton Woman: An Inuit Tale51
Pilgrimage to Peru—Report ROBERT POWELL...54
Healing the Earth, Healing Ourselves CHRISTINE HOLMSTROM...62
Choreocosmos Graduation in Boulder, CO AUDREY WIEBE...66
Choreocosmos Graduation in Sebastopol, CASUSAN HOPKINS...70
Special Event—a 5-day Workshop: Journey of the Soul Into Incarnation ROBERT POWELL...72
CHOREOCOSMOS SCHEDULE 2015.....74
Obituary of Wain Farrants COMPILED BY ROBERT POWELL...77
The “I” is the Center of All ExistenceRUDOLF STEINER...78

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

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

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

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Ukraine Crisis

Robert Powell

Note: Editor's comments—inserted in brackets []—are by Robert Powell.

Against the background of the ongoing crisis in Ukraine, the following two articles in this issue of *Starlight* may be seen to offer the possibility for a deeper understanding of the current plight of the Slavic people:

- (1) Valentin Tomberg's article "Suffering as a Preparation for Etheric Vision" and
- (2) The article based on the publication of Harrie Salman's new book *Peter Deunov—Prophet of the New Age*.

Valentin Tomberg's article was written in 1931 at the time of onset of Stalin's reign of terror in Russia, when an extraordinary level of suffering was endured by a great number of Russians, including Daniel Andreev and his wife, who were both imprisoned. His crime was that of being a poet and mystic, and for this his wife was punished together with him, both being sentenced to twenty-five years imprisonment. Now, 2014, there is again tremendous suffering, this time undergone by the Russian-speaking population of south-east Ukraine.

As *The Guardian* online edition of October 8, 2014 reported concerning the Ukraine crisis:

At least 3,660 people have been killed over six months of fighting, according to UN estimates... The UN high commissioner for human rights, Zeid Ra'ad Zeid al-Hussein, said in a statement on Wednesday that the security crisis needed to be tackled so residents of east Ukraine could reclaim their rights to education, adequate healthcare, housing and employment. The UN estimates some 5 million people are being deprived of their basic rights in east Ukraine.¹

An in-depth Ukraine report published by *Global Research* on August 27, 2014, states:

The number of Ukrainian refugees in Russia has nearly reached one million, Russia's top diplomat said Wednesday... Troops loyal to Kiev and local militias in the southeastern Ukrainian Donetsk and Lugansk regions are involved in fierce clashes as the Ukrainian armed forces are conducting a military operation to regain control over the breakaway territories, which on May 11 proclaimed their independence at local referendums and now call themselves the Donetsk and Lugansk People's republics. During the military operation, conducted since mid-April, Kiev has used armored vehicles, heavy artillery and attack aviation. Hundreds of civilians have been killed in it. Many buildings have been destroyed and hundreds of thousands of people have had to flee Ukraine's embattled southeast.²

¹ <http://www.theguardian.com/world/2014/oct/08/ukraine-fighting-killed-at-least-331-ceasefire-united-nations>

² <http://www.globalresearch.ca/number-of-ukrainian-refugees-in-russia-close-to-1-million/5397966>

As the great Russian poet and mystic Daniel Andreev, author of *The Rose of the World*, indicates:

Heavenly Russia or Holy Russia...the principal center is the Heavenly Kremlin, which overlooks Moscow. Its cathedrals shine with unearthly gold and white. And high above meta-Petersburg, in the clouds of that world, soars the lofty white sculpture of a galloping horseman...a symbol of the direction of our metahistorical journey...Lesser centers are scattered throughout...including the metacultural summits of other nations *that together with Russia form a single suprapeople*. There abide the Synclites of the Ukraine, Georgia, and Armenia. Recently the Synclite of the Bulgarian people, along with its own heavenly cities, has begun to merge [with the Slavic Synclites, whereby "Synclites" denote hosts of enlightened human souls; for example, the Synclite of the Bulgarian people comprises a host of enlightened human souls connected with the Folk Spirit of Bulgaria]...I do not know the total population of Heavenly Russia, but I do know that about half a million enlightened souls now abide in the Heavenly Kremlin.³

What is meant by Daniel Andreev in referring to those nations "that together with Russia form a single suprapeople"? What is meant comes out clearly in article (2), referring to the Divine mission of the Slavic people to create a culture based on love and wisdom—what Daniel Andreev refers to as the *Rose of the World*, the coming culture guided and inspired by Christ (Divine Love) and Sophia (Divine Wisdom) that will emerge first among the Slavic peoples and will then spread to become a global culture. But first, as pointed out near the beginning of article (2), where the Slavic people are addressed: "Before you lies a great danger which is getting ready to destroy all holy things which have been planted by the hand of your Heavenly Father."

In my book *Christ and the Maya Calendar*, the book of Revelation is seen to offer an understanding regarding the "great danger" to the Slavic people referred to here.⁴ Since these words—through Peter Deunov—were communicated to him from higher realms in 1898, it is likely that the "great danger" referred to can be seen, with hindsight, to have been Soviet communism, the scourge of precisely the realm of the Slavic people. In *Christ and the Maya Calendar* this scourge is identified with the "great red dragon" of chapter 12 of Revelation—noting that the Bolsheviks called themselves "the reds."⁵ The Bolsheviks were indeed "getting ready to destroy all holy things"—initially in Russia, and then in the entire Slavic realm.

In *Christ and the Maya Calendar* a further danger to Holy Russia and the Divine mission of the Slavic people is indicated in the shape of the Beast (Antichrist) and the Prophet of the Beast—both referred to in chapter 13 of Revelation. A primary tactic of the Beast and the Prophet of the Beast is referred to in *Christ and the Maya Calendar*, and that is the ploy of driving a wedge between whole peoples and religions, so as to have them fighting among themselves. This ploy is intended to allow the Antichrist to be able to rule the world all the more easily, because the chaos and strife caused by the ensuing conflicts undermine the possibility of any resistance or

³ Daniel Andreev, *The Rose of the World* (Great Barrington, MA: Lindisfarne Books, 1997), pp. 175-176—emphasis added by RP.

⁴ Robert Powell & Kevin Dann, *Christ and the Maya Calendar: 2012 and the Coming of the Antichrist* (Great Barrington, MA: SteinerBooks, 2009).

⁵ *Ibid*, pp. 153-156.

opposition to the world rulership of the Beast. Let us note at this juncture that, according to the teaching of Rudolf Steiner, the Beast is the incarnation of Ahriman (Satan) in a human being.

Given that the work of Christ and Sophia is to lead the Slavic people together in brotherhood and sisterhood reflecting the spiritually observable fact that they are—at least those Slavic peoples referred to by Daniel Andreev—“a single suprapeople,” it is obvious that the Ahrimanic (Satanic) opposition to Christ and Sophia would seek to sow the seeds of war and conflict between the members of this “single suprapeople.” This is the background to the endeavor, stoked from certain factions, to pit Ukraine against Russia in war. Without the foregoing background—immeasurably deepened by the content of the following two articles—it is virtually impossible to understand on a deeper level what is at stake in the unfolding crisis in Ukraine.

Much more could be said from an esoteric perspective concerning this theme. For example, according to Valentin Tomberg: “1933 denotes the beginning of Christ’s activity [in the etheric realm]...Then Christ will come, visible to all...And all conflict, hate, and overwhelming [through military might] from now on is in order to hinder this [Second Coming of Christ].”⁶ However, owing to lack of space, a deepening into these mysteries will have to wait for a later opportunity. Here the intention is to encourage the reader to take in the following two articles on a deeper level in relation to the current crisis.

Rudolf Steiner—On the subject of the relationship of the West to Russia

Rudolf Steiner had a perception of the future that was quite special. In 1917, during World War I, he spoke about the conflict in the world involving Russia, precipitated by the Bolshevik revolution. This conflict again occupies us in our time, although in a somewhat different form, having arisen in relation to the current situation [2014] in Ukraine. Rudolf Steiner’s solution from that time is, in its basic elements, also the solution for now, which is to recognize the seed impulse of the Slavic world for the next age—or rather, for the next cultural epoch, designated by Rudolf Steiner as the sixth cultural epoch. He says:

Setting the tone is a group of people who want to rule the earth using the flexible means of the capitalistic economic impulse. Among them are all the constituent circles of people this group is able to organize and control through economic means. The essential thing is that this group knows, in regard to what the future bodes, that there exists within the Russian territorial realm an unorganized mass of humanity which bears within itself the seed of a socialistic organization [based on cooperation rather than competition]. The intended goal of the anti-socialistic group is to subjugate this socialistic seed-impulse. This goal cannot be achieved if in Europe a unity—based on deeper understanding—is sought with the Eastern seed-impulse... The war will thus continue in some form or other until the German realm and the Slavic realm have together found their way to the common goal of freeing humanity from the yoke of the West. (Rudolf Steiner, GA 173c, *Zeitgeschichtliche Betrachtungen*, vol. 3, Dornach, Switzerland, 2010, pp. 264-265)

⁶ Valentin Tomberg, *Karmische Zusammenhänge bei Gestalten des Alten Testaments. Mitteilungen aus der Arkandisziplin* (“Karmic Relationships with Regard to Figures from the Old Testament. Communications from the Arcane Discipline”) (Taisersdorf/Lake Constance, Germany: Achamoth Verlag, 2003), p. 85.

Suffering as a Preparation For Etheric Vision

by Valentin Tomberg

translated from the German

HOW does destiny *lead* men to the revelation of the forces of etheric vision? There is an answer to this question which the following considerations will attempt to present.



Valentin Tomberg

The development, both of single individuals and also of humankind in general, is of such a nature that in the process new capacities are produced at the expense of old ones. The appearance of a new faculty is preceded by the inhibition of an old one. For instance, speech became possible through the fact that a part of the forces which were previously used for movement were inhibited, and so were induced to seek *another* channel of activity. Thereby an *inward turned* movement arose, which was speech; for speech is an inner movement, a gesture turned inward. Through the “silencing” of outer movement, speaking arose as an inner movement. Similarly, thinking is the result of the movement of speech turned inward. Thinking is “internalized speaking,” just as speaking is “internalized movement.” For thinking is the life, on a higher level, of the forces which have been taken away from speech. It is born out of silence.

The general tendency of this process of development has been widely used (and misused). Thus there have been—and are—individuals and groups of people in Europe and Asia who have tried to develop higher faculties by inhibiting the lower. For instance, the objective of that type of asceticism in which a person freely renounces movement (some have spent years upon a column, a stone or other confined space) is the possibility of metamorphosing powers of movement into higher powers. In the same way, to willingly remain silent is a method for transforming lower powers into higher ones. So, for example, Mahatma Gandhi believed he could not command the forces necessary to master the demands made upon him by his “dharma” without devoting one day of the week to silence. He intended, through the suppression of the activity of speech forces, to strengthen his cognitive forces.

Now this practice is subject to a danger. It is possible for the suppression of a power to not lead to the strengthening of it upon a higher level, but to lead to its degeneration onto a lower level. In other words, the hindered expression of a force can cause the strengthening of a lower instead of a higher force, and a downward metamorphosis can ensue. So, for instance, the suppression of speech forces can lead to a tremendous enhancement of the forces living in the metabolic limb system rather than the cognitive forces in the head system. And if the life of passions of the person in question has not been purified, then what occurs is an intensification of these unpurified passions. Instead of higher cognitive life of the soul, there can arise an intensification of the instincts and passions. The opposite of what is intended can therefore actually happen.

The opposite of what was intended always happens when one particular requirement is not fulfilled. That this condition arises is due to the fact that, just as a small fire is blown out by a gust of wind but by the same gust a big fire is greatly increased, so within the soul realm, *only the presence of a certain degree of higher activity assures*, in the event of a suppression of its ordinary outlet of expression, *the metamorphosis of a lower into a higher power*. This same fact of soul-spiritual life is referred to when it states in the Gospel, “to those that have will be given, but from those that have not will be taken away even that which they have.” In other words, those who have developed a strong inner activity will find this growing and increasing when the mighty, unavoidable hindrances of the future will have to be met. Those, however, who have only produced a feeble inner activity will be deprived even of that—it will be extinguished. Not only will it be extinguished in that it will disappear on the level where it was formerly active, but furthermore, it will be *transformed* into an activity of a lower nature. For this reason the Apocalypse, when describing the World Crisis (Last Judgment) in mighty pictures, speaks of the formation of two different humanities: humanity with the “sign of the name of the Father, of the Lamb” on their foreheads; and humanity with the “sign of the Beast” on their brows.¹ It is not human beings who lack the “Sign of the Lamb,” but rather those bearing *the other sign*, the “sign of the Beast,” who *make up* the second race. So the World Crisis will have these two effects: either soul forces are heightened above the earthly human level, or are changed into *bestial* forces that work *below the level* of the human.

This fact of the double metamorphosis of soul forces illustrated in the two preceding examples, the one of Asceticism and the other from the Apocalypse, is relevant not only to each individual human being but also to humanity as a whole. If we view it only in its relation to human evolution—to history—we are shown by the course of this history (that is, the *complete* world history as described by Rudolf Steiner) that “crises” like those described in the Apocalypse have already taken place in the past. There was in very ancient times—according to spiritual-scientific investigations—a mighty crisis from which there arose on the one hand an “I”-endowed humanity, and on the other the animal kingdom. For humanity this crisis signified an *ascent*, for it brought about the development of the organization of self-consciousness; for the animal kingdom, however, it meant a *descent*. In relation to their forebears, humankind rose higher—correspondingly higher—as other beings descended and thereby became the animals. In the animal kingdom we meet with the results of a powerful metamorphosis *downward* which happened during the “Lemurian Epoch.” But also for the actual faculty of free self-consciousness, humanity has to thank the *same* crisis, only that it caused for them an upward metamorphosis. And as the Lemurian crisis produced the differentiation into two realms, the human and the animal, so the human race today confronts an equally mighty crisis which will produce in the future the drastic separation of a *new race* from humanity. This is the meaning of the above-mentioned pictures in the Apocalypse.

¹ Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads. (Apocalypse 14:1)

Now there are, alongside the mighty crises of all humankind, crises which although they are smaller in scope are precursors of the greater ones. Yes, they even happen within the life of an individual person, while still exhibiting signs of following this same lawfulness—that is, the law that through suppression a particular force is transformed into another. For instance, had our brain not been hindered in outer movement by the skull bones, had no prison of the brain been produced, it would not have become capable of being the organ of *inner* movement, of thinking. While it was *bound* with respect to outer movement, it was *freed*, on the other hand, for inner movement. Something similar is true for the soul-life of human beings. The inwardization of soul forces is also produced by way of inhibition. For this any new faculty, when developed on a natural path, is preceded by a corresponding measure of suffering. Again the Apocalypse points to this basic principle of development by speaking of that part of humankind which bore “the name of the Lamb and the name of the Father” as consisting of “*martyrs*.” There it is written, concerning this portion of humanity, that “these are they who underwent the great tribulation.” (Apocalypse 7:14) Suffering raised them up. Through it they could develop forces in themselves which made it possible for them to “stand before the Throne.” (Apocalypse 7:15) Through tasting the “enmity of this world,” the strong power which is called “standing before the Throne” arose in them.

Suffering has, of course, this significance only when one is speaking of so-called “natural development”—that is, that which is caused by destiny. For should one impose human intentions into the sphere of suffering, it can cause the greatest disaster. This is a path that must be left to destiny. Suffering may not be produced willfully. But when the suffering which destiny produces is understood, it is something which not only can bring comfort, but can even put “broken” human souls back onto their feet.

And this comfort can also come to those people who ask with “hearts that bleed” about the significance of the tremendous suffering which at present [1931] is borne by East European humanity. For this suffering has *one* special quality—the *suppression of all spiritual life* of the human soul. In [America and Western] Europe this [suffering] is caused by enslavement within the realm of the economy—through economic servitude, spiritual life is inhibited. All attention, all striving, is *forced* to devote itself solely to overcoming economic needs. In Eastern Europe there is not only economic slavery, but also a direct suppression of free spiritual life in any form.

What happens as a result? Just as the wind extinguishes a small fire and strengthens a large one, so through the suppression of European spiritual life there are results. On the one hand, there is an actual extinction of that passive, traditional spirituality which has given souls a certain spiritual life up to now. On the other hand, however, there is—in the case of a small number of human beings—a preparation for the breakthrough of a *new spirituality*.

What the *first* process looks like is well known to the world.

But how the second, more profound, process happens, is mentioned hardly at all in public. And yet it is taking place. At first it finds expression in that the soul is filled with a mood of boredom, a mood of desolation in the face of all that is offered by a life devoid of spirit. Then *within* this emptiness arises a mighty *yearning* for the spirit. This yearning is directed, to begin with, toward

other human beings. It appears as a tremendous hunger and thirst within souls “to find the other person.” This need—to find in the “life of loving” something which may fill the terrible inner emptiness, which may satisfy the thirst for spiritual life—becomes the life-nerve of the soul. And thereby the large measure of selfless interest for the other person which is necessary for that *expansion of conscience* spoken of in an earlier essay—“The Deepening of Conscience Which Results in Etheric Vision”²—is developed.

People who feel themselves to be empty can no longer satisfy themselves. The power of their interest is freed from themselves and directed toward others.

Now, through this yearning for the spirit, something else happens. The pain which fills the soul can cause certain half-unconscious efforts of soul forces to arise. These are similar to those of *remembrance*. Only here the whole soul, yes, the whole human being, is harnessed in the effort to “remember”—not any particular thing—but just to remember, to bring about a particular *state* of soul. This continuous tension of the deepest powers of remembrance can lead to a loosening of consciousness from the body. Consciousness can then experience itself in the life body. And in this experience it can behold that which can quench *its* thirst for the life of spirit.

Through the inhibition of the spiritual life of the soul, a lifting up of that soul to experience in the etheric can occur. By going through the school of suffering, there develops in the soul a new, higher faculty. The suffering today laden upon spirit-seeking peoples is a path upon which is awakened a new faculty to be developed—namely, the soul’s capacity for having experiences in the life body. And this event will return to human beings the consciousness of things of highest moral significance in the form of experience, things which in tradition have grown ever paler and could eventually disappear entirely from the consciousness of men.

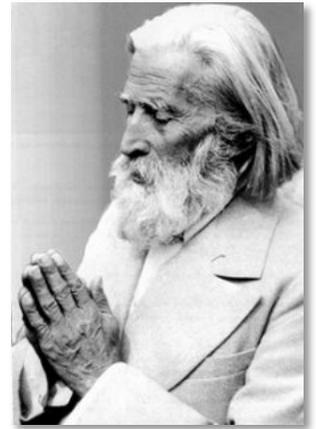
² The essay “The Deepening of Conscience Which Results in Etheric Vision” and also this essay “Suffering as Preparation for Etheric Vision” and many other wonderful articles have been collected and published in *Russian Spirituality and Other Essays: Mysteries of Our Time Seen Through the Eyes of a Russian Esotericist* (Taos, NM: LogoSophia, 2010). These articles, written in the 1930’s, are still highly relevant now, proving most helpful in relation to comprehending the present crisis concerning the Slavic world—and also to grasping the deeper mission of the Slavic people.

**Peter Deunov – Prophet of the New Age: A Call to My People
with a Commentary by Harrie Salman**

(Sofia, Bulgaria: Bialo Bratstvo Publisher, 2014)

Introductory note: The following article, compiled by Robert Powell with kind permission of Harrie Salman, is from the content of this recent book authored by Harrie Salman — <http://kibea.net/node/1732> — from pages 65-115. Some footnotes to this article — also some notes in brackets [] and a few minor edits — have been inserted by Robert; otherwise these are Harrie Salman's footnotes and text/translation. It needs to be borne in mind that this article is greatly reduced in scope owing to the fact that it comprises relatively few passages selected from the book. Any reader who is interested in following up on this important theme is therefore recommended to read the book in order to gain a fuller picture.

The spiritual work of the Teacher Peter Deunov (1864-1944), which already began in his early years, intensified after his return to Bulgaria in 1895 from the United States. He had studied in Boston at the Methodist School of Theology. Back in Bulgaria he had meetings and conversations with spiritual beings, in which he received a deeper insight into the spiritual task of Bulgaria and into his own mission. It was revealed to him that Bulgaria has a very important task in the preparation of a new culture of love and brotherhood. Peter Deunov dedicated himself to this task and at the age of 33 he founded in 1897 the Society for the Uplifting of the Religious Spirit of the Bulgarian People. This society developed...in 1920 into the School of the White Brotherhood.



In 1898 the Angel Elohil gave a prophetic message to Peter Deunov that was addressed to the Bulgarian people. This message known as *A Call to My People* provides the spiritual background for an understanding of the work of Peter Deunov. It announces the Second Coming of Christ in a New Age, in which the Slavic nations will step forward as the carriers of a new culture of love and brotherhood. This New Age is the Age of the return of Christ. In his public reading of the *Call to My People* in Varna, Peter Deunov adopted the role of a prophet, both of the return of Christ and of the new Slavic culture, which is developing in Eastern Europe under the guidance of the Angel Elohil.

On Sunday, March 22, 1914, at the beginning of spring, Peter Deunov invited the spiritual circle that had gathered for his lectures during a number of years, for a festive dinner. After reading from the last chapter of each of the four gospels, he spoke the following words: "...Today a new epoch begins in the Spiritual World...Christ is coming...and He will begin His Work again...Christ is always above us and between us. Let us go with Christ in the soul, let us open our souls and hearts, and He will come to bless us. Amen."¹

On March 22, 1914 a new chapter in the history of mankind began. It is the realization of the prophetic message of 1898—the beginning of the Second Coming. Since 1914, this day of March 22 is celebrated in the School of the White Brotherhood as the first day of the spiritual New

¹ Peter Deunov, talk from March 22, 1914, in: *Iskayte sila, imayte vyara*, Sofia, 1994, pp. 9-12.

Year...In the year 2014 the White Brotherhood commemorates the 150th birthday of the Teacher Peter Deunov...In 2014 humanity as a whole can celebrate the first one hundred years of the New Age of Christ.

This book presents the text of the *Call to My People*, in Bulgarian and English. It is followed by a reflection on its content and on the preparation of the new Slavic culture, also in both languages.

Harrie Salman, Holland

A Call to My People – Bulgarian Sons of the Slavic Family ²

Listen to the words of Heaven: Brothers and sisters from the Slavic house, family of suffering, tribe of discord, soul and heart of the time to come, *Life and Salvation of the present*, bearers and defenders of peace, *Sons of the Kingdom of God*, listen to the Word:

Heaven has assigned you a sacred office in the coming Kingdom of Peace, which is coming and approaching in its power, to mark a great event in the life of this world, and if you prove to be faithful from now on to this noble and sacred calling awaiting you, then believe that the God of Hosts Himself will enwreath you in the glory and the greatness of His life and will inscribe your names in the Supreme Books of the higher worlds that minister to the Supreme Holy Work of the great redemption. A glorious future is awaiting you, coming not to wipe out or destroy life but to resurrect it in its perfect fullness. All chosen people and nations, constituting the flower of the new generations of humanity are called to partake in this life. Your time is approaching, your trial is coming to an end, the hour of your calling has come and the moment of your life has arrived to wake up and to enter into this gentle life which is coming to this long-suffering land.

I come from above at the supreme command of God, your Heavenly Father, Who has entrusted me with the great mission of warning you against the bad ways and to announce to you the Truth of Life which descends from the heavenly dwellings of the eternal Light, in order to enlighten each mind, revive each heart, to uplift and renew all spirits—the chosen children of Truth preordained to form the seed of the New Humanity of which the Slavic family, the stock of Judah,³ will become the hearth...It is this infinite love of Him Who loves you and cares for you that called upon me from on high in order to come and help you in these hard times that lie ahead...

Before you lies a great danger which is getting ready to destroy all holy things which have been planted by the hand of your Heavenly Father. This is why I came to this world to guide you in person through this most dangerous moment of your lives. Be brave, strong and steadfast, faithful to your calling, and braced for battle. Each of you, make the necessary self-sacrifices for the truth to triumph. Now is the right time to show that you are the chosen kindred, a Royal Seed, a nation whose ruler is the God of Hosts.

² Translated by Harrie Salman. Translations made by Marianna Radoulova and anonymous translators have been consulted. Editing of the translation by Cora Manzano (Hawaii).

³ A reference to the book of Isaiah, chapter 48:1, where the house of Jacob, sprung from the stock of his son Judah, is addressed.

I come to support the Slavic family to whom is given to prevail over all its enemies and foes standing on its way to the noble knowledge for which it is striving and in its way to its destiny as ordained by Supreme Providence. The time is drawing near and is by the gates of this world. Truth will triumph and will reign in all its beauty, which will illumine the face of this world with *heavenly radiance*. This is the day of Truth...

Listen: *Love* [is the first fruit] which you *shall place before the Hearth of the Father's altar*. There is no time left to involve yourselves with irrelevant discussions of the past which are of no use to you, unless past errors teach you a lesson to correct the present ones. Your rebirth requires pure virtues...[in order] to bring the expected good fruits...Be led and ruled by holy and godly principles, which are necessary to succeed. These principles were established long ago by God, Who takes care for the improvement of all His nations, and these principles are implanted in your souls. In the revival of the nations, the mind and the heart must be in harmony. Love and virtue must be together. Power and reason must jointly lead and steer the way of their good endeavours. Without these conditions everything is irretrievably lost for the nations. This is why you need to stop and consider the situation in which you find yourselves, in order to avoid the total destruction which is hanging already over all your heads...

The Lord searched for a dwelling for Himself and His choice fell upon the *Slavic* family which Heaven has come to love because of its Divine virtue. For this reason I sent My two servants to bring you good tidings, to abandon the darkness of gloomy pagan gods.⁴ And there was great joy in the worlds of Light when God placed the seal of His great name upon you and put His Spirit into your hearts as an *eternal* covenant...The God of Hosts...ordained in His immeasurable wisdom to glorify...the whole Slavic family in which God Almighty abides and which He has destined to take the first place in His Kingdom which is now coming into power in this long-suffering world. Understand the unchangeable truth that the elevation of the Slavic family is an elevation necessary for all, which God Himself is performing for His chosen one, the *Leader of Salvation*, Who will appear soon among you in his full Glory and Power to restore the eternal Kingdom of *Peace*, God's Kingdom on earth...⁵

The weak side of your soul is the general lack of unity—the discord which hinders the sacred cause of the Slavic family. Yet *I am* faithful to the work of Him Who has sent *Me*. For Him there are no obstacles, no difficulties. His will is eternal and unbending and all He has said shall come to pass...Be more watchful...so that you may not turn back again and fall into the trap of evil, which fall shall cost you your lives. This has forced Me to come among you from above and to intercede for you again and to wipe out and remove the infernal hatred towards your *brotherly nation* which has sacrificed innumerable human lives for you.⁶ This is Holy Russia for which God

⁴ The “two servants” is a reference to St. Cyril and St. Methodius, who translated Biblical and ecclesiastical texts into Old Church Slavonic, thereby facilitating the spread of Christianity to the Slavic world. [RP]

⁵ The “Leader of Salvation, Who will soon appear among you” is a reference to Christ in His Second Coming. [RP]

⁶ A reference to “Holy Russia” as the “brotherly nation” that through the Russo-Turkish war of 1877-1878 helped liberate Bulgaria from the yoke of Turkish occupation of the country and the concomitant oppression of the Bulgarian people. This was a consequence of Russia’s war against the Turks, one result of which—after almost five centuries of Ottoman domination (1396–1878) of Bulgaria—was that the Bulgarian state was re-established as the Principality of Bulgaria, thus liberating the Bulgarian (contd.)

has ordained a great future, to fulfill His will for your glory and for the glory of His Kingdom...Those who disturb the Peace of God will be punished everywhere and His justice shall be re-established on earth. The kingdom which I will restore is not a kingdom of hatred, but of love...As a sign of its benevolence, Heaven has given you a sacred *pledge* of great mercy and love which is kept between you, and from the day when the answer is given, your redemption shall begin...Listen to me, Slavic house, be witness that I have spoken to you.

Now I am addressing you, my servants, leaders and teachers. And to you scribes, Pharisees and hypocrites, I command you to not corrupt *My* people which I have entrusted to you.⁷ Turn away from your evil paths. It is time for you to reconsider. Guide my people on the path of the truth and do not mislead them. Help the defenseless in their sorrows and do not injure the poor. Put away lawlessness, renounce injustice, leave depravity behind, for God can no longer look upon these evil deeds which are being committed everywhere before His eyes. He is out of patience. I have been called to bring an end to the abundance of evil. Heed this while there is still time left, for the moment is coming when it shall be too late to seek me. Think about this: the lack of faith which has taken you over wilfully will not bring you any good. This is my second coming, since you have become my people, in order to see with my own eyes how you are and how you live—and My spirit is moved when I see the dismal picture. You are to be pitied, you for whom I have sacrificed all that I acquired: *life, glory, and honor*. You have misused My goodness and love. In front of My eyes a great number of your unhappy brothers and sisters are standing whom you yourselves have violated and plundered. Go to them and confess your trespasses and make peace with your neighbors. On the day when I come to reveal myself to you in My full glory, I wish it to be a day of joy and not of sorrow, a day dedicated to My Lord.

I am Elohil, the Angel of the Lord's Covenant—

Communicated by Peter Deunov on October 8, 1898 in Varna, Bulgaria

Peter Deunov – Prophet of the New Age of Christ
A Commentary on *A Call to My People*
by Harrie Salman

The prophetic message of the Angel Elohil

On October 8, 1898 the Angel Elohil communicated an important message to Peter Deunov. The Angel made himself known as the protector and guardian of the Bulgarian nation, and as the Angel of God's Covenant...According to Peter Deunov, God had given to his Angel Elohil the task to lead the Bulgarian nation and the Slavic nations in general. The name of the Angel probably means: "Eloah is God" (an Eloah is an Angel from the rank of the Elohim or Powers, to which also Jahweh belongs)...

people. Some 100,000 Russians died in this war, either killed directly in battle or dying subsequently from wounds and/or disease. [RP]

⁷ From the context of this communication, it is evident that Elohil's message is spoken here—as is evident also in other passages of this text—directly on behalf of Christ in his Second Coming. [RP]

According to the Angel, the Bulgarians shared their mission with other members of the Slavic family. We may suppose that Elohil led all the Slavic nations that received Christianity through the Old Bulgarian language, which was used in Eastern Europe from the time of the missionaries Cyril and Methodius. His inspiration may have continued when these nations received their own folk spirits. A number of Slavic nations (the Poles, the Czechs, the Slovaks, the Slovenes and the Croatians) came under the influence of Rome and may not have been inspired directly by Elohil anymore.

Elohil revealed that God had chosen the Slavic house as a dwelling for Himself. Similar to the way the prophets of the Old Testament called the Israelite people the “bride” of Jahweh, he calls the Lord (Christ) the “bridegroom” of the Bulgarian people, and in a wider sense also of the other Slavic nations. They are the “chosen children of truth” and the “seed of the new humanity” of which the Slavic family, as a new Israel, will be the hearth. This is a very significant image...

Peter Deunov followed the call of the Angel. A year earlier on March 19, 1897, he had been inspired by the spiritual world. As he told later: “Then I received a mission from Heaven, then it was told to me that I am a teacher for the whole humanity. The mission assigned to me is connected with the new path of the Slavs and with the coming of the sixth race (*a concept from Theosophy, indicating a new cycle of cultures – remark by the author*).”⁸ In the same year he founded the Society for the Uplifting of the Religious Spirit of the Bulgarian People, which developed...in 1920 into the School of the White Brotherhood...After returning from Boston in 1895...the preparation of his own mission began. His spiritual diaries, letters and a few published texts show that God and different Angels spoke to him.⁹ These spiritual conversations, of which the meeting with the Angel Elohil is one, were extraordinary spiritual events that are only known from the lives of prophets and saints. The content of the mission of the Bulgarians becomes clear in the teaching that Peter Deunov spread in his lectures and sermons. They do not contain his own teaching, but the teaching of Christ, “The Great Teaching of Life,” as he said...¹⁰

Peter Deunov saw the School of the White Brotherhood as a school in which this new humanity can develop itself. It will prepare a new culture (the sixth culture in the present fifth cycle of cultures, a cycle which began after the destruction of Atlantis), which will be centered in the Slavic countries. Out of this Slavic culture a new, sixth cycle of cultures will be born that will embrace awakened people from all nations. Theosophy speaks of the “sixth race;” Peter Deunov called it the “Race of Love.” In anthroposophical terminology the five cycles are called the Polarian epoch, the epoch of Hyperborea, the epoch of Lemuria, the epoch of Atlantis and the present Post-Atlantic epoch. Two more cycles of cultures will follow.

⁸ *Akordirane na choveshkata dusha* (from the archives of Boyan Boev), Vol. 1, Sofia, 1999, p. 339.

⁹ Milka Krалева, *The Master Peter Deunov – His Life and Teaching*, Sofia, 2001, pp. 22-25, 30-31; *Dnevnik na Uchitelya Beinsa Duno (Peter Deunov)*, Sofia 2001; *Lichen belezhnik na Peter K. Deunov*, Sofia 2010; Peter Deunov, *Chio-Eli-Meli-Mesail*, Sofia, 2003; Peter Deunov, *Pisma do purvite uchenitsi*, Sofia, 1999; and Peter Deunov and Penyu Kirov, *Epistolarni dialozi*, part 1, 1898-1900, Sofia, 2010 (part 2 is available on the internet).

¹⁰ *The Wellspring of Good – The Last Words of the Master Peter Deunov*, compiled by Boyan Boev and Boris Nikolov, Sofia, 2002, p. 225.

The New Age of Christ

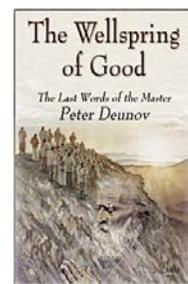
At the heart of the work of Peter Deunov stands the prophetic message that in the new Slavic culture of love and brotherhood Christ will return, and that He will establish His Kingdom in a more distant future, in the sixth cycle of cultures. The return of Christ (the Second Coming) initiates the New Age, proclaimed by the Angel Elohil. It is in fact the New Age of Christ, who is returning, according to Peter Deunov, not in a physical body, but in the hearts of people, where he can be found.

Throughout his life Peter Deunov was consistent in his prophetic message. In the book *The Teacher*, a group of pupils collected the following words:

Christ is coming now to visit human minds and hearts...Remember that Christ is a manifestation of the Love of God. And He will come as an inner Light in the minds and hearts of the people. This Light will attract everybody around Christ as a great Center. The opening of human minds and hearts and the reception of Christ from within—this will be “the Second Coming of Christ” on earth. He will preach above all the great science of Love and the methods how to apply it...Prepare to meet Christ! Prepare, so that everybody in that time can meet Christ. Put on your new clothes. For some Christ will come even today; for others—tomorrow; still for others—in years. You will see Him when you are prepared. Receive Christ in your hearts as a Friend, and in your mind—as Teacher. Christ is now working...If you are in harmony with Christ, your consciousness will wake up. You will see Him. Christ is coming to the world with His Intelligence and Love. Christ is already coming to the Earth to bring Divine Love for all people. He will teach people self-sacrifice and Love. He brings Love, Wisdom, Knowledge, Freedom! The Light of Christ penetrates everywhere!¹¹

...In 1940 Peter Deunov commented during an excursion in the mountains:

We are at the beginning of the Second Coming.”¹² In *The Wellspring of Good*, a compilation of his words from 1944, we find him saying: “Humankind is presently passing through a new phase of its development. A new form of Love is coming.”¹³



Western interest groups have been instrumental in spreading materialistic ideas to Russia and in creating the socialist experiment of bolshevism that seemed to spread the ideals of brotherhood, but in fact perverted them. The rise and fall of bolshevism is an important episode in the spiritual conflict with regard to the Christian or anti-Christian character of human culture in the future. The message of Elohil from 1898 clarifies what is at stake—the future of Slavic culture as the dwelling place of Christ among humanity...Being instructed by the Angel

¹¹ Metodi Konstantinov, Boyan Boev, Maria Todorova, and Boris Nikolov, *Uchitelya*, Sofia, 2005, pp. 394-396. [RP—see also: Beinsa Douno (esoteric name of Peter Deunov), *The Master Speaks*, Evera Books, Walnut Creek, CA, 2012, pp. 113-116. www.everabooks.com offers English translations of many books by Peter Deunov, including the English titles mentioned in this article.]

¹² *Akordirane na choveshkata dusha*, Vol. 1, p. 43.

¹³ *The Wellspring of Good—The Last Words of the Master Peter Deunov*, compiled by Boyan Boev and Boris Nikolov, Sofia, 2002, p. 294.

Elohil, Peter Deunov was the first spiritual teacher to announce that after the present (fifth) culture of development of the “I,” the coming (sixth) culture of community-development will be a *Slavic* culture...He did not indicate when this culture would begin, but obviously it is intimately connected with the return of Christ. “Until the end of the twentieth century, many Evolved Beings will incarnate into the Slavic nations. They will bring a great spiritual upliftment. But they are not only the vanguard: they are the main forces,” Peter Deunov said in 1944.¹⁴

Independently from Peter Deunov—and a few years later—Rudolf Steiner (1861-1925), the Austrian founder of Anthroposophy, brought the same message about the coming of the Slavic culture. His views support the prophesy given to Peter Deunov of the New Age of Christ and of the new Slavic culture. Both spoke out of an experience of the same spiritual reality, and for this reason the views of Rudolf Steiner can be seen to complement the prophetic message given to the Teacher Peter Deunov. It is true that they assign different years to the end of the Kali Yuga—according to Steiner this was in 1899, hundred years earlier than the year [1999] given by Peter Deunov—and to the beginning of the Second Coming, but this is not essential. Between ages there is a transition period and the return of Christ is a long process with different stages.

Rudolf Steiner outlined a timeframe of the seven post-Atlantean cultures, each with a duration of 2160 years. The present Anglo-Saxon-Germanic [fifth post-Atlantean] culture began in 1413 and will end in 3573, while the Slavic culture will begin in the year 3573 and last until 5733. In Anthroposophy a distinction is made between the age of Aquarius (which will begin in 2374) and the culture of Aquarius (which will begin 1199 years later).¹⁵ It takes [this amount of] time before the new inspirations...work with full force and become absorbed by humanity. Their seed will be the new Slavic culture, which in this view will only begin when the age of Aquarius is already more than halfway [through]. In Anthroposophy the center of the Slavic culture is thought to be in the northern part of European Russia, the Baltic countries and Finland. It will [spread to become] a global culture.

From the year 1910 onwards, Steiner spoke publicly of the return of Christ in the twentieth century, beginning around 1933. He described the Second Coming as a process that would last 2500 years, during which more and more people would experience Christ as a comforter, helper and advisor. They will develop new senses to [be able to] see Him in the “etheric sphere.” This period of 2500 years almost coincides with the Age of Light (Satya Yuga), which began, according to Steiner, after the end of the dark age Kali Yuga in 1899 and will last for 2500 years.

Steiner also spoke about the successor of Gautama Buddha, called the Maitreya Bodhisattva, who will become the Maitreya Buddha after about 2500 years. The title Maitreya means “bearer of the Good.” “He is incarnated now and will be the actual herald of Christ in his etheric form,” Steiner said in 1911.¹⁶ This Bodhisattva incarnates almost every century. He will make people conscious

¹⁴ Ibid, p. 364.

¹⁵ Robert Powell, “Zodiacal Ages and Cultural Epochs,” *Journal for Star Wisdom 2015*, Steiner Books, Great Barrington, MA, 2014, pp. 24-38. [RP]

¹⁶ Rudolf Steiner, lecture from 4 November 1911, in: *Das esoterische Christentum* (“Esoteric Christianity”), Collected Works, vol. 130, Dornach, Switzerland, 1995. [RP— See also Robert Powell and Estelle Isaacson, *Gautama Buddha’s Successor: A Force for Good in Our Time*, Steiner Books, Great Barrington, MA, 2014.]

of the new presence of Christ and he will through his words strengthen the moral forces of humanity...

Inspired by the same spiritual sources, Peter Deunov and Rudolf Steiner worked in different cultures (European and Slavic), from different perspectives, with different missions and with people of different soul qualities. Peter Deunov focussed on the development of Christian virtues and of a new social life. Rudolf Steiner stressed the development of consciousness and of new spiritual faculties, necessary for a new spiritual science.

These two teachers of esoteric Christianity described the coming Slavic culture in similar terms. This culture will be dedicated on the one hand to the evolution of man into a harmonious and pure being and on the other hand to the creation of communities founded upon love, in which Christ can live among humanity. In Anthroposophy the first aspect is related to the being of Sophia (Divine Wisdom). Through the purification of the astral body the human soul will transform into a vessel that can receive the higher Self of man. Symbolically this vessel has been described in medieval traditions as the Cup of the Holy Grail. Human beings will share a common cosmic wisdom, which will form the basis of peace and brotherhood among them. In esoteric Christianity the purified astral body is symbolically called Holy Sophia...¹⁷

For Peter Deunov and Rudolf Steiner love is the cornerstone for the foundation of the new culture. Both of them described the illusions people usually have about love. Very often love is in fact self-love, because sympathy and self-interest mask themselves as love. Only when we are able to surrender ourselves to another person, there is true love.¹⁸ Steiner called the Christ-impulse the impulse of love. When we love unselfishly and when we create space for others in our consciousness, Christ can live in us. According to St Paul, instead of "I" we then can speak of "Christ in me." This is the turning point from involution, which strengthens the "I," to evolution, which connects us with the higher self. It is the personal entry into the New Age of Christ.

The Slavic people are predestined to prepare the ground for the New Age of Christ. In 1944 Peter Deunov said:

The Slavic people will bring something new. They come now to create the new culture. In a sense, they are now the *spiritual Israel*...In general, Western people have a developed intellect. In the Latin people, the feelings and heart are developed. The Slavic people now carry the power of the soul—Love. They are the people of Love for humankind. They carry the culture of Brotherhood....One of the great characteristics of the Slavic nations is self-sacrifice...A beautiful quality of the Slavic nation is altruism...All Slavic people need to unite into one. After the unification of the Slavs, the whole world will unite. The future race will unite all. The Slavs will introduce a spiritual element into the world—that we may become as brothers. Their mission is the unification of all nations."¹⁹

¹⁷ Rudolf Steiner, lecture from 31 May 1908, in: *Das Johannes-Evangelium* ("The Gospel of St John"), Collected Works, vol. 103, Dornach, Switzerland, 1995.

¹⁸ Bernard Nesfield-Cookson, *Rudolf Steiner's Vision of Love*, Wellingborough, England, 1983, pp. 227-237.

¹⁹ *The Wellspring of Good – The Last Words of the Master Peter Deunov*, compiled by Boyan Boev and Boris Nikolov, Sofia, 2002, pp. 362-365.

In 1918 Rudolf Steiner described how in the ninth century AD an historical process began that prepared in Eastern Europe the formation of the “proper nation of Christ,” which is the Russian nation. In this process a territory was created where people kept their souls open for the continuous influx of the impulse of Christ, for the ongoing presence of the “breath of Christ.” He remains present in their souls as “an inner aura that permeates the thoughts and feelings of this nation...”²⁰

Like other Slavic nations, Russia has a rich spiritual tradition in which important steps have been made towards the new culture. A wonderful image of the future culture has been created in the *Legend of the Invisible City of Kitezh*. This city became invisible. It disappeared under water through the intercession of the Virgin Mary, when the Mongolians wanted to destroy it in the thirteenth century. Pilgrims who used to come to Lake Svetloyar into which the city sunk could hear the bells of its churches when they went around the lake on their knees—provided they were pure in heart.²¹

In the late nineteenth century a religious philosophy developed in Russia that was founded by Dostoevsky and Soloviev. This philosophy created a Russian Sophiology, a teaching concerning Holy Sophia (known from the Wisdom Books of the *Old Testament*), in which human thinking strives to connect with Divine Wisdom again. A profound expression of this new teaching can be found in the work of the Russian poet and visionary Daniel Andreev (1906-1959), who wrote his *Rosa Mira* in a Soviet prison. It offers a vision of the coming Slavic culture, here called the “Rose of the World,” that is inspired by Zventa Sventana—a being that fulfils the role Sophia will play in the new culture.

Andreev was very much aware of the evil inspirations behind the Soviet regime. The Second Coming of Christ that has begun in the twentieth century is part of the Apocalypse or Revelation, described at the end of the [Bible], in which good and evil forces, which mankind has attracted, reveal themselves. [Because of this confrontation between good and evil at this time of Christ’s Second Coming] the new presence of Christ confronts us with the dark aspects of our life and in the situation of the world...

Seen from another point of view, the ideologies of bolshevism, fascism, national-socialism, nationalism, neo-liberalism and the crimes against humanity committed in their name since the beginning of the twentieth century reveal the dark side of the human soul. Through this dark side, the Beasts from the Abyss, about which the Book of Revelation speaks, also have begun to work in the twentieth century, as a background to the onset of the Second Coming. In contrast to Rudolf Steiner, Peter Deunov does not give much attention to the forces of evil. For him it makes more sense to concentrate on the good. “If you talk about evil, evil will befall you; if you talk about the good, good will befall you,” he said.²²

²⁰ Rudolf Steiner, lecture of 2 November 1918, in: *Geschichtliche Symptomatologie* (“Historical Symptomatology”), Collected Works, vol. 185, Dornach, Switzerland, 1982.

²¹ For a spiritual history of Russia see: Harrie Salman, *The Invisible City of Kitezh—Russian People Seeking their Future*. Bulgarian edition: *Невидимият град – Духовната биография на руския народ*, Sofia, 2014.

²² Peter Deunov, *Toi suzdava*, Sofia, 1999, p. 119.

When we look at the situation of the Slavic countries that are part of the Orthodox Christian world, countries that belong to the sphere of inspiration of the Angel Elohil, the general image is not very hopeful at the moment. In various degrees these countries have states with a high level of corruption; the state of law is not well developed, and they are ruled by a political elite (usually from the old communist structures, the secret police, and the new mafia) that is seeking its own benefit and has little interest in improving the general conditions of the people. A profound moral and spiritual regeneration is necessary to create the proper conditions for the development of the new Slavic culture. The School of the White Brotherhood can offer regenerating impulses.

When Peter Deunov started to work for the uplifting of the religious spirit of the Bulgarian people, later continued in...the School of the White Brotherhood, he put himself into the service of the Angel Elohil. He created a spiritual path to the future Slavic culture, not only for the Bulgarians, but also for the Russians. The teaching will be carried to Russia and be applied there, he said.²³ In a wider sense it is given to people from all cultures of the world.

The School of the White Brotherhood was founded in Bulgaria, as Peter Deunov said, because the mountains of Bulgaria were ancient centres of initiation: "The oldest occult School (of the world) is situated within the Rila Mountains...From the Rila Massif comes down a mighty Divine Stream. Those who are close to the massif will naturally have good conditions for upliftment, because they are under a beneficial influence."²⁴

The (Great or Universal) White Brotherhood is not a human organisation. It is a Divine community of spiritual beings, led by Christ, serving humanity in its evolution. Among them are also human beings who have completed their evolution. This Heavenly Brotherhood (which Rudolf Steiner called the White Lodge) has branches on Earth, among them the School founded by Peter Deunov. Here people can study on different levels.

The School of the White Brotherhood offers a path to Christ. Christ did not leave the Earth after His Ascension into Heaven, said Peter Deunov. He lives in the soul of every human being, but they are not aware of this. What is called His Second Coming has begun in the twentieth century and will be completed when all people will open their heart to Him and will receive Him from inside, not from outside.²⁵ Christ "is continuously visiting people, but they do not recognize Him...Usually he visits people who are in trouble, those who suffer, the poor, the ill and those who are abandoned."²⁶

Christ is knocking on everybody's door and one day all people will see Him. They can find Him when they purify their hearts. They will see Him, when they enter into harmony with Christ. They may not only find Him within themselves, but also in nature.²⁷ Often Peter Deunov stressed the necessity of meekness and humility—they give man the possibility to develop himself

²³ *Akordirane na choveshkata dusha*, Vol. 1, 1999, p. 320.

²⁴ *The Wellspring of Good—The Last Words of the Master Peter Deunov*, compiled by Boyan Boev and Boris Nikolov, Sofia, 2002, p. 223 and p. 338.

²⁵ *Peter Deunov za Christos i novoto chovechestvo*, compiled by Svetla Baltova, Plovdiv, 2011, p. 139.

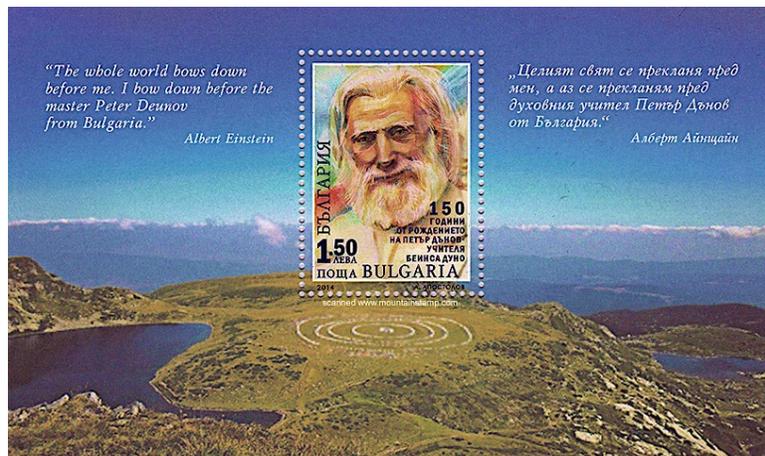
²⁶ *Ibid*, p. 151 and p. 169.

²⁷ *Ibid*, p. 153 and p. 167.

correctly, [and] without them the healing of man is impossible.²⁸ “Humility is the first condition for connecting with God. This is the Law of the Universal White Brotherhood. Humility is the primary quality required of the disciple. It is not the righteous or the wise who will see God, but the one with humility...”²⁹

We may expect that in the future new impulses for the further development of the Slavic culture will be given from the spiritual world. At the same time, people from other parts of the world will incarnate in the Slavic nations, bringing with them other experiences, skills and mentalities than those that can be found among the Slavic nations presently. And everywhere people are working within their own culture for the realisation of the impulse of Love in the New Age of Christ. A new spiritual consciousness is developing all over the world and everybody is invited to participate in the creation of a global spiritual culture.

The book *Peter Deunov—Prophet for the New Age: A Call to my People* is now available in the U.S. from Evera Books <http://www.everabooks.com/booklist.htm> see NEW books at head of list.



²⁸ Ibid, pp. 114-115.

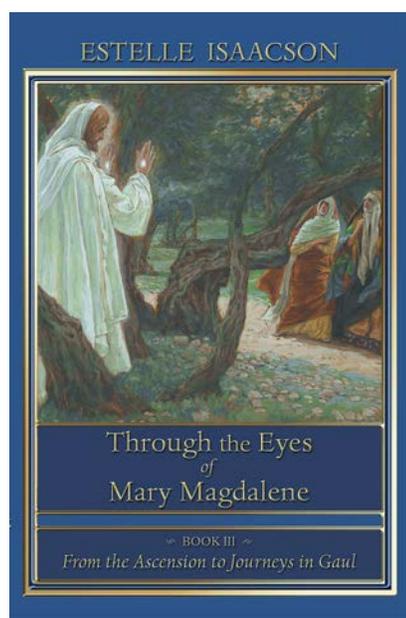
²⁹ *The Wellspring of Good—The Last Words of the Master Peter Deunov*, compiled by Boyan Boev and Boris Nikolov, Sofia, 2002, p. 166.

Through the Eyes of Mary Magdalene, Book 3: From the Ascension to Journeys in Gaul

by Estelle Isaacson

(Taos, NM: LogoSophia, 2014)

This is an announcement of a new book by Estelle Isaacson, followed by a remarkable vision excerpted from this work.



Estelle Isaacson presents further visions of the life of Mary Magdalene—spanning more than three decades—in this third volume of the trilogy *Through the Eyes of Mary Magdalene*, subtitled *From the Ascension to Journeys in Gaul*. Once again, the text is illustrated by the paintings of James J. Tissot. Part One opens on the morning after the Resurrection and takes us through the fifty days leading up to the Ascension, which we witness, receiving new revelations regarding this mysterious event. In Part Two we follow Magdalene as she lives in hiding for approximately three years, teaching and healing in secret, until captured and sent to sea—along with her siblings Lazarus and Martha, Celidonius (‘the man born blind’), Maximin, and Sarah and Marcella (handmaids to Magdalene and Martha)—in a boat without sail or tiller. Part Three opens as the seven arrive in Gaul. Many exciting events take place in that new land: Magdalene drives away barbarians, befriends a chieftain, and

spends time in the wilderness contemplating Christ Jesus’s sacrifice and resurrection, while doing her great work of expiation. Meanwhile, Martha sets to work, building up a women’s assembly and strengthening the church in Aix-en-Provence, while Lazarus becomes first bishop of the new church in Gaul. Eventually Magdalene retreats to a cave to live out her final years. During that time she is blessed with divine visions, especially of the Virgin Mother, and is also visited by the hermit Marceaux and other devotees. Her glorious death is portrayed in vivid detail. The Epilogue brings us forward to the time of the Grail. Part Four offers seven appendices: Touching the Hem of Jesus’s Cloak; The Holy Women Speak of Sophia (concerning appearances of Magdalene throughout time); A Message from the Lady of the Cross; The Temple of the Being of Magdalene; The Ascension and Entombment; The Sacrament of the Communion of Fishes; and The Birth of Zarathustra, concerning also the eternal mission of the Three Kings.

Magdalene calls us to the Resurrection; she invites us all to become, with her, “first witnesses.” The Resurrection is an *eternal event*; it still lives! We also can be “first” to behold the Resurrection, standing in the place of Magdalene. Just as she was the first to behold the Risen One in the physical realm over two millennia ago, so now can we be “first witnesses” in our own time. — From the Prologue

Endorsement by Robert Powell

Robert Powell is author of *The Mystery, Biography, and Destiny of Mary Magdalene* and of many other books, including two works co-authored with Estelle Isaacson: *Gautama Buddha's Successor: A Force for Good in Our Time* and *The Mystery of Sophia: Bearer of the New Culture—The Rose of the World*.

Book 1 (2012) is a truly remarkable work on Mary Magdalene, in which the mysteries she lived through are re-experienced through her eyes in a most touching and tangible way.

Book 2 in Estelle Isaacson's *Mary Magdalene* trilogy, published in 2012, enters into the profound mysteries surrounding the stages of the Passion, culminating in the Resurrection. All who are interested in the Mystery of Golgotha will benefit from reading and contemplating these extraordinary and penetrating visions.

In this third volume of the *Mary Magdalene* trilogy (2014), Estelle Isaacson brings a fullness of spiritual illumination to the events from the Resurrection to the Ascension of Christ, and to all that then transpired in Magdalene's life from that time until her death in Provence, Southern France. There she lived the life of a hermit in the cave of Sainte-Baume for some thirty years in service to the Earth, undergoing extraordinary experiences as she evolved spiritually to take up her future mission as Shepherdess of the World Soul. Magdalene's biography is presented here in greater detail than ever before, shedding light upon many matters of great spiritual import. Everyone seeking deeper meaning in life may find edification from reading and contemplating the extraordinary and penetrating visions presented in the *Mary Magdalene* trilogy.

* * * * *

The following excerpt, "Magdalene in Vision," from Book 3 (pp. 56-58) is published here with kind permission of the author and the publisher—just one of the many priceless visions comprising the third, long-awaited volume from Estelle Isaacson's trilogy.

Magdalene in Vision

I was in the home where the Blessed Mother and Magdalene were staying. Magdalene was in a rapture. Light gathered in the space before her bed, then burst into emanating rays.

And the light had a *sound*, which I can scarcely describe. It was the sound of AUM. But no earthly voice could replicate it, nor any earthly instrument—for it was born of the light itself.

Out of the converging rays of light appeared and broke forth a form. I saw the Resurrected Christ through the eyes of Magdalene! I cannot speak what was happening to her (and to me, as witness, through her), for it was ineffable.



I beheld the Risen One for a time; I know not how long I beheld him with every fibre of my being, as if all of the cells of my body could perceive his majesty! I was enthralled by the halo of light encircling his head—never had I seen such a halo. Its light was opaque, appearing almost like a cylindrical ring—it was so mysterious!

It is very challenging to speak from the deep state of awe and reverence I had been carried into—and most of what was given by Christ to Magdalene may not be written in its fullness. The small portion I am able to convey is related here:

Christ told Magdalene that the time was drawing near when he must depart the Earth. Sensing how imminent was his departure, Magdalene asked him what he would have her do.

He blessed her, saying that in her ministrations she could for all time call upon the power of the Word. It was revealed to her that “whatever she speaks on Earth will be bound in Heaven.”

I understood this to mean that Magdalene would have the capacity to bridge Heaven and Earth in her intentions for serving humanity, and that her requests on their behalf would be granted according to God’s will.

Christ said to her, “Magdalene, I am the Door. I give you now the key that unlocks the Door to eternal life. You, Magdalene, are the key, and you will unlock the Door that for many leads to the narrow way; and many will find you. They will come to you, and to me you will bring them.”

The power of the Word in her was the key of which Christ had spoken.

As Magdalene humbly bowed her head, Christ crowned her in spirit with a circlet of light resembling the crown of thorns—its rays of golden light appearing like spicules as they radiated outward, seeming to prick or pierce Heaven. And where Heaven was pierced I could see stars shining through.

This crown, which Magdalene shall wear for the remainder of her lives upon Earth, has the power to bring what is of Heaven to Earth.

Gazing through this crown, I was drawn suddenly upward, joining Christ, who escorted me into the starry heavens!

At this point I wondered how my mortal body could endure such a vision. I prayed for the strength to continue—so overcome was I by its glory. For I beheld the *Cosmic Christ!* He was surrounded by stars.

Never before had I seen the stars in this way. They appeared as heavenly figures. They had bodies, individual bodies of indescribable forms. I knew them as beings of the highest rank. It is impossible to describe these beings in isolation, for I saw them as a “whole”—like the sands of the sea.

I can truly testify that within the stars dwell beings who behold us and love us and serve us. They serve Christ. They enrobe him with the light of their presence.

They exist *for* him, *because* of him, and *in* him!

In my joy I was rendered speechless by the majesty of the Cosmic Christ. I pray that you also may feel his presence through the cosmos, which surrounds you even now!

He spoke: "I am the Lamb of God, He who was present from the foundation of the World, Who was slain for the sins of the World."

And I saw the Lamb sacrificed, the One without blemish.

Then, still in the presence of Christ, I heard the music of the spheres that resounded through the heavens at the moment the Lamb was sacrificed, the very moment Christ Jesus died upon the cross!

If only these harmonies could be conveyed. If only I could re-create the heavenly refrain!

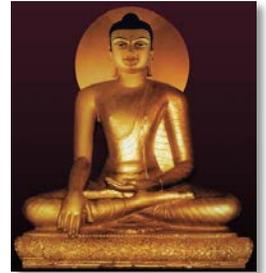
I can at best say that it was *shattering* to my soul—for through my hearing of it, through the tones and harmonies resonating in my soul and spirit, I was at one with Christ's sacrifice.

The harmony of the sacrifice of the Lamb was imprinted into my heart. The rhythms and tones of Christ's deed at Golgotha are a cosmic symphony recorded now in my soul.

From Gautama to Maitreya A Christmas Contemplation

C. Lawrie

Many regions of the Far East breathe the mood of peace which emanates from Gautama Buddha. We may share the feeling in the souls of the Buddhist communities of Thailand, Indonesia and Japan, for instance, as they approach in reverence the monumental figure of the Lord Sakyamuni, lying as if asleep, seated in lotus position, or standing and gazing into the essence of the world and of himself. The soul of devotion to the divinity of the Buddhas moves among the communities of the East – and its flame burns with a particular steadfast radiance in contemporaries who have become recipients of the Nobel Peace Prize – in Tenzin Gyatso, the 14th Dalai Lama, and in Burma’s Aung San Suu Kyi.



Lord Sakyamuni

The Buddhist spirit breathes a harmony with nature, and with all Life. Among the woodlands of Thailand, upon the waterways of the Malaysian archipelago, amid the rock and mountain-spirits of China and Tibet, we find the secret harmonies of the Lord Gautama resounding within as we awaken with his devotees to his mastery of the four elements, to his taming of the animal nature of humanity, to his revelation of the peace-bringing harmonies of the worlds beyond the astral universe. OM MANI PADME HUM (“Hail to the Jewel in the Lotus”) we chant in companion inspiration with those who tend the transforming flame of the Buddhas.



Ghenghis Khan

Marvelous is the way Buddhism has spread its influence not only among the Venus-race of humanity – the brown-skinned peoples of India and Southeast Asia – but also, and quite specially, among the Mars-race of humanity, the Mongoloid peoples of Central and Eastern Asia, whose skin is yellow, and one of whose very impressive representatives emerged in

1206 AD as “The Greatest of Rulers,” “The Emperor of all Men” – Ghenghis Khan.

Gautama Buddha, who mastered the aggressive power of Mars within himself, and transmuted it along the Noble Eightfold Path, reached out like a loving shepherd to assist those among humanity in whom the influence of Mara-Mars is great.

Buddhism divided into two streams around the time of Christ. Those who sought to concentrate on the figure of Gautama and his monastic disciplines developed the Theravada tradition, whose influence flowed with particular strength in Ceylon, Burma and Java. The music of this tradition resounds to us from its wellspring on the upper Ganges – the scene of Gautama’s earthly life. But a second stream developed among the tributaries of the River Indus, to the west and north. This stream evolved the view of the impulse of Buddhism which pervades the sequence of Buddhas, just as the string passes through the pearls of a necklace. Hence it became known as the “Greater Vehicle” or Maha-Yana tradition, and distinguished itself somewhat impolitely from the Hina-Yana or “Lesser Vehicle” of the Theravada. While the Theravada tradition emphasized the principle of *arahatship*, the path of personal salvation, the Mahayana

emphasized the principle of *bodhisattvahood*, by which spiritual development becomes of benefit to much wider circles in the course of time.

And so let us imagine the impulse of Mahayana Buddhism, of the vision of the Buddhas and Bodhisattvas, as it winds its gentle way along the Silk Route north of the Himalayas, reaching China in the first and second centuries AD, Korea in the fourth, Japan in the sixth, and Tibet in 622 AD – the year when Muhammad fled from Mecca. Before that time, it had also reached Nepal.

Central to the impulse of the Mahayana stands the figure of the Bodhisattva who is to succeed Gautama.

Gautama Buddha, who transformed the Mars-nature in himself, still reaches out to assist those of us in whom the transformation is not yet made. In 1604, at the very hour when the “magi” of Europe were training their gaze upon a new nova in Ophiucus, a new star in the heavens, this great Being, consistent with his working on earth, moved his sphere of spiritual action to the Mars-realm itself.

Now, on earth, supported by the Mongol Khans, the Dalai Lama of Tibet attained a position of religious authority over the people of Tibet, and over the Buddhist Church in Mongolia and China. Altan Khan gave Sonam Gyatso the title Dalai (= “ocean”) about 1578. The Dalai Lama was considered as an incarnation of Avalokiteshvara, the Bodhisattva of Mercy and Compassion. His recent visit to Mongolia must be felt in this manner. Here a representative of the Bodhisattva of Compassion went among his people, strengthening and encouraging their Buddhist ways.

It was in November 1956 that the Dalai Lama attended a World Buddhist Congress in India which marked the midway point between the Lordship of Gautama Buddha and the Lordship of the coming Buddha. The whole World-Buddhist community could begin to turn its focus from the past to the future.

Who is the Bodhisattva who will become the future Buddha around 4500 AD?

The first outward mention of him appears in one of the four major collections of the earliest Buddhist Pali canonical writings. In the Digha Nikaya (= “longer collection”), a prophecy is put in the mouth of Gautama that, after the decay of the religion, another Buddha named (in Pali) Metteya, will arise, who will have thousands of followers where Gautama has only had hundreds. According to Rhys Davids, who translated them into English, this is the only mention of the future Buddha in the Pali canonical scriptures.

However, with the emergence of the Mahayana impulse around the time of Christ in the heartland of the Sanskrit literary culture, some Buddhists began to compose new works in Sanskrit instead of Pali, in which the future Buddha is more often mentioned. Metta = “love” in Pali. The Sanskrit form of Metteya = Maitreya. It is the Maitreya Bodhisattva, the one who will become the next Buddha, the Maitreya Buddha, to whom we are looking.

In one such Sanskrit text, the early “Lalitavistara Sutra,” we learn how the then Buddha-to-be, “Gautama,” took his seat on the throne in the pavilion of the Tushita heaven, and lectured the gods on 108 different subjects. Then, removing his heavenly tiara, he placed it upon the brow of his successor, the coming Maitreya Buddha, and turned his face towards rebirth. How did the Mahayana Buddhists envisage the coming Maitreya?

From a center in northwest India (now Pakistan): Gandhara, a magnificent schist figure of the Maitreya Bodhisattva steps before us (A) from the second and third century AD. His feet are planted firmly on the ground. In his left hand, now broken off, he held a water jar (lota). He wears a pleated skirt (dhoti) and a long scarf (dupatta). His presence speaks spiritual strength. And beneath his feet, underground, two worshipping priests tend a fire-altar. Behind the Maitreya’s upper torso and head, his solar aura is indicated.



(A)



(B)

A gentler mood speaks to us, but one no less profoundly alert, in a pine wood figure (B) of the Maitreya Bodhisattva, known now as Miroku Bosatsu Zo, from the Koryuji Temple of Kyoto, Japan, whose early seventh century carver is unknown. Here we feel the delicacy of intuition with which the Bodhisattva controls the power of speech. We are led inwardly to listen. The folds of the garments flow over the lower limbs; one leg is crossed upon the other; a hand rests where they cross; and one foot rests flat on the ground.

A third representation (not pictured) continues this tradition in a colorful way in a modern Thangka painting from Nepal, showing the Newari style and technique dating from 1100 AD. The Thangkas are painted on closely-woven cloth with colors often made from finely-ground semi-precious stones such as lapis lazuli, malachite and vermilion, and then enhanced with 18- and 24-carat gold.

Here the Maitreya is preaching – and making a *namaste*—the gesture (mudra) meaning “I bow to the divine in you.” Gods and goddesses attend from the flowing clouds. Some make music. All round the Maitreya glow scenes from Gautama’s life.

This is the Buddha-to-come of whom the Sanskrit “Maitreyavyakarana Sutra,” the prophecy concerning Maitreya, declared:

He will have a heavenly voice which reaches far With a perfect voice he will preach the true Dharma [doctrine]; Under Maitreya’s guidance, hundreds of thousands of living beings shall enter upon a religious life.

—Translation by Edward Conze, *Buddhist Scriptures* (Penguin Books, 1959), pp. 238-242.

And to his listeners, he justly confides: “It is because, in Sakyamuni’s dispensation, you have undertaken to observe the moral precepts, and have actually done so, that you have arrived here to hear my teaching.” Even the mighty Dragons, as a result of Maitreya’s teaching, will “learn to lead a holy life.” “Whose soul could be so dark that it would not be lit up with a serene faith when he hears these wonderful things, so potent of future good!”

It is a revelation to discover that the form in which the Maitreya is known in the Buddhist temples of China is the Laughing Buddha – Mi Lo Fu, and sometimes Mi Li Fo. So splendid is his belly, he seems to have swallowed the sun. The image (below) shows him in a simple wood carving from Bali in the twentieth century.

This is the Being in whose presence Buddhists desire most fervently to be reborn. Statues of him are found in the temples of all Buddhist sects today, and belief in his future advent is universal. Rock-inscriptions from the earliest times, in Afghanistan, in Tibet, in China, Mongolia and Nepal, ring out the undying invocation: "Come, Maitreya, come." On the borders of China and Tibet, in the 1920's, the reforming monk T'ai Hsu founded a Mi-Lo-Yuan, Maitreya Institute, which the Norwegian Karl Ludwig Reichert visited in 1933.

Let the flame of aspiration for the coming of the future Maitreya Buddha burn in our hearts this Christmas with imperishable power. May his Goodness prevail. For the East is threatened once more, though the spiritual weakness of the West, by the cult of Ghenghis Khan – and his hand must needs be made gentle by the healing impulse of the Buddhas.

Om Shantih Shantih Shantih.



Last Letter From Cymru (Wales)

C. Lawrie

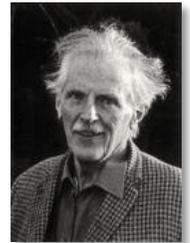
Originally published in German translation in the final issue of the *Novalis* journal
(December 2004)

Dear friend,



In his letter XXII – The Fool – L’Anonyme de l’outre-tombe¹ points out the mood of expectation living in human souls with differing religious views during the twentieth century – when Orthodox Jews awaited the Messiah, the Shia awaited the twelfth Imam, and Christians awaited the Parousia of Christ. Though these expectations remained unfulfilled among members of these Abrahamitic communities so long as they tended to focus on a particular earthly person, nevertheless, their influence was strong. In *Shoreline 5 – The Middle East 1991* we showed how expectations of the Second Coming and of the Messiah shaped the modern state of Israel. Ayatollah Ruhollah Khomeini, meanwhile, was often identified with the Mahdi Imam. Finally, we have seen how preachers and authors who projected end-time scenarios involving an imminent physical return of Jesus Christ sold big in the United States and beyond.

Yet Jesus Christ in his conversation with His disciples was careful to distinguish the form of His future return from that of His physical human presence in Jerusalem on Easter Tuesday, 33 AD. He would come again – Matthew 24: 43 – as a “thief in the night.” “As the lightning shineth from the East even unto the West” – Matthew 24: 27 – so would the Coming of the Son of Man be. Among those who have personally understood these aspects of the Second coming, which reveal the Christ as a planetary presence appearing in a form of Light, and emerging in the night of physical perception, one was John Godolphin Bennett, author of “The Dramatic Universe” (e.g., Vol. 4, 1966) and “Witness” (second edition Turnstone 1983), who was born on the death-day of Muhammad on June 8, 1897, and who united the streams of esoteric Islam and true Christianity within himself, before he died [now] forty years ago, on December 13, 1974.



John G. Bennett

L’Anonyme meanwhile refers us to another who was expected in the twentieth century as an actual physical person – one of whose tasks was publically to proclaim the re-appearance of the Christ in ether-form in the 1930’s. This was the bearer of the Bodhisattva-being who is preparing to become the Maitreya Buddha 5,000 years after Gautama attained Enlightenment under the Bodhi-Tree. In letter XXII he wrote (in French):

¹ *Meditations sur les 22 arcanes majeurs du tarot*, Aubier Montaigne, Paris, 1984. [Translated into English by R. Powell: *Meditations on the Tarot*, Penguin/Tarcher, New York, 2002. L’Anonyme de l’outre-tombe indicates “The anonymous author from beyond the grave.”] Text in brackets [] added by RP.

It was more discreetly, and without putting a particular person in the limelight as candidate, that Dr. Rudolf Steiner, founder of the Anthroposophian Society, predicted the appearance – again in the first half of the twentieth century – not of the new Maitreya Buddha or Kalki Avatar [as per Hindu tradition], but rather of the Bodhisattva, i.e., the individuality in the process of becoming the next Buddha, whose field of activity he hoped the Anthroposophian society would serve.”

And he added:

There is much confusion concerning this idea, above all among Theosophists, but there also are those who see clearly here. Rudolf Steiner, for example, saw very clearly: of all that has been written and said in public, the most correct is what was said by Rudolf Steiner.

It becomes of interest therefore to learn what Rudolf Steiner saw and knew in relation to this individual. For if L’Anonyme regarded his views as “the most correct,” is it not likely that he was able to judge their accuracy for himself, and that he shared the views of Rudolf Steiner on this matter?

First, we can be sure that Rudolf Steiner did not consider himself to be this individual. This has been faithfully demonstrated by Thomas Meyer in his Basel 1989 *Die Bodhisattva-Frage* (“The Bodhisattva Question”) where he records the statement of Walter Vegelahn (1880-1959) in October 1958 to a visitor from the Rudolf Steiner Nachlassverwaltung, in Berlin:



Rudolf Steiner

It was in Berne where Dr. Steiner spoke about the Bodhisattva. The members there were curious to know who Dr. Steiner thought him to be. They put their heads together and appointed the most suitable among them, Günther Wagner, to ask Dr. Steiner, who gave him the reply: “It is not I” (“Ich bin es nicht”).

The problem for the members was that they could scarcely comprehend how directly Rudolf Steiner had spoken under the inspiration of the Bodhisattva on September 10, 1910 in Berne: “We are saying this in the formulations which we are learning to know from the inspiration of the Bodhisattva himself.” It appears that Rudolf Steiner was enabling full clarity vis-à-vis this Bodhisattva to dispel the fog of confusion arising from the expectations connected by certain Theosophical leaders with the figure of Jiddu Krishnamurti. He was enabling the Bodhisattva to make clear the way himself. Now he faced the negative consequence: that members began to identify Rudolf Steiner with the individual who would become the bodhisattva in action. So he set out to dispel this fog of confusion also. Vegelahn continues:

At the following meeting, Dr. Steiner gave a report of all that had happened during the previous months and mentioned also the Berne lectures [at which Vegelahn was official stenographer]. While doing so, he interrupted what he was saying with an aside. “I wish to add, in parenthesis, to all those who are ever ready to invent incarnations from their fantasy, that I, with my individuality, having nothing to do with Jeshu ben Pandira.”

And so we learn that Rudolf Steiner viewed the being of the Bodhisattva in connection with the figure of Jeshu ben Pandira (“Yeshu ben Pandera”). He makes this eminently clear in his Leipzig lecture of November 4, 1911:

Who was this Jeshu ben Pandira? He is a great individuality, who since the time of Buddha – some 600 years before our era – has been incarnated in almost every century, in order to help humanity forward.

This individuality received the name Jesus, son of Pandira, in his incarnation one hundred years before Christ: “It was primarily Jeshu ben Pandira, one hundred years before Christ, who was His forerunner and herald.” Rudolf Steiner refers to this individuality by the name Jeshu ben Pandira, and not by his name from other incarnations, for two main reasons. One is that H.P. Blavatsky falsely identified Jeshu ben Pandira with Jesus Christ, and the other is that he wished to show the spiritual consistency between Jeshu ben Pandira’s role as “the preparer for the understanding of the Christ-Impulse” at the time of the Palestine Coming, and of Christ’s second coming, which Rudolf Steiner foresaw for the 1930’s. Consequently, he said in his Leipzig lecture:

He, who has been incarnated since that time in almost every 100 years, is also now already incarnated, and he will be the true and genuine announcer of the Christ appearing in Ethereal raiment, even as in earlier times he foretold the Christ as physical Christ. And many of us will ourselves experience how in the 1930’s – and in ever increasing number as the century progresses – there will be human beings who will behold the Christ in ether-raiment. It is in order to prepare the way for this event, that spiritual science exists; and everyone who participates in the work of spiritual science is helping with this preparation.

From this we may indeed conclude, with L’Anonyme, that Rudolf Steiner hoped the Anthroposophian Society would help to serve the activity of the coming Bodhisattva in the 1930’s [and not only then].

We can confirm these views of Rudolf Steiner in further detail, when we add the testimony of Dr. Friedrich Rittelmeyer and Dr. Walter Johannes Stein. In our last three letters from Cymru, we have shown how these two faithful witnesses of Rudolf Steiner’s life-work, with the aid of Edouard Schuré, were enabled to identify the two Initiators of Rudolf Steiner himself, namely, the Master Jesus, the reincarnated Zarathustra, and Christian Rosenkreutz, the reincarnated Lazarus who were to stand sponsor for the Esoteric School inaugurated by Rudolf Steiner in 1904. In *Der Europäer* (“The European”), No. 1, November 1996, Thomas Meyer quotes from Friedrich Rittelmeyer’s own record of a conversation with Rudolf Steiner:

It was in high Summer 1921. End of July or beginning of August. The conversation turned to whether the Bodhisattva was now already incarnate on the earth. Dr. Steiner said, “If we are still alive in fifteen years, we may be able to experience some of this.”

And then, from Dr. Stein's diary-note of a conversation with Dr. Rittelmeyer:

Rittelmeyer said: In August 1921, Dr. Steiner said concerning Jeshu ben Pandira: "If we are still alive in fifteen years, we may be able to experience something of this [= 1936]. Jeshu ben Pandira was born at the beginning of the century."

We may wonder whether these last words derived from Rudolf Steiner, and what connection they may have had with a comment in a lecture by Adolf Arenson on March 30, 1930 in Stuttgart concerning:

... a reputed statement of Rudolf Steiner's. To a question, as to how matters stood with regard to the coming Bodhisattva, Rudolf Steiner is said to have replied, as we learn: "The bodhisattva was born at the start of this century, and looks with interest upon the development of the Anthroposophian Society." So it was told, not only to me but also to other friends – in Stuttgart and also in other cities.

But let us follow Rudolf Steiner directly. "He is also now already incarnated," said Rudolf Steiner of the Jeshu ben Pandira individuality at Leipzig on November 4, 1911, and he expressed his view that it would be "in the 1930's [that] there will be human beings ... who will behold the Christ in ether-vestment." On November 5, 1911 in Leipzig the next day, he made the connection still clearer: he showed how the Bodhisattva-Impulse would enter the earthly life of the reincarnated Jeshu ben Pandira "in the period from the 30th to the 33rd year of life." We are led by the logic of these descriptions towards the start of the twentieth century for the birth-hour of the reincarnated Jeshu ben Pandira. But what would happen for him in the 1930's, at the hour of his Sun-birth? Rudolf Steiner proceeds:

Up to that time, he is preparing himself for a great event. It will be thus: the old I passes out, and another I enters in. This latter can be an individuality such as that of Moses, of Abraham, of Elijah. It will then become active in this body for a time, thereby making it possible for that to happen which must come about in order to prepare for the Maitreya Buddha. The rest of life is then lived out in such a way that this I which has entered continues to live on What there enters in, thus involves a complete transformation. Then what is necessary can take place, in order to recognize the Bodhisattva.

That this process of recognition was by no means to be taken for granted we can gather from Rudolf Steiner's final public remarks concerning this Bodhisattva at Penmaenmawr on August 29, 1923

[t]hat it is not the case today that human beings have in some way to wait for the Bodhisattva, but rather that the Bodhisattva has to wait for the understanding which human beings bring towards him before he can speak in his own way. For humanity has entered into the age of freedom.

And this will be no less true for humanity in the twenty-first century. Rudolf Steiner's farewell words on August 31, 1923 from Penmaenmawr, Cymru, ring out for us no less today:

I have already indicated how it does not only depend upon certain individualities sending truths into the world, but how it also very much depends on how far the world is willing to take up these truths. I have referred indeed to many an obstacle

which exists today, and which I may once more express by saying: the Bodhisattva is already waiting, but human beings, in a sufficiently large number, must first make themselves capable of understanding him.

For today we see still more clearly “how humanity is deeply divided into an Eastern and a Western humanity” as Rudolf Steiner described on August 29, 1923, and how

[p]eople will never understand how to rise to this common humanity, this genuine Christian Impulse, and will never be able to understand what a potential Bodhisattva would have to say, until they have developed enough spiritual longing in themselves to create a global bridge of understanding between East and West.

(One genuine contributor to this bridge in the twentieth century was J.G. Bennett.)

A deeper view of Rudolf Steiner’s understanding in this direction may be gained when we enquire further into the esoteric substance of his Leipzig lectures (of which I have Dmitrije Mitrinovic’s copy): “Jeshu ben Pandira, the Preparer for an Understanding of the Christ-Impulse,” published by Marie Steiner via the Philosophisch-Anthroposophischer Verlag am Goetheanum (“Philosophic-Anthroposophic Publishing House at the Goethanum”) Dornach, Schweiz (Switzerland), in 1934. When we ask, for example, why does Rudolf Steiner invert the natural time-order of Abraham and Moses, when he says, “of Moses, of Abraham, of Elijah”? Or again, why does he introduce, just here, the specific example of an unusual couple he met on a train from Rostock to Berlin, one of whom confides to the other: “There I come, deep out of Russia, to here, on the Baltic Sea”? And while we are asking about Rudolf Steiner’s views, was there anyone who came into Dr. Rittelmeyer’s field of perception in 1936 who approached him with evidence of a deeper understanding of the Christ-Impulse? But in this last letter from Cymru, I must leave such questions with you.

I would like to bid you farewell, and thanks, with a personal experience which, nearly [forty] years after, I still consider in relation to Rudolf Steiner’s finest description of the moral characteristics of the Bodhisattva in his Leipzig lectures:

Five thousand years it takes him to ascend to the dignity of a Buddha, and this Buddha will then be the Maitreya Buddha. A Bringer of the Good he will be, inasmuch as through the practice of the very strictest self-discipline (and this they can see who are sufficiently clairvoyant), he succeeds in developing, to the utmost, those magical-moral forces which will proceed from him in such a way as to enable him through the very power of the Word, to impart soul-emotion and morality to the souls who hear him And how does he prepare himself? Above all, by developing to the utmost the qualities we have called good – surrender to destiny, calm and serene acceptance of destiny; attentiveness to all the processes going on around him; devotion to all creatures and beings; interest, and insight. And although many lives have to be lived through before he can become a Buddha, these are mainly occupied in watching and observing what goes on around him; and if what he does now seems not to amount to much, that is because his whole life is really only a preparation for his future mission.

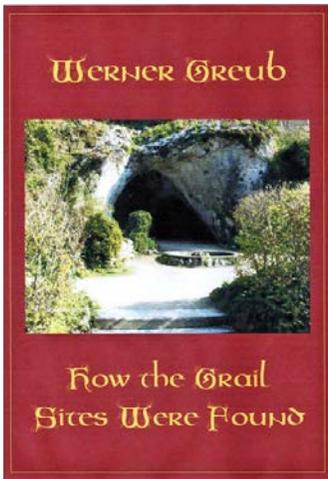
In about 1975, I was invited to meet Dr. Madeleine van Deventer, one of Ita Wegman's closest colleagues, in Forest Row, England, by a friend who was putting her up. I was occupied deeply at the time with the destiny of the then Vorstand of the Allgemeine Anthroposophische Gesellschaft ("Executive Committee of the General Anthroposophical Society"), whose 1968 division seemed to relate in a 33-year rhythm to the division of the Gründungs-Vorstand ("Founding Executive Committee") which had occurred in 1934-1935. Among the latter events, I was led to the figure of the young Madeleine van Deventer, who read a letter from Ita Wegman to the Annual General Meeting of the General Anthroposophical Society in 1934. So the question I asked Dr. van Deventer, after we had exchanged a few warm words and talked a little, she speaking in English in her slow, deep voice, was: "When you were reading out the letter from Ita Wegman to the members at the Annual General Meeting at Dornach in 1934, did you experience freedom in your self?" Instead of responding to this question, Dr. van Deventer began to speak in a strikingly loud voice about something quite unconnected to my question which I had carefully and clearly voiced. The shock of this disjunction led me to restrain myself into inner silence, and my soul-gaze was lifted free from the thought-content of her words, to behold in silent witness the presence of a great supersensible being who appeared as if above and behind her, and of which she appeared unaware. This being revealed to me the following characteristics, all within the space of a few intuitive moments: it seemed a sun-filled human being of intense spiritual presence, who projected a profound power of silence, of extraordinary self-discipline. It was occupying itself by looking with the most intense interest into every individual facet of the human divisions among anthroposophists in Europe in the 1930's, into the recesses of every soul involved, with seeing gaze. It was doing so in such a way as to learn for itself everything which could be learned from the sufferings and wounds experienced at that earnest time. And it was focusing all the pain so taken in, within itself, in order to win from the full experience and acceptance of this destiny all that might flower as organ-forming power in times to come. Finally, I had the unmistakable impression that this spiritual individuality had been present at that time, and that having taken all the karma of this situation upon itself, it had passed on, having experienced: "Es ist vollbracht" ("It is finished"). This was an eye-opener for me, and proved what I was to learn again and again in the course of my anthroposophical endeavors in the twentieth century and today: that the key-question for anthroposophists since the death of Rudolf Steiner and his successors is: "Can we see in the Allgemeine Anthroposophische Gesellschaft as freely constituted at the Christmas Foundation Conference at the Goetheanum in 1923-1924 a community-form?" Adieu.



Madeleine van Deventer

Review of
How the Grail Sites Were Found – Wolfram Von Eschenbach as a Historian
by Werner Greub

Robert Jan Kelder & Robert Powell



The thirteenth century German poet-knight Wolfram von Eschenbach assures us that his famous Grail romance *Parzival* contains descriptions of historical events that took place eleven generations before his time, i.e. in the ninth century, exactly in the way he narrates them. The source for his material he describes as a certain “well-known master Kyot the Provençal,” thus not, as is still generally assumed, *Perceval* by the French poet Chrétien de Troyes that appeared some twenty years earlier. But because this enigmatic figure Kyot could not, until now, be historically identified, his existence has long been cast in doubt. And so it is widely assumed that Wolfram based his *Parzival* on a poetically created source named Kyot. With respect to his *Willehalm*, an unfinished epic poem on the heroic exploits of the French Count William of Orange, it is still generally believed that Wolfram’s source was the semi-historical folklore of the epic poem *Aliscans*, one of the many so-called *Chansons de geste* (“epic songs”) of the roving troubadours of the south of France. *Aliscans* extolled the rather pious and fantastic deeds of this paladin of Emperor Charlemagne. He was one of the twelve paladins in Charlemagne’s entourage. (Paladin signifies “warrior knight,” usually of high-standing nobility.) In the case of William of Orange, he was the “right-hand man” of the emperor, who was entrusted by Charlemagne with the creation of the Spanish March (*Marca Hispanica*) as a buffer zone on the south side of the Pyrenees—between the Pyrenees and the Ebro River—to protect France from invasion by the Saracens coming up from the south. Moreover, he was one of the last protectors of Celtic or Grail Christianity, who in the year 1066 was declared the “patron saint of knights” by Pope Alexander II.

In one of his lectures from the series published under the title *Christ and the Spiritual World: The Search for the Holy Grail*, the Austrian-born founder of the Science of the Grail (Anthroposophy), Rudolf Steiner (1861-1925), stated on January 1, 1914, that Kyot is no mere figment of a poet’s vivid imagination, but definitely a historical figure, who lived not in the twelfth, as is still generally believed, but in the ninth century. In private conversations, moreover, he described the Arlesheim Hermitage—an old Celtic sacred landscape near the site of the Goetheanum in Dornach, Switzerland—as the actual Grail area where *Parzival* had his eventful meetings with Trevrizent and Sigune, both of whom lived in seclusion as hermits not far from Wolfram’s Grail Castle *Munsalvaesche*, often mistakenly thought to be Montségur on the French side of the Pyrenees, or sometimes identified with the mountain monastery San Juan de la Peña, on the Spanish side of the Pyrenees.

The above indications by Wolfram von Eschenbach and Rudolf Steiner motivated the Swiss-born anthroposophist and Grail researcher Werner Greub (1909-1997) to take Wolfram von Eschenbach's words seriously, thereby succeeding, as it were, in bringing the Grail down to earth. Carefully following all of Wolfram's manifold indications from the original Middle High German texts to the letter, and reading the landscape as a largely unspoiled script, he not only found Kyot to be none other than the medieval William of Orange, but also discovered, or



Guillaume d'Orange

rather decoded, most of the historic scenes of actions where—in the first half of the ninth century—most of the actual events in *Parzival* as well as in *Willehalm* must have taken place in an area of what now is now called Alsace, bordering on Switzerland, Germany, and France. This led Werner Greub to formulate his novel and controversial theory that Wolfram von Eschenbach is not only to be regarded as a great poet, but also as an exact chronicler of Parzival's revolutionary inauguration as Grail king.

Furthermore, Greub employed astronomy to identify the point in time when Parzival became Grail king as Whitsun Saturday, May 12, 848. Werner Greub also found the Grail castle Munsalvaesche to have been located halfway up a hill on an ancient Roman quarry in the Arlesheim Hermitage. Wolfram's references to various planetary constellations also turned out to be so exact that by means of extensive astronomical calculations the whole chronology of *Parzival* and, indirectly, that of *Willehalm* could be established.¹



Parsival
by Martin Wiegand

As the title of this voluminous research report suggests, the emphasis lies not so much on the *where* but on the *how*. Werner Greub managed to depict his discovery of the Grail sites on various maps and in the geographical reality itself in such a manner that every scene of action can be represented and experienced step by step within the mind of the attentive reader, inviting him or her to make the next step of visiting the *Parzival* and *Willehalm* geography on the spot in person in order to be able to make an experiential assessment oneself on the merits of this unique book that purports to put the hitherto considered legendary Grail tradition in a completely new light.

How The Grail Sites Were Found was first published under the title *Wolfram von Eschenbach und die Wirklichkeit des Grals* in 1974 by the Goetheanum, School for Spiritual Science founded by Rudolf Steiner in 1923 as the research and development center of the General Anthroposophical Society. It elicited such controversy that the second and third volumes of this projected Grail trilogy were never officially published. Due to these and other extenuating circumstances, it took 27 years for this book to be translated and first published as a ring-bound manuscript in English in 2001, and another 12 years before this first book edition could finally see the light of day. (A French edition was published as *La Quête du Grala* in 2002 and a Dutch translation *Willem van Oranje, Parzival en de Graal* by the Willehalm Institute Press, Amsterdam, in 2009.)

The reader interested in the background to this controversy can consult the introduction "How This Publication Came About," while in Appendix V a rebuttal of this scathing criticism can be

¹ Footnote added by Robert Powell: see my comments at the end of this review.

read as an alternative introduction to this volume. The translator Robert J. Kelder is a graduate of McGill University in Montreal, Canada, and worked as a publicist and guide with Werner Greub during an exhibition in 1985 commemorating the 200th anniversary of the Arlesheim Hermitage as an English Garden famous at that time throughout Europe. This exhibition marked the first time after the publication of this book in 1974 that results of Werner Greub's Grail research were brought out into the open, discussed and mentioned (mostly favorable) in the Swiss national press. The text for this exhibition can be read in Appendix III.

For the third North American edition of the manuscript version, a foreword with a postscript was written dealing with the books *Holy Grail Across The Atlantic – The Secret History of Canadian Discovery and Exploration* and its sequels *The Columbus Conspiracy* and *Grail Knights of North America* by Michael Bradley in which the views expressed there concerning King Arthur and the Holy Grail, Camelot and the Grail Castle Munsalvaesche and Wolfram's source Kyot are contrasted with the views put forward in this book.

For the fourth British edition that was presented at the Rudolf Steiner House in London on October 26, 2001, a special foreword – *Willehalm: King of the Jews?* – was also written.

This first book edition was presented on May 3, 2013, by the publisher as part of the festivities connected with the international book and art exhibition in Amsterdam City Hall entitled *The Virtues – Towards a New Courtesy* organized by the Willehalm Foundation. It is dedicated to the recently inaugurated Dutch King William-Alexander of Orange and the Dutch Council of High Nobility as part of a petition that will be officially announced on May 28, 2014, to the said king and council. This entails a request to establish a *Willehalm Order of Knights of the Word* based on the findings of this work, the exhibited book *The Virtues – Seasons of the Soul* by Herbert Witzenmann, his studies *The Just Price-World Economy as Social Organics*, and *Charter of Humanity*, and other forthcoming Grail-related publications as study material for the spiritualization of the principle of civilization.

Contents: Dedication and Petition to King William-Alexander and the Council of High Nobility / Introduction to the Exhibition *The Virtues – Towards a New Courtesy* / How This Publication Came About – Introduction to the First English (American) Edition by Robert J. Kelder / The Holy Grail Across The Atlantic – Foreword to the Third North American Edition / Post Script: Grail Knights of North America? / Foreword to the Fourth British Edition / Introduction to the German edition, Rudolf Grosse / Foreword by the Author

Part I – Willehalm: Oransch / The Battlefield of Alischanz / Willehalm as the Historical William of Orange / The 'Tenth' Book of *Willehalm* / Saint-Guilhelm-le-Désert / Willehalm and Arabel / Willehalm-Kyot of Catalonia / Kyot the Provençal

Part II – Parzival: Wolfram's Astronomy / The Grail Tradition as Oral History / Bertane - The Land of King Arthur / Terre de salvaesche – Land of the Grail / Klingsor's Schastel Marveil / Trevrizent's Cave and Sigune's Cell / Wolfram the Historian I / The Great Conjunction / Astronomical Excursion / Wolfram the Historian II / Prologue to *Willehalm* / Epilogue

Appendices: I. The Grail Symbol; II. The Grail Symbol as the Basic Form of the Grail Temple Munsalvaesche; III. The Arlesheim Hermitage as Grail Landscape; IV. Letter from Adalbert Count Keyserlingk on Geub's Work; V. Christoph Lindenberg: Beyond Truth and Reality with Comments by R.J. Kelder; VI. Short Biography of Werner Greub; VII. The Willehalm Institute and Its Publications/ VII. A Letter by Dr. Slobodan R. Mitric on 9/11

First book edition: Amsterdam, May 2013 – 421 pages, including 111 plates, 32 of which are colored, and also including 15 maps

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The book can be ordered from your favorite bookshop: BoekenRoute.nl, by sending a check for 40 euros plus shipping charges (NL 8 euros; Europe 10 euros; World 16 euros) made out to the Willehalm Institute at the address listed above, or by depositing the right amount (40 euros + shipping) in the Institute's bank account (IBAN: NL28ABNA0571181937; BIC: ABNANL2A). For PayPal an order can be sent by the Institute to the interested party.

Posted May 9, 2013, by Robert Kelder

Comments added by Robert Powell

Like Robert Kelder, I knew Werner Greub personally and went with him many times to the Arlesheim Hermitage and to the sites he identified there, including the site of the Grail castle. In the course of time, I became aware of Werner Greub's geographical clairvoyance. He was truly able to see beyond the sense-perceptible realm, and making use of this higher faculty of perception, he was called to identify the Grail sites described in the book *Parzival* by Wolfram von Eschenbach.



Arlesheim Hermitage

Whereas I do not question the overall accuracy of Werner Greub's geographical identification of the Grail sites described in *Parzival*, as set forth in this book *How the Grail Sites were Found*, I do question Werner Greub's dating of the Grail events as he sets this forth in the chapter "Wolfram's Astronomy" in the book under review. Whereas his spatial location of the Grail sites is, by and large, very accurate, his temporal specification of the Grail events is questionable because his dating clearly contradicts an indication by Rudolf Steiner in the Grail cycle of lectures *Christ and the Spiritual World: The Search for the Holy Grail*. Rudolf Steiner's indication is explored in William Bento's article "Saturn in the Crab and the Mysteries of the Holy Grail" in the 2005 issue of the *Christian Star Calendar*, the predecessor of the *Journal for Star Wisdom*. In that article, using Rudolf Steiner's indication about the Sun and Saturn being in conjunction in the constellation of Cancer at the time of Parzival's first visit to the Grail castle, William Bento identifies the New Moon in Cancer, with Saturn close by, which took place on

July 15 in the year 828, as being the heavenly configuration that Rudolf Steiner was referring to. Six planets were in Cancer on that day of the New Moon in the year 828, and the conjunction of the Sun and Moon was at exactly the same location in the zodiac where Saturn had been at Christ's crucifixion.

According to the account of Wolfram von Eschenbach in *Parzival*, it was not until some five years later (*Parzival* 799, 3) that Parzival returned to the Grail castle and became Grail king. Symbolically, it could be that Parzival became Grail king at Pentecost (Sunday, June 1) in the year 833, some five years after his first visit to the Grail castle. Here, however, is not the place to go into the details of this complex theme of the timing of the Grail events. Perhaps, though, it is important to point out the following: According to Walter Johannes Stein in his book *The Ninth Century: World History in the Light of the Holy Grail*, the historical personage who is called Trevrizent in the Grail story was the French Count Hugo de Tours, who was also one of Charlemagne's twelve paladins. It is known that Hugo de Tours died on October 20 in the year 837, which provides an upper limit for the dating of the Grail events. Whereas June 1, 833, lies within this limit, and is thus a possible date for when Parzival became Grail king, the date offered by Werner Greub on May 13, 848, falls after the death date of Hugo de Tours ("Trevrizent"). This date is simply too late historically to be the date when Parzival became Grail king, if we accept that Trevrizent was Huygo de Tours.

It is wonderful that Werner Greub's great work *How the Grail Sites Were Found* is now available in English translation—in such a splendid form, with many photos, maps, and colored plates. With great gratitude to Robert J. Kelder for translating this work and shepherding it into print. Some readers of *Starlight* will remember Robert as our guide to the Grail sites in the Dornach/Arlesheim area at the culmination of the Sophia Foundation "South of France" pilgrimage in 1998.

Daniel Tsion (1883-1979)—Rabbi and Follower of Yeshua the Messiah¹

Harrie Salman

During the Second World War, Bulgaria had a Jewish community of about 50,000 people. Half of them lived in Sofia. Most of the Bulgarian Jews had a Sephardic background, with ancestors that had come from Spain after 1492. Their language was Ladino, a Spanish dialect. The Central Synagogue of Sofia, built between 1905 and 1909, was the largest Sephardic synagogue of Europe and the third largest of the European synagogues.

After the Balkan Wars of 1912-1913, thousands of Jews had come to Bulgaria from different parts of the former Ottoman Empire, and for this reason the Jewish community of Sofia asked the Sephardic community of Thessaloniki to send them rabbis. Thessaloniki was the center of Jewish culture in south-eastern Europe. In those days it was the largest Jewish city in the world, and the town was known as the “Mother of Israel.” There were about thirty synagogues.

In 1915 the head of the Rabbinical Seminary “Beth-Josef” in Thessaloniki sent his son Daniel Solomon Tsion to Sofia.² He started as a chazzan in the Yutchbunarska synagogue in Sofia. He became active in social and pedagogical work among the Jews of Sofia as well and propagated the cause of Zionism. For two years he served in Kyustendil in Western Bulgaria. After his return to Sofia he was appointed communal rabbi of Sofia and president of the Jewish Religious Court of Sofia. In 1931 he became president of the Supreme Religious Court attached to the Central Consistory (the community council) of the Jews of Bulgaria, with the prerogatives of Chief Rabbi of Bulgaria, and in 1938 he became president of the Jewish Religious Court of Bulgaria.



Daniel S. Tsion

In the 1930s Daniel Tsion, who used to talk in Ladino, learned Bulgarian and began to publish in this language. In 1938 he founded the journal *Svetlina* (“Light”) and published *Putyat na zhivota* (*The Way of Life*), a collection of popular talks, followed in 1939 by *Evrejsko brachno i brakorazvodno pravo* (*Jewish Marriage and Divorce Law*), written together with Albert Varsano. In 1940 he wrote the book *Kabalata* (*The Kaballah*) and in 1941 *Iz nov put* (*From a New Path*), a second collection of talks, was published. Daniel Tsion translated and published texts from the Talmud (1938) and a Jewish prayer book. After the war, he published *Pet godini pod fashistki gnet* (*Five Years under Fascist Oppression*) (1945), his talks on health questions in *Troyniat put na novia chovek* (*The Threefold Path of the New Man*) (1946) and *Evrejski praznitsi i traditsii* (*Jewish Feasts and Traditions*) (1946).

¹ Published in: *Zhitno Zurno* (*The Grain of Wheat*, journal of the White Brotherhood in Bulgaria), 2009/1

² A short biography of Daniel Tsion, “Kratuk biografichen i kritichen ocherk,” has been written by E. Anski for *Iz nov put* (published on the occasion of his 25th year in religious service in Bulgaria), Sofia, 1941. Valuable information on the biography of Daniel Tsion can also be found in the article “Daniel Tzion,” written by Joseph Shulam, born in Bulgaria in 1946 and at present Director of the Netivya Bible Instruction Ministry in Jerusalem,
http://www.netivyah.org.il/English%20Web/MidrashaArticles/rabbi_zion.html

Daniel Tsion had a deep interest in other religions and in philosophy. His books show that he studied the works of important philosophers, but also spiritual works (probably theosophical) and the teaching of the White Brotherhood. He was on friendly terms with leaders of other religious communities in Bulgaria, for which he was attacked by some members of the Jewish community. Around 1934, and again in 1942, they accused him of being a Deunovist (a follower of Peter Deunov), of having converted to Christianity, of being a sectarian.³

The website of the Sofia synagogue mentions Daniel Tsion as one of the two rabbis who served as preachers.⁴ Officially, there was no Chief Rabbi of Bulgaria between 1925 and 1945. The last Chief Rabbi of Bulgaria (1945-1949) was Asher Hannanel, who was imprisoned by the communist authorities for his refusal to close the Sofia synagogue. He died in Israel in 1964, after his release.⁵



Interior of Sofia synagogue

In the early 1930s, Daniel Tsion was invited to visit Peter Deunov.

Impressed by the way of life that was practised in the White Brotherhood he adopted, according to Joseph Shulam, some essential elements of the teaching of Peter Deunov—vegetarianism, getting up early in order to meditate and pray around the time of the sunrise, and doing daily physical exercises. Peter Deunov was the first one to speak with him about Jesus. “Deunov did speak of Jesus as the Messiah and Saviour. He also spoke of the simple life of the early disciples of Jesus. These subjects were eye-openers for Rabbi Daniel,” Joseph Shulam writes.⁶ For a period of about four months, Daniel Tsion attended the lectures of the spiritual school of the White Brotherhood.⁷ According to Boris Nikolov, Daniel Tsion often came to the Brotherhood’s community of Izgreva (in Sofia) to talk with Peter Deunov and read his printed talks. He also came to the summer camp in Rila, where he stayed for some time and participated in the common life of the Brotherhood. He received Christianity, commented Boris Nikolov, “in spirit and truth” from the Teacher Peter Deunov.⁸ In one of his books, Daniel Tsion wrote “God is love.” He may have taken this concept, like others ideas, from Peter Deunov.

One time, during his sunrise meditation, Daniel Tsion had an overwhelming vision. Not knowing what it could mean, he consulted other rabbis. When the vision appeared for the third time, Daniel Tsion turned to the figure and addressed it. It seemed to come right out of the Sun, and he had the impression that it identified itself as Yeshua (Jesus). According to Joseph Shulam, he talked with Metropolitan Stefan of Sofia, who gave him the wise council not to become a

³ Daniel Tsion, *Pet godini pod fashistki gnet*, Sofia, 1945, p. 47. On the following two pages Daniel Tsion explains that he needed a clear image of the different variants of philosophical and religious thought, among them the teaching of the White Brotherhood, and that he sought the support of some members of the White Brotherhood to improve the position of the Bulgarian Jews.

⁴ <http://www.sofiasynagogue.com/>

⁵ <http://www.sephardicstudies.org/sofia.html>

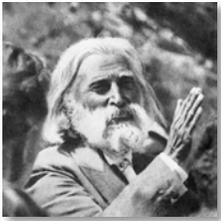
⁶ Joseph Shulam, “Daniel Tzion,” see note 1.

⁷ Information given by Rittie Katz, co-worker of Joseph Shulam.

⁸ Boris Nikolov, “Evrejskiyat ravin v Sofia stava christianin”. In: *Izgreout na Bjaloto Bratstvo*, T. I (red. Virgil Krustev), Sofia, 1993, p. 487.

member of one of the Christian Churches, but to concentrate on Yeshua himself. After this meeting, Metropolitan Stefan and Rabbi Daniel Tsion became close friends.

Daniel Tsion did not convert to Christianity, but remained faithful to the Torah. He accepted Jesus as the Messiah and studied the New Testament. After attending the morning service in the synagogue, several dozens of people, among them leading members of the Jewish community, gathered in his home in Sofia to study the New Testament with him each Saturday afternoon. Many people knew about Daniel Tsion's faith in Yeshua as the Messiah, but he was highly respected, and in his strict observance of the Torah he remained an Orthodox Jew.



Peter Deunov

It is reported that early in 1942, Daniel Tsion visited Peter Deunov to discuss the dangerous situation of the Jews in a conversation that lasted six hours. This relationship of trust between Daniel Tsion and Peter Deunov also led to a special request. Three representatives of the Jewish community of Sofia (one of them, we can presume, was Daniel Tsion) came to Peter Deunov asking him to take in deposit a number of diamonds that appeared to be used symbolically during the service in the synagogue of Sofia. They were ritual objects connected with the Law of Moses. After the war (and after the death of Peter Deunov in December, 1944) the diamonds were returned to them.⁹

After a talk on the persecution of the Jews with Finance Minister Bozhilov in July, 1942, Daniel Tsion received a message from God. An inner voice said that His Kingdom is coming to the Earth and that those who oppose it will suffer. Tsion made two hundred copies of this message for the Bulgarian King Boris III, the main political leaders and high officials, including ministers of the government, members of Parliament, and the head of the Police of Sofia. Probably early in 1943, he also wrote a special letter on the treatment of the Jews to the Bulgarian king. He warned him with the Biblical words that he would be measured with the same measure with which he measured others.

Metropolitan Stefan did not doubt the authenticity of this message from God, and promised Daniel Tsion that he would talk with the king and Minister Bozhilov about the situation of the Jews.¹⁰ Out of fear, the leaders of the Jewish Consistory did not approve of these political actions of Rabbi Tsion. On August 2, 1942 they removed him from his office as President of the Jewish Religious Court of Sofia. They also tried to discredit him, as had been done eight years earlier.

⁹ Boris Nikolov, "Diamantite na evreite i skiniata na Mojseia" (redacted by V. Krustev), in: *Izgrevit na Byaloto Bratstvo*, T. I (red. Virgil Krustev), Sofia, 1993, pp. 485-486. Boris Nikolov was present when the diamonds were returned. Nikolov interpreted the request of the three Jews as a request for help and Peter Deunov's willingness to take the diamonds as sign that he took the Bulgarian Jews under his protection. In a telephone conversation, Mr Vladimir Paunovski, Director of the Jewish Historical Museum of Sofia, told the author of this article that he did not know the events related to the diamonds of the Jewish community of Sofia. The Jewish community recognizes the role Peter Deunov played in the salvation of the Bulgarian Jews. In the Jewish Historical Museum in Sofia, a photo of him is displayed with a note that he influenced the decision of King Boris not to deport the Jews.

¹⁰ Daniel Tsion, *Pet godini pod fashistki gnet*, Sofia, 1945, p. 53.

In his actions on behalf of the Jewish community, Daniel Tsion appears as the true spiritual leader of the Bulgarian Jews, doing all he could to improve their extremely difficult situation and to save them from the impending disaster. He refused to be a religious official, obedient to the fearful leaders of the Jewish community, but he spoke and acted as a courageous servant of God.

In early March, 1943, Jews from the Greek and Yugoslav territories occupied by Bulgaria were deported to Poland. Fear spread among the Bulgarian Jews that they would also be deported, which was indeed planned by the Bulgarian government. A successful response followed, in which members of Parliament, leaders of the Orthodox Church, Jewish organisations and in a (probably) decisive way – but in the background – Peter Deunov participated, acting through Lyubomir Lulchev (one of the king's most trusted advisors).

There is no reference in the official literature on the salvation of the Bulgarian Jews that after being informed (ostensibly on March 6, 1943) by his pupil Metodi Konstantinov (a government official) about the decision to deport all the Bulgarian Jews, Peter Deunov sent the king the following warning through Lulchev: "If you will even send one Jew to Poland, nothing will remain of you and your dynasty."¹¹ Lulchev could not find the king for three days, until Peter Deunov told him where the king was. Three day later (ostensibly on March 9, 1943), writes Konstantinov, the king received Peter Deunov's warning from Lulchev. He immediately travelled to Sofia together with Lulchev, and in the cabinet of the responsible Minister Gabrovski he tore the order of deportation into pieces.

Konstantinov's story is not very precise, but it seems to explain how the king intervened and how "an order from the highest place"¹² could have reached Minister Gabrovski on March 9th, 1943. The historian Bar-Zohar estimates that Dimitar Peshev, a leading Member of Parliament, spoke to Minister Gabrovski late in the morning on that very day, and agreed to the well-publicized meeting with the Kyustendil delegation at 3:00 pm that afternoon. By that time Minister Gabrovski had already been instructed to "stop the planned deportation of Jews from within the old boundaries of Bulgaria."¹³

During May of 1943 new actions against the Bulgarian Jews were prepared. On May 21, 1943, the Jews of Sofia were summoned to prepare for deportation from Sofia three days hence. King Boris had found the courage to reject Plan A to deport them to Poland in favor of Plan B to intern them as working forces for road reconstruction, but this fact became known only later.

For the national feast day on May 24th, a large Jewish demonstration was planned to ask the leaders of Bulgarian society to intervene with the government and the king on behalf of the Jews. At 5:00 am that morning Daniel Tsion and the Zionist Member of Parliament, Menahem Mushanov, arrived in Izgreva to consult Lulchev, who advised them that the demonstration should take place. Afraid of clashes with young nationalists, the leaders of the Jewish Consistory

¹¹ Metodi Konstantinov, "Spasiavaneto na evreite" (redacted by V. Krustev), in: *Izgrevut na Byaloto Bratstvo*, T. IV (red. Virgil Krustev), Sofia, 1995, p. 534.

¹² Michael Bar-Zohar, *Beyond Hitler's Grasp*, Avon, MA, 1998, p. 128.

¹³ Michael Bar-Zohar, *Beyond Hitler's Grasp*, pp. 128-130.

were against the demonstration and had closed the Central Synagogue, whose first rabbi was Daniel Tsion. Together with Rabbi Hannanel, Tsion led the thousands of praying Jews to the synagogue in Yutchbunar. Metropolitan Stefan, who lived nearby, received Daniel Tsion and Asher Hannanel and went to the palace, where he wrote a letter to the king, warning him not to persecute the Jews lest he himself be persecuted. The Metropolitan told Daniel Tsion that at an earlier meeting King Boris had made him a solemn promise that no Jews would be deported from Bulgaria. With this news Daniel Tsion returned to the waiting Jews. A few thousand of them marched to the palace of the king. As one of the leaders of the demonstration, Daniel Tsion was arrested and brought to the internment camp of Somovit near Pleven (in Northern Bulgaria).

After the end of the war, Lulchev was sentenced to death by the new Communist government. Daniel Tsion had the courage to write a letter to the National Court on December 16, 1944, in which he underlined the help which Lulchev had given to the Bulgarian Jews through his political contacts.¹⁴

After September 1944, and especially between 1949 and 1952, almost all Bulgarian Jews emigrated to Israel. Only a few thousand remained, mainly in Sofia and Plovdiv. At first, Daniel Tsion did not want to emigrate, but after having a dream in which God told him to go, he did so in 1949. He became a rabbi of the Bulgarian Jewish community in Jaffa. But soon he gave up this office and went to Jerusalem, where he engaged in a month in fasting, prayer and supplication, asking God to show him the right way. In the spring of 1950 he declared:

[T]he Holy Spirit revealed to me that Jesus was indeed the Messiah, who suffered for us and sacrificed Himself for our sin. A burning fire in my heart gave me no rest until I had publicly confessed my faith.¹⁵

The next morning he went to High Rabbinat in Tel Aviv and told what had happened to him.

Daniel Tsion's public pronouncement of his faith in Jesus as the Messiah became a big issue in Israel and created a long discussion in the Israeli newspapers. A number of Christian missionaries came to see him to receive his support for their cause, but he remained Jewish. He had to appear before the Rabbinical Court, which in 1954 removed him from his position as a rabbi. At this trial he defended his belief in Jesus.

A Russian Jew who also recognised Jesus as the Messiah provided Daniel Tsion with a building in Jaffa, which he used as a synagogue for the Bulgarian community. He did not often speak about Jesus, but as in Sofia, he gathered people in his home after the Sabbath service to preach to them about Yeshua. He wrote hundreds of songs about Yeshua, the Sabbath, and the Good Life, and published many books. Until 1973 he was in office as an informal rabbi of the Bulgarian Jews. He died in 1979 at the age of 96, and was given an official funeral.

¹⁴ A copy has been published in: *Izgrebut na Byaloto Bratstvo*, T. XXI (red. Virgil Krustev), Sofia, 2005, p. 401.

¹⁵ Daniel Tsion speaking for the radio station "The Voice of Israel" on September 14, 1952.

In and outside Israel, there are many groups of Messianic Jews who accept Jesus as the Messiah. In 1993 there were some 350,000 Messianic Jews worldwide, and at present there are over 400 Messianic synagogues worldwide. In Israel, there are presently some ten to fifteen thousand Messianic Jews.

It is my opinion that the Bulgarian Jews had the exceptional destiny of being saved through the cooperation of the main spiritual leaders of Bulgaria—Daniel Tsion, Metropolitan Stefan, and Peter Deunov. The role of Peter Deunov has not been acknowledged in the studies on this topic, probably because nothing could be published about it during the Communist years. Also, his role in Daniel Tsion's recognition of Jesus as the Christ is not known.

It may be said that Peter Deunov has a special place in the biography and the life mission of Rabbi Daniel Tsion. This learned rabbi was a great Jewish leader, who had the openness of mind to make personal contacts with the leaders of the various Christian communities of Bulgaria. Trusting his spiritual vision of Yeshua, he led Bulgarian Jews on a new path to the Messiah.

Postscript

The book *From Jerusalem to Jerusalem, Autobiographical Sketches* by Moshe Imanuel Ben-Meir, mentions a convention of Messianic Jews that convened in Israel on December 8-9, 1950. Many newspapers reported on this convention and the establishment of a Union of Messianic Jews, which caused a lot of excitement in the country. Daniel Tsion was elected as the President. Declining any connection with any Christian Church, and considering himself as part of the Jewish community believing in Yeshua the Messiah, Rabbi Tsion, together with Moshe Ben-Meir, represented the radical group within this Union. Soon, however, this Union was dissolved.¹⁶

Message from God, received by Daniel Tsion in July 1942:

Leaving the Ministry (of Finance) an inspiration came upon me from above. An inner voice told me:

The Kingdom of God is coming to the earth. It is coming closer and will destroy all those who go on the wrong path. Only those will be left to enjoy the life and the goods that go on the right path.

People and nations that live and give life and freedom to others, shall also live. There will be no limitations. Every child of God has the right to live and to develop freely.

This is the will of God! Those who oppose this will, shall suffer and disappear. The divine love that embraces everything that exists and every creature, will take the place of hatred and misunderstanding. Brotherhood will replace disharmony.

Whoever accepts this and applies it, will be safe forever. The nation that begins to apply this word of God will be successful, because all its political and economical activities will be arranged to its benefit. And the other way around! Take care, nations!

¹⁶ Moshe Imanuel Ben-Meir, *From Jerusalem to Jerusalem—Autobiographical Sketches*, Jerusalem, 2006, pp. 127-129, 131.

God is speaking! What He says, will happen!

Go and write down this word of God, and give it to the king and those who rule the country.
Let those be shocked who go on dark paths!

(From: Rabbi Daniel Tsion, *Pet godini pod fashistki gnet*, Sofia, 1945, pp. 38-39)

Letter to Tsar Boris (written early 1943):

To His Majesty Boris III, king of the Bulgarians —

Two years ago the National Assembly voted for restrictive laws against my fellow Jews. With their application, the whole Jewry is threatened by destruction. I do not want to occupy Your Majesty with the impact of these laws, but the recent laws led thousands of workers, ambulant vendors, small merchants and their families into a situation of hopeless misery. I consider this misery as hopeless, because the recently adopted laws and orders deprive the Jewish communities, the leaders of the synagogues and the charity societies of their income. It is well known that all these institutions are mainly dealing with helping poor Jews. The application of these laws will lead to the closing of the schools and the synagogues; that is to say, spiritual misery will settle itself in addition to the material misery of my fellow Jews.



Boris III

I ask Your Majesty to place yourself in the situation of thousands of fathers, mothers and children, who will fall into a dark slavery, without their unhappiness being of help to somebody else. Isn't it said in the Bible: "With the measure you measure others with, you will be measured!" These situations are not in harmony with the laws of God about goodness, justice and reason.

In the name of God I am obliged to remind Your Majesty of the Word of God, which I had the honour to send you. All people must conform to this Word, especially Your Majesty, as head of the Bulgarian nation, for whose destinies you are responsible to God. If these laws will not be put into action, Bulgaria will become a conductor of the Divine will, and in it will rise the Sun of Peace for the good of the whole humanity. Amen.

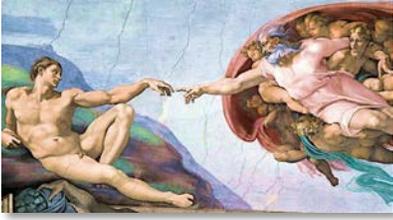
Rabbi Daniel Tsion

(From: Rabbi Daniel Tsion, *Pet godini pod fashistki gnet*, Sofia, 1945, pp. 52-53)

Weaving a Garment Appropriate to Our Task

Richard Goodall

Submitted by Lorraine Forbes, Cape Town, South Africa



One of the greatest impediments to meaningful progress and development which may benefit both humanity and the earth is losing sight of the fact that the origin of humanity is spiritual. Losing the feeling for this fact in our everyday lives results in seeing ourselves and all people as earthly beings with an option to practice a spiritual life or not, as opposed to seeing all human

beings as spiritual beings who, for a relatively short period of time, are on an earthly journey with a specific purpose and task to fulfil.

This purpose and task has its origin in our spiritual nature, and only comes to expression in our earthly nature. In these times when it is becoming increasingly clear that our decisions and actions have long term effects on the future of the earth and humanity, we need to become far more responsible for what we think and what we do than we have been in the past century. If we deny the spiritual nature of our being, we can easily fail to appreciate the importance of taking on such a responsibility. However, if we observe an infant with an open mind, or the creative, artistic activity of a growing child, arising out of unseen sources of inspiration, these observations should be enough to convince us that there is more behind life than chemical and electrical processes and environmental influences.

When we look at the most fundamental differences between human beings and animals, we see that what separates us from the animal kingdom is our ability to stand upright. This upright stature tells us a great deal about what we are here to do as human beings. It enables us to lift our spine out of the earthbound horizontal position, and so frees our senses and thinking and hands from a purely pragmatic earthly function. This upright position is a prerequisite for creative activity. One of the very first impulses of the newborn infant is to try to lift its heavy head out of the horizontal and to get on with this enterprise called "earthly life."

Because of our upright stature, we alone of all creatures on the earth walk naturally on two legs. This feat requires the constant maintaining of balance, which needs a totally different kind of awareness from that needed to stand and walk on all fours. The center of this balancing activity is in our organs of hearing – in our ears. Our ability to stand upright and walk is dependent on our ability to hear, or rather on the constitution of our ear being functional, and also to a certain extent on our ability to see.

In ancient times people were totally aware of themselves as spiritual beings, and they considered their physical bodies to be garments which they put on at birth to enable them to befriend and get to know physical earthly existence. This physical body was experienced as a mirror of their spiritual nature by means of which they could develop self-consciousness. The task was to get to know oneself as an individual being.

Now we are very aware of ourselves as individual beings, but the cost of coming to this self-awareness has been a loss of connection to our spiritual origin, and therefore we have lost sight of what we are supposed to do with this individuality and all that comes with it, e.g., our ability to think freely and exercise free will. We have fully landed on the earth and have become spiritually deaf and blind in the process.

Just as physically on the earth we need two legs on which to stand and walk effectively, so too in our soul life we need two legs to maintain our equilibrium and walk an effective and meaningful path. A meaningful path is one which points us to what we are and what we have still to become and do as human beings, and which makes clear our relationship and responsibility towards the natural world.

As we have seen, we are citizens of two worlds – a physical world and a spiritual world. If we want to operate out of our wholeness, we need to nurture and sustain both aspects of ourselves. The widespread loss of knowledge of our spiritual nature means in effect that we are hopping around on the earth on one leg. We may become very good “hoppers” and very successful in purely earthly terms, but we will never feel fulfilled in ourselves, and are likely to do a great deal of damage to the earth and all around us in the process of our “hopping.” Until we stand firmly on two legs, we will find ourselves lacking in inner strength, orientation, a sense of security, a sense of purpose; and we will find that our anxiety levels are high and governed by external factors beyond our control. This is not a happy space in which to live, and it is entirely up to us and within our means to change our situation. Much of the stress of modern life (which itself has fuelled a whole industry of stress-relief methods and substances) is due to the fact that we are disconnected from our primary resource of strength – the world of our origin and our spiritual nature. So what can we do about it?

Just as our outer balance and stability is dependent on our outer sense of hearing, so is our inner sense of balance and stability dependent on us developing an inner sense of hearing. The outer sense of hearing is given to us in the natural course of our development. That sense belongs to our old garment – the one we need in order to take hold of earthly existence. An organ of inner hearing does not come into existence in the natural course of events. Its genesis is a matter of culture, not nature, because it belongs to a new garment which we alone can gradually bring into being through our own efforts. The freedom we have attained through our nascent individuality is there so that eventually we can consciously – that is in our consciousness – reconnect every aspect of our natural constitution with the world out of which it came into being. In this process of reconnecting, all of our constitution will be transformed from an organ or faculty of earthly functioning to an enhanced organ or faculty of mindful, creative spiritual activity. Our first garment was suited to a task which is now completed. We still need this garment of course, but now we have a new task and therefore need a new garment suited to that task.

The ability to engage in this process has only just begun to grow in us, but the point is that it has begun, and so we need to start actively engaging with it if we are not to lag behind ourselves and our rightful task. The world which brought our first garment into being from outside now needs to work with us from within to begin the process of transformation. The

problem is that it can only do this with our active cooperation. The spiritual world needs us to recognize and acknowledge its existence and become receptive to in order that it may continue the creative process with, in, and through us.

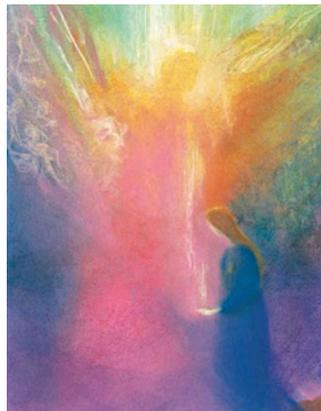
The heightened consciousness of our individuality has led us irrevocably across the threshold from the old task to the new, whether we are aware of it or not. The difficulties, the destruction, the mayhem in the world, and the stress, anxiety and fear in human souls today are symptoms and consequences of our failure to engage with the new task and to make an inner connection with the spiritual world out of which we have come. We are in effect “hopping around” fearfully, aimlessly, and on empty.

The task begins with the reestablishment of calm in our souls within which we can learn to listen into the silence. From this place of calm we can direct our listening to the spiritual world from which we can receive inspiration and direction along the path of meaningful creative activity for the good of the whole. All meaningful work now has to find its direction out of inner work.

We are as powerful, effective, and of consequence as we are connected to the world of creative beings in the spiritual world.

* * * * *

Richard Goodall is a South African and has been a priest in The Christian Community in Cape Town since 1994. He has a background in merchant shipping, and captained patrol ships off the Namibian coast for a number of years. He has worked with both adults and children with special needs in South Africa and in Switzerland, and has been actively involved in bio-dynamic agriculture. This article is the text of an address that Richard Goodall gave in Cape Town at the fourth meeting of the Sophia Foundation of South Africa. The article was submitted by Lorraine Forbes, founder of the Sophia Foundation of South Africa.



"I don't know if it really happened this way, but I know it is true." Here is an Inuit story, a myth, that I believe fits Joseph Campbell's description as a "metaphor of spiritual potentiality." Interpreting myths, like dreams, is a Rorschach experience. We see and understand what we will from our own heart and mind. But perhaps there is some degree of universality. This story brings together, in transcendent marriage, man and woman, death and life, fear and courage, all woven with a tender grace. It brought to me joy and strength. May it do so for you.

Winter, 2014 – Eugene, Oregon, Andrew Elliott

Skeleton Woman **an Inuit tale**

She had done something of which her father disapproved, although no one any longer remembered what it was. But her father had dragged her to the cliffs and thrown her over and into the sea. There, the fish ate her flesh away and plucked out her eyes. As she lay under the sea, her skeleton turned over and over in the currents.

One day a fisherman came fishing, well, in truth many came to this bay once. But this fisherman had drifted far from his home place and did not know that the local fisherman stayed away, saying this inlet was haunted.

The fisherman's hook drifted down through the water, and caught of all places, in the bones of Skeleton Woman's rib cage. The fisherman thought, "*Oh, now I've really got a big one! Now I really have one!*" In his mind he was thinking of how many people this great fish would feed, how long it would last, how long he might be free from the chore of hunting. And as he struggled with this great weight on the end of the hook, the sea was stirred to a thrashing froth, and his kayak bucked and shook, for she who was beneath struggled to disentangle herself. And the more she struggled, the more she tangled in the line. No matter what she did, she was inexorably dragged upward, tugged up by the bones of her own ribs.

The hunter had turned to scoop up his net, so he did not see her bald head rise above the waves, he did not see the little coral creatures glinting in the orbs of her skull, he did not see the crustaceans on her old ivory teeth. When he turned back with his net, her entire body, such as it was, had come to the surface and was hanging from the tip of his kayak by her long front teeth.

"*Agh!*" cried the man, and his heart fell into his knees, his eyes hid in terror on the back of his head, and his ears blazed bright red. "*Agh!*" he screamed, and knocked her off the prow with his oar and began paddling like a demon toward shoreline. And not realizing she was tangled in his line, he was frightened all the more, for she appeared to stand upon her toes while chasing him all the way to shore. No matter which way he zigged his kayak, she stayed right behind, and her breath rolled over the water in clouds of steam, and her arms flailed out as though to snatch him down into the depths.

"Agh!" he wailed as he ran aground. In one leap he was out of his kayak, clutching his fishing stick and running, and the coral white corpse of skeleton woman, still snagged in the fishing line, bumpety-bumped behind right after him. Over the rocks he ran, and she followed. Over the frozen tundra he ran, and she kept right up. Over the meat laid out to dry he ran, cracking it to pieces as his mukluks bore down.

Throughout it all she kept right up, in fact, she grabbed some of the frozen fish as she was dragged behind. This she began to eat, for she had not gorged in a long, long time. Finally, the man reached his snowhouse and dove right into the tunnel and on hands and knees scabbled his way into the interior. Panting and sobbing he lay there in the dark, his heart a drum, a mighty drum. *Safe at last, oh so safe, yes, safe thank the Gods, Raven, yes, thank Raven, yes, and all bountiful Sedna, safe... at...last.*

Imagine when he lit his whale oil lamp, there she – it – lay in a tumble upon his snow floor, one heel over her shoulder, one knee inside her rib cage, one foot over her elbow. He could not say later what it was, perhaps the firelight softened her features, or the fact that he was a lonely man... but a feeling of some kindness came into his breathing, and slowly he reached out his grimy hands and using words softly like a mother to child, began to untangle her from the fishing line.



"Oh, na, na, na." First he untangled the toes, then the ankles. "Oh, na, na, na." On and on he worked into the night, until dressing her in furs to keep her warm, Skeleton Woman's bones were all in the order a human's should be.

He felt into his leather cuffs for his flint and used some of his hair to light a little more fire. He gazed at her from time to time as he oiled the precious wood of his fishing stick and rewound the gut line. And she in the furs uttered not a word – she did not dare – lest this hunter take her out and throw her down to the rocks and break her bones to pieces utterly.

The man became drowsy, slid under his sleeping skins, and soon was dreaming. And sometimes as humans sleep, you know, a tear escapes from the dreamer's eye; we never know what sort of dream causes this, but we know it is either a dream of sadness or longing. And this is what happened to the man.

Skeleton Woman saw the tear glisten in the firelight and she became suddenly *soooo* thirsty. She tinkled and clanked and crawled over to the sleeping man and put her mouth to his tear. The single tear was like a river and she drank and drank and drank until her many-years-long thirst was slaked.

While lying beside him, she reached inside the sleeping man and took out his heart, the mighty drum. She sat up and banged on both sides of it: *Bom Bomm!.....Bom Bomm!*



As she drummed, she began to sing out "*Flesh, flesh, flesh! Flesh, Flesh, Flesh!*" And the more she sang, the more her body filled out with flesh. She sang for hair and good eyes and nice fat hands. She sang the divide between her legs, and breasts long enough to wrap for warmth, and all the things a woman needs.

And when she was all done, she also sang the sleeping man's clothes off and crept into his bed with him, skin against skin. She returned the great drum, his heart, to his body, and that is how they awakened, wrapped one around the other, tangled from their night, in another way now, a good and lasting way.

The people who cannot remember how she came to her first ill fortune say she and the fisherman went away and were consistently well fed by the creatures she had known in her life under water. The people say that it is true and that is all they know.

* * * * *

(The story is from Inuit Culture and was first put on paper by Clarissa Pinkola Estes in her book *Women Who Run with the Wolves*, Ballantine Books, New York, 1996.)



SOPHIA FOUNDATION PILGRIMAGE TO PERU (2014)—Part I

Robert Powell

*“When the Eagle of the North and Condor of the South fly together, the Earth will awaken” —
Exploring the Sacred Sites & Mysteries of Peru*

August 29 – September 13, 2014

Summary:

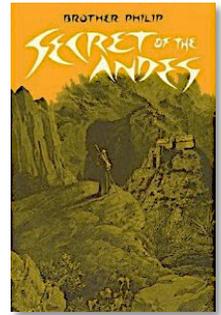
The 2014 pilgrimage of the Sophia Foundation to sacred sites in Peru offered an opportunity to visit the land of Pachamama, the goddess revered as the Earth Mother or World Mother by the indigenous people of the Andes. Long ago it was believed that we are born from Her and will, at death, return to Her. In Inca mythology, Pachamama presided over planting and harvesting. The capital and center of the Inca empire was Cusco—“the navel of the world” for the Inca—which we visited briefly on our way to the sacred Inca site of Machu Picchu, about 45 miles northwest of Cusco. Among the other sacred sites that we visited in the land of Pachamama was Lake Titicaca, the solar plexus (Mercury) chakra of the Earth—as described in *Astrogeographia* (co-authored by Robert Powell & David Bowden). The overarching theme of our pilgrimage: “When the Eagle and the Condor fly together, the Earth will awaken” relates to the ability of the Eagle, the symbol of the peoples of North America, and the Condor, the symbol of the peoples of South America, to soar to great heights, to the realm where the golden light of the spirit is to be found—the light which is to shine into human consciousness and give birth to a New Age, a Golden Age, here upon the Earth. This will be an age of unity and peace, brotherhood and sisterhood between human beings, also manifesting in a new attitude of loving care for Mother Earth (Pachamama). These themes of unity, peace, and care for the Earth were important aspects of our pilgrimage to Peru, our first to South America. Further aspects of this pilgrimage were to connect with the great Earth chakra on the South American continent—Lake Titicaca—and to explore the profundity of the Inca mysteries at Machu Picchu and other sacred sites in Peru.

Dear Friends of Sophia,

It was with great anticipation that a group of twenty-four traveled together on the Sophia Foundation pilgrimage in Peru in late August/first half of September 2014. The rich itinerary began with a short stay in Lima, which happened to coincide with a celebratory parade dedicated to Santa Rosa (St. Rose of Lima), the venerated patron saint of Peru and patroness of the whole of Latin America and also the Philippines. This was a very moving event, as Santa Rosa is also the patron saint of the Peruvian police and armed forces. There were many police present—male and female—who stood with deep solemnity and saluted the great statue of Santa Rosa as she was carried slowly and majestically forward on a magnificently decked litter borne on the shoulders of some thirty priests/novitiates. August 30 is the official date in the Church calendar commemorating St. Rose of Lima, and again on this date we were made aware of Santa Rosa by Jorge Luis Delgado, our Peruvian guide, when we received a briefing from

him upon our arrival in Cusco, the capital city of the ancient Empire of the Sun of the Inca people.

The central focus of this pilgrimage is expressed in the above summary: our visits to the Inca sacred sites of Machu Picchu and Lake Titicaca. See also the report written by Christine Holmstrom below. Here, in addition to Christine's report, something is presented concerning the spiritual background to our pilgrimage, drawn from the book *Secret of the Andes*, written—or, rather, “transmitted”—by “Brother Philip,” although it was George Hunt Williamson who actually wrote the book (originally published in 1961; republished in a new, expanded edition, with contributions by other authors, in 2011).¹



The following is an excerpt from the introductory words of Brother Philip to the book *Secret of the Andes*:

The Origin of the Brotherhood of the Seven Rays.

Lemuria is the name for the last part of the great Pacific continent of Mu. The actual destruction of Mu and its submergence began before 30,000 BC. This action continued for many thousands of years until the final portion of old Mu known as Lemuria was also submerged in a series of new disasters that were terminated between 10,000 and 12,000 BC. This occurred just prior to the destruction of Poseidonis, the last remnant of the Atlantic continent, Atlantis. Lord Amaru Muru [also: Aramu Muru] was one of the great Lemurian sages and the Keeper of the Scrolls during the last days of doomed Mu.

It was well known to the masters of Lemuria that the final catastrophe would cause gigantic tidal waves to take the last of their land down into the angry sea and oblivion. Those working on the Left Hand Path continued diabolic experiments and heeded not the “writing on the wall.”

The Masters and Saints working on the Right Hand Path began to collect the precious records and documents from the Libraries of Lemuria. Each Master was chosen by the Council of the Great White Hierarchy to go to a different section of the world, where, in safety, he could set up a School of the Ancient and Arcane Wisdom. This was to preserve the scientific and spiritual knowledge of the past. At first, for many thousands of years, these schools were to remain a mystery to the inhabitants of the world; their teachings and meetings were to be secret. Hence, they are called even today Mystery Schools or the Shangri-La's of Earth.

Lord Meru [Amaru Muru], as one of the teachers of Lemuria, was delegated by the Hierarchy to take the Sacred Scrolls in his possession along with the enormous Golden Disc of the Sun to the mountainous area of a newly formed lake in what is

¹ Brother Philip, *Secret of the Andes and the Golden Disc of Mu* (New Brunswick, NJ: Inner Light, 2011), edited by Timothy Green Beckley and Brent Raynes, with appendices contributed by Joshua Shapiro, John J. Robinson, Charles A. Silva, and Harold T. Wilkins.

now South America. Here he would guard and sustain the focus of the illumination flame. The Disc of the Sun was kept in the great Temple of Divine Light in Lemuria and was not merely an object of ritual and adoration, nor did it serve that single purpose later on when it was used by the High Priests of the Sun among the Incas of Peru. Amaru Muru journeyed to the new land in one of the silver needle airships of the time.

While the final portions of the former continent were breaking up in the Pacific Ocean, terrible catastrophes were taking place all over the Earth. The Andean range of mountains was born at this time, and disfigured the west coast of South America. The ancient city of Tiahuanaco (Bolivia) was at that time a great seaport and a Lemurian empire colonial city of magnificence and importance to the motherland. During the ensuing cataclysms it was raised from sea level, with a mild and tropical climate, to high on a barren, wind-swept plain, with a frigid arctic-like climate. Before this took place, there had been no Lake Titicaca, which is now the highest navigable lake in the world, over twelve thousand feet above sea level.

It was to a newly-formed lake that Lord Meru arrived from sunken Lemuria. Now known as Lake Titicaca, the Monastery of the Brotherhood of the Seven Rays came into being here, organized and perpetuated by Amaru Muru. This Monastery, which was to be the home of the Brotherhood throughout all ages on Earth, was placed in a immense valley that had been created during the days of the birth of the Andes, and was a strange child of Nature in that its exact disposition and altitude gave it a warm, semi-tropical climate where fruits and nuts could grow to phenomenal size. Here on top of ruins that had once been at sea level, like the city of Tiahuanaco, Lord Meru had the Monastery constructed of gigantic blocks of stone cut only by the energy of primary light force. This cyclopean structure is the same today as it was then, and continues to be a repository of Lemurian science, culture, and arcane knowledge.

Other Masters of Lemuria, the Lost Continent, journeyed to other parts of the world and also set up Mystery Schools, so that humanity would have throughout all time on Earth the secret knowledge hidden away, not lost, but hidden, until the children of Earth had spiritually progressed to study again and advanced to use the Divine Truths.

The secret science of Atlantis and other highly advanced world civilizations is to be found today in the libraries of these schools, for these civilizations also sent out wise men to found Inner Retreats and Sanctuaries throughout the world. Such Retreats were under the direct guidance and guardianship of the Great White Brotherhood, the Hierarchy of Earth's spiritual Mentors.

The valley of the Monastery of the Brotherhood of the Seven Rays is known as the valley of the Blue Moon and is located high in the Andes Mountains on the northern, Peruvian side of Lake Titicaca. Lord Meru did not immediately set up the Monastery on his arrival at Lake Titicaca, but he wandered for many years, studying

and fasting in the wilderness, where he was joined by others who had escaped the catastrophes. He was originally accompanied by his feminine aspect, *Amara Mara*, when he departed from Lemuria in the needle-like airship. These were not space craft, but were used by the Motherland for trade between the colonies.

The Brotherhood of the Seven Rays had existed throughout the ages. However, it had never before had a monastery where students of life, highly advanced on the Great Path of Initiation, could come together in spiritual harmony to blend the flow of their life streams. Each student at the monastery came under the influence of one of the Seven Great Rays of Life, as we all do, and these rays were to be blended by each student weaving his, or her, Ray, as if it were a colored thread, into the tapestry which symbolized the Spiritual Life of the Monastery. Therefore, it was called the Brotherhood of the Seven Rays, also known as the Brotherhood of Illumination.

Held by ropes of pure gold in a shrine in the greatest Temple of Divine Light of the Motherland of Mu was the gigantic Golden Disc of the Sun...In part, it was an object of adoration because it served in ritualistic temple services as a focus or point of concentration for those meditating. It also served as a symbolic representation of the Great Central, or Cosmic Sun, which, in turn, symbolizes the Creator...The Golden Sun Disc of Mu was not made of ordinary gold, but was transmuted gold, and unusual in its qualities in that it was a translucent metal...Lord Meru brought this Disc with him when he journeyed to Lake Titicaca, and it was placed in a subterranean temple at the Monastery of the Brotherhood of the Seven Rays...

When the Incas came to Peru (and come they did, for they were not native Quechua Indians, but came from a land across the Pacific), they established a highly spiritual society on top of the ruins of the great culture that had belonged to the Colonial Empire of Lemuria. The High Priests of the Sun of Tawantinsuyo—the name of the Inca Empire—built their Temple of the Sun named Coricancha exactly on top of an older structure dating from very remote times. From ancient records in their homeland across the Pacific they learned of the Golden Sun Disc of Mu and they knew it had been removed from the doomed continent and taken to a new land where Lord Meru had founded an Inner Retreat or Sanctuary.

Once in Peru, the Incan High Priests searched long for the Disc but were never able to locate it. However, when they had reached the place on the Spiritual Pathway where they could use the Disc to the benefit of all their people—the native, indigenous tribes they had amalgamated into an empire—as it had been used on Mu, then it was presented to them for their daily use in their Temple of the Sun at Cusco.

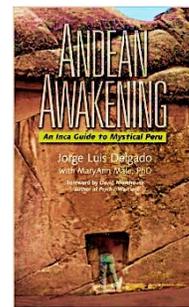
The Inca Emperor at the time was a Divine Mystic or Saint, and he made a pilgrimage to the Monastery at Lake Titicaca, and there Amaru Muru, as Spiritual Head or Abbot of the Brotherhood, gave the Disc to the Emperor. Several Brothers from the lake were directed to journey with him to the capital of the empire, Cusco. Here the Disc was placed in a shrine that had been prepared for it, and it was

secured with golden ropes as it had been held in ancient Lemuria. Even today, the holes through which these ropes passed can be seen at the Convent of Santo Domingo in Cusco which is build on top of the Pre-Inca and Inca Sun Temple. The Incas called their Temple of the Sun Coricancha, which means Place of Gold or Garden of Gold...

The Brotherhood of the Seven Rays became the leading force in the spiritual life of the Incas, and they learned the use of the Disc from ancient records left by the wise Pre-Incas who were Lemurian colonists. The Disc remained in the Coricancha at Cusco until word reached the priests that Don Francisco Pizarro had landed in Peru. Knowing full well what was going to take place, sorrowfully they removed the Disc from the Cusco shrine and returned it to its place in the subterranean temple at the Monastery. The Spanish conquerors never saw it...

It was put in the hands of the Head of the Brotherhood of the Seven Rays, Amaru Muru. The Disc will remain at Lake Titicaca until that day “when human beings are spiritually ready” to receive it and to use it once again. On that day the Golden Disc will be taken out of its subterranean chamber and placed high above the Monastery of the Brotherhood. For many miles the pilgrims of the New Dawn will see it once again reflecting the glorious rays of the Sun. Coming from it will be an undeniable tone of purest harmony that will bring followers of light up the foot-worm path to the ancient gate of the Brotherhood of the Seven Rays....

So much for the account from the book *Secret of the Andes*, which contains much of great interest to spiritual seekers. The foregoing short extract helps to give a picture of something of the background to our pilgrimage to Peru. In the following, the connection of our guide, Jorge Luis Delgado, author of the book *Andean Awakening: An Inca Guide to Mystic Peru*,² to Amaru Muru [also: Aramu Muru] and also to the Golden Disc of the Sun will emerge. Jorge grew up in Puno on the shores of Lake Titicaca, where his mother tongue was Aymara and where he learned Quechua as well as Spanish. Later he learned English. As he indicates in his book:



In the Andean tradition, Lake Titicaca is the Lake of the Origin of the People. Civilization started on the lake. It is considered the birthplace of the First Inca. The legend says *Manco Capac* and *Mama Ocllo* had been sent by Father Sun to organize the people to help them live more harmoniously. The name Inca originally meant “leader of the people.” Later, all of the people came to be known as Incas. The lake was the place on Mother Earth for the birth of the first Inca, who was sent to lead the people to the Father. Lake Titicaca is considered the Womb of Mother Earth. It is the seat of the feminine polarity of the planet. The masculine polarity is in Tibet, in the Himalaya Mountains...

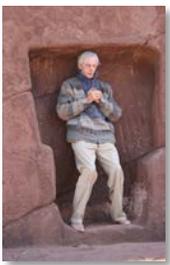
² Jorge Luis Delgado and MaryAnn Male, *Andean Awakening: An Inca Guide to Mystic Peru* (Graham, NC: Millichap Books, 2012).

Over and over, I kept having the same dream. According to Andean legend, when the Spanish arrived in South America, a Golden Disc that held the record of many ancient civilizations was taken from the capital city of Cusco to the Monastery of the Seven Rays, and later hidden in a crystal city in the depths of Lake Titicaca. In my recurring dream, I was saying goodbye to my friends and walking in the direction of the Monastery of the Seven Rays. I was walking past some pink stones, like sandstones. Always, just as I was about to arrive at my destination, I awoke...

As this dream came again and again, it became increasingly important to me to know the meaning and why I never got to the monastery...Bebedero del Inca is close to Lake Titicaca, but is not located on the shores of the lake. This ancient site sits inland, about two kilometers from the lake...As soon as I had some free time, I decided to go walking at Bebedero del Inca...[There] I found the exact place manifested from my dream...I was led down into the valley to my left. I soon became aware of a large natural pink sandstone wall on my right. It was approximately eighteen feet wide and twenty-one feet high. It appeared to be very ancient. A mysterious stone portal caught my attention. As I got closer, I sensed that the portal, or doorway, was of another dimension...I experienced many visions while standing in the doorway...

As I stepped back and peered at the doorway, I reflected on the most meaningful vision I had while standing in the doorway. In the vision, I saw the back of a man walking through the doorway and disappearing into the wall. The inner knowing of my open heart then made it apparent to my conscious mind that the man was Master *Aramu Muru* as he passed through this doorway into another dimension.

One of the legends of Aramu Muru is associated with the Golden Disc of the Incas. In the legend, Aramu Muru brought this Golden Disc from Lemuria as a symbol of humanity's connection to *Hatun Inti* (Divine Central Sun). Lemuria, an advanced civilization on a massive continent in the Pacific Ocean, sank before the Andes Mountains were born. When Aramu Muru decided to leave this reality, it is said that he went to Lake Titicaca and walked through the doorway to an unknown mystical dimension.



Robert in the sacred doorway

When we came to Lake Titicaca, Jorge guided us to the sacred doorway of Aramu Muru, where each one of us was offered the opportunity to stand at this mystical doorway to another dimension. On account of Jorge's discovery of this portal and because of his vision of Aramu Muru going through it, the doorway is now called the portal of Amaru Muru / Aramu Muru. In going there and standing at the portal, the opportunity presents itself to follow Aramu Muru through to another dimension into the subterranean crystal city beneath Lake Titicaca, where the Golden Disc is presently located.

We were very fortunate to have Jorge Luis Delgado as our guide, who was able to impart to us much of the wisdom of the ancient Inca priestly tradition. What Jorge shared was very enriching, and I shall explore this further in Part II of this article.

As an indication as to how deeply connected Jorge is with that which is quoted above—from *Secret of the Andes* and from his own book *Andean Awakening*—in February 2010, Jorge organized a gathering of people from all over the world to work with himself and other indigenous elders of Peru to reactivate the Golden Disc. Five hundred pilgrims from all walks of life and all corners of the Earth joined with Jorge and the other Peruvian elders at Lake Titicaca to perform a ceremony to reactivate the Solar Disc. Jorge and other descendants of the Incas believe that a new era has begun, a new *pachacuti*, as they call it—an era bringing with it a return to the essence, to the heart, to the Inner Sun symbolized by the Golden Disc.

During the course of our pilgrimage to the sacred sites of Peru, Jorge described how, through the attunement of our heart to the Sun, we can awaken to the connection of our heart—through our Sun—with the Central Sun at the heart of our galaxy: the Great Central Sun (*Hatun Inti*), that is the Divine Heart at the galactic center, from which everything in our galaxy, with its some two hundred billion stars (each star being a Sun, like our Sun), has originated.

[To be continued in Part II of this article.]

Owing to the profound depths that were activated within us during our pilgrimage to the sacred sites of Peru, we shall explore these mysteries further in our 2015 annual Sophia Conference at Sophia's Sanctuary in Sebastopol, California, from Saturday, June 20 to Tuesday, June 23. The following is a brief description of the theme for this upcoming 2015 summer conference.

The Shifting Life Energy of Mother Earth and the Mission of the Americas

Following upon the 2014 Sophia Foundation Annual Conference, where the weaving together of the Buddhist and Christian streams was contemplated in light of Gautama Buddha's prophecy regarding the future coming of the next Buddha, the Maitreya, this year we shall develop the interweaving of spiritual streams further. In our 2015 annual conference we are seeking to explore the role of Mother Earth in the interweaving of spiritual streams.

Basically, the life of Mother Earth is changing. There is a vast shift taking place in that the instreaming of Divine Masculine energy in the Himalayas is giving way to an instreaming of Divine Feminine energy in the Andes. This was indicated some years ago by the Dalai Lama, who spoke about a shift of the Earth's spiritual energy center from the Himalayas to the Andes. To explore this shift, we shall look at the spiritual treasures handed down through the Inca people, whose kingdom, which extended across the Andean plateau, they called the *Empire of the Sun*, and who called themselves *Children of the Sun*. Could this be seen, perhaps, as a presentiment of the coming of Divine Sophia "clothed with the Sun" (Revelations 12:1)?

What does this shift signify for the Western hemisphere? Can this be viewed in the context of the great mystery tradition of the West embodied in the *search for the Holy Grail*, the striving to become *Grail bearers*, bearing responsibility for the spiritualization of Mother Earth, dedicated to Divine Sophia, who is the archetypal Grail Bearer?

In truth, we are all *Children of the Sun*, weaving the future together as brothers and sisters in the evolving human family united with Mother Earth. The Sophia Foundation seeks to serve the world's emerging spiritual culture, which, in turn, is focused upon caring for Mother Earth and all her creatures, including caring for one's fellow human beings as members of one great spiritual family. This future spiritual culture is known as the *Rose of the World*—the rose being a symbol of Sophia.

Among the various themes we shall explore at our annual Sophia conference this year are: the *Rainbow prophecy* of the Inca people; the shifting life energy of Mother Earth, where the new science of *Astrogeographia* can help us to understand this shift; the connection of the starry heavens to Mother Earth; the mission of the Americas; the messages of various Marian apparitions in the Americas; ways of attuning the human heart in the awakening to the Divine Feminine; the mysteries of the Holy Grail and becoming a Grail bearer; and the coming of the *Rose of the World*—the new Sophia world culture based on love and wisdom.

No previous knowledge of these themes is required. The conference is open to all who are seeking for deeper meaning in life.

* * * * *

Courtesy of Michael Choy, here is a link to many of the photos he took on the Peru pilgrimage: mchoy.smugmug.com/Groups/SophiaFoundation/PeruPilgrimage2014/45637763_PJwCGz



Our spiritual guides and leaders
Junia Imel, Robert Powell,
Karen Rivers, Jorge Luis Delgado



The assistant editor
Sandra Eastburn Weil
at Machu Picchu

Healing the Earth, Healing Ourselves

Christine Holmstrom

“*El amor de Pachamama, el poder de los apus.*” (“The love of Pachamama, the earth mother, the power of the apus, the mountain spirits.”) The words of Don Isidro, a Quechua shaman wrap around me like a shawl. I shudder as I feel his breath on my body, a whirlwind clearing out negative energy from each chakra. “*Conexión - connection,*” he repeats over and over. The cool pressure of the chumpi – seven hand-carved stones that are keys to open each chakra – the fervor of his prayers, the power of his invocations transport me to a dreamlike place. “*Pachamama – the world mother – is within you,*” he says in Spanish, “and the *apus – the mountain spirits – will*



Don Isidro



Don Isidro with
Michael Choy

slowly enter you.” Isidro, whose Q’ero ancestors fled the Spanish conquistadores, has joined our group at the behest of Jorge Luis Delgado, our spiritual guide. Don Isidro and the Q’ero people, who live in remote villages in the high mountains, have preserved many of the core elements of Inca and pre-Inca spiritual knowledge and practices. Isidro blesses us with the opportunity for healing, chakra clearing and coca leaf readings. He carries with him the wisdom of the *apus*. Through his *curaciones* – healings – and ceremonies, Don Isidro reminds us of our responsibility to Pachamama.

Many parts of the natural world are suffering because humans have stopped caring for the earth. We can awaken the *apus* in our own lands with our *despachos* – ceremonial offerings – and *oraciones* – prayers.

The pilgrimage begins in Lima. Junia Imel, from Divine Adventures, ensures that we are informed of each day’s schedule and assists us with warmth and competence. Our first group event is a celebratory dinner at a restaurant in the suburb of Miraflores. The next morning, we fly to Cusco (11,200 feet) – a World Heritage Site and capital of the former Inca empire. Once we leave coastal Lima, we are surrounded by the jagged peaks and snow-covered summits of the Andes. The thin air and majestic mountains reverberate with the mystical presence of the apus.



Junia Imel

On our first day at Machu Picchu, we climb hundreds of steps that lead us through the temples and gates of the magnificent temple complex. Jorge reminds us that we are all children of the sun. He tells us that the three Inca principles of life are Love, Service and Wisdom.



Jorge photographs
a flying pilgrim

At dawn on our second day at Machu Picchu, we make our way to a sacred spot where Jorge instructs each one of us in turn to lay on our back upon a narrow outcropping, close our eyes and move our arms like a condor in flight. I feel the glory of the condor carried aloft by thermals while I remain keenly aware of balancing on a slender stone spine. Snow-covered peaks stand witness, sentinels against the eastern horizon. The rays of the early morning sun warm my face.

After the ceremony, many in our group ascend the monolith of Huayanpicchu. I content myself with reaching the summit of Huchuypicchu, the smaller monolith. At the top, I survey Machu Picchu spread out below – an intricate carpet of stone walls, gates and edifices, grass and terraces. The view from the summit is that of a bird soaring heavenward, its eyes upon the receding earth.



Moray

In the following days we travel to the sacred terraces of Moray, where Jorge leads us in a ceremony to release our heavy energy and offer our intentions to the cosmos. Jorge instructs us to take some time in the morning and evening to quiet our busy minds. “Think of your worries, or heavy energies, and give them to Pachamama, or a Light Being of your tradition, for transformation and healing. Spend a few moments offering thanks for all the blessings you receive from the Divine and from others. You can do this in meditation, in prayer

or in motion.” Jorge suggests that we start each day by facing east, outdoors if possible, and greet Father Sun with open arms “in thanksgiving for the opportunity of a new day. Open your arms to drink in the light and the love.” Then, he says, place your right hand over your heart, and in your mind say “with love,” and put your left hand over your solar plexus, saying “without fear.” Make an intention for the day. Jorge tells us that by incorporating this as a regular practice, he has been given many gifts and insights, including serenity and balance.

We visit a weaver’s cooperative in Chincero, *El Balcón del Inka*, where the women demonstrate how they dye sheep and alpaca wool using only the bounty of nature – herbs, vegetables (such as purple corn – *maiz morado*) roots and minerals. The more complicated weavings – with intricate symbology – take months to complete. The members of the cooperative are



preserving the traditional artistic heritage of the region, using only natural products. Jorge had forewarned us that in the towns and roadside tourist stops, the “*pura alpaca*” garments are often pure acrylic. At *El Balcón*, we are able to support the craftswomen directly, and purchase beautiful, totally natural handmade textiles and clothing.



In Tinjani Canyon, on our way to Lake Titicaca, Jorge and Junia take us to a sacred cave with a statue of the Virgin Mary tucked in an alcove in the wall. Karen leads the choir in song – the “Our Mother” prayer – while the rest of us dance the words in eurythmy.

Lake Titicaca, at 12,500 feet, is the highest navigable lake in the world, and according to legend, the birthplace of the Incas. At Sillustani, a pre-Incan burial and ceremonial site, Jorge leads us in a clearing ceremony where each person voices who she truly is. Sillustani overlooks the mystical island of Umayo, on Lake Umayo. The flat surface of the island mesa is reportedly a site where vessels from outer space land to communicate with human beings.



Fort contemplates Umayo



On Lake Titicaca, the Uros islanders welcome us with song to their floating reed islands, constructed totally from totora reeds. The people maintain much of their traditional ways, depending upon tourism to provide income to sustain their ancient way of life. We are invited into the inhabitants' simple reed huts and shown their handicrafts. Mercedes spreads out a

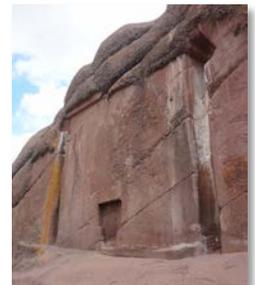


hand-embroidered piece depicting life on their tiny island, the background fabric as blue as the depths of Lake Titicaca. She points to her handiwork. "Here, look, Mercedes and Augustin are fishing. Here Mercedes is cooking, here is our village."

We sail on their small reed boats, lying back against the sides with closed eyes to meditate and enter a mystical land of waking dreams. The songs of the Uros women fill my mind, the gentle slap-slap of the waves lull me into peaceful reverie, the winter sun rays into my heart, filling me with quiet joy. I wonder if the golden sun disc is radiating its warmth into our hearts. As the Spanish conquistadores advanced towards the Inca capital of Cusco, the Inca priests hid the golden sun disc in the depths of Lake Titicaca to protect the misuse of its power by the invaders. A legend says that the disc was placed in the Eternal Etheric City inside the lake.



The following day, we drive close to the gateway of Lord Aramu Muru, which was rediscovered by Jorge after he saw it in a dream. First, we pay tribute to the three animal guides representing the Incan view of the levels of existence – the serpent of the underworld, the puma of the middle world and the condor of the upper world. At the interdimensional Aramu Muru portal,



we take turns standing in the doorway, our hands outstretched against the stone portal, pressing the third eye against the cool rock. Energy courses through my hands, vibrates in my chakras, my third eye in tune with the timeless wisdom of the mineral kingdom. Jorge cleanses us with smoke from a small fire in a clay vessel, waving plumes of smoke over our bodies with a condor feather.

We cross into Bolivia and arrive by boat at *Isla del Sol* – Island of the Sun – where we splash ourselves with water from a sacred fountain of youth. At a sacred rock ceremonial site, Jorge speaks of Inca wisdom and we conduct the Liturgy to the Earth. The intersection of indigenous and Sophianic rites becomes a river formed of two streams, flowing through us, waters to quench the parched pilgrim.

On the *Isla de la Luna* – island of the Moon – we place our offerings of coca leaves and flowers in the ruins of the temple of The Virgins of the Sun. Like a scene viewed through the scrim on a dimly illumined stage, I perceive priestesses in procession, carrying sacred gifts in their outstretched hands. Is it my imagination or a true image? It doesn't matter; the effect is the

same. *Conexión, conexión*. As I hear Don Isidro's words in my mind, I attune to my connection to these sacred sites.

At the megalithic monuments of Tiwanaku – pre-Incan site later considered by the Inca to be the temple of Viracocha, the creator god – we gaze in awe at the unique construction of the Door of the Cougar and the Door of the Sun, at mysterious carvings of strange, almost alien faces embedded in a semi-subterranean stone temple and at the Pachamama monolith that stands guard within the nearby museum.



On our way to Colca Canyon, we cross the highest section of road on the *altiplano* – the highlands- passing *lagunillas* – small lagoons – inhabited by Andean flamingos, and sighting vicuñas and alpacas grazing on the sparse flora, herded by locals wearing their colorful traditional clothing.

In the early morning we travel to an overlook where we watch Andean condors spreading their enormous wings, rising effortlessly on thermal updrafts, swooping above and below us. Hundreds of onlookers crowd the steps and terraced viewpoints. A small group gathers around Robert and Lacquanna to recite the prayer sequence, filled with gratitude for our mystical journey and for the heavenward soaring condors – the Incan symbol of the upper world.

As our trip draws to a close, I think of Jorge's words. We are at the beginning of a new cycle.

The coming of the Inca signals the expansion of the Christ Consciousness...[which] allows our hearts to further open, bringing us into communion with the Christ Vibration. This...attunes all the vibration levels of spirit, mind and body of those people of all traditions seeking the Light. This Divine Intervention allows us to become in harmony with all humanity, all of creation, all of the Light Being...and with the Sun [the Central Sun] behind the Sun, the Divine Essence. We are all very fortunate to be alive at this time and to be invited to be Incas, Children of the Sun. *

Back home, I contemplate the meaning of our pilgrimage. I recall Don Isidro's invocation – *conexión* – and Jorge's message about Love, Service and Wisdom. I look east towards the Sierra Nevada, and envision Mount Shasta to the north. I stand supported by Pachamama, with the California apus overlooking me. I feel our connection to the land of the condor, the pulsing energy flowing through the earth mother, calling us to heal and help her.

* From *Andean Awakening, An Inca Guide to Mystical Peru* by Jorge Luis Delgado. (This and other quotations are from Jorge's book.)

Choreocosmos Graduation in Boulder, Colorado on June 11, 2014

Audrey Wiebe

I was asked to share my experience of my Choreocosmos graduation in the hope that the inspirations that guided me through my preparation will be helpful to others.

When I distill Choreocosmos down to its pure essence, I discover the being of Love – Christ. My experience of dancing in community with others manifests many different levels of this Love. I experience this Love as a force streaming from the zodiacal beings into our hearts; and from our hearts it moves through our limbs as a living offering we bestow upon the beings of nature. This offering seems to grow wings through which it soars again from the Mother's realm into the cosmic heights, as a response to the mighty zodiacal beings. I also experience this Love as a force weaving between each of us in the community – from one heart to another. The community forms a vessel which is then raised as a Grail chalice to the heavens, with the prayer that each of us may reverently serve the being who is Love.

It is my experience that all that Choreocosmos expresses is too vast for words alone. As we move the 84 dances – of the seven planets in their expression through each of the twelve zodiacal signs (as well as through the four elements) – we experience communion of infinite dimensionality. Each of the dances gives wondrous insight and nuanced experiences of how to meet the beings who dwell in the realms of the spiritual hierarchies. I find that when we lift ourselves to meet these lofty beings, to receive their love and their wisdom, we are changed. For in their response to our efforts we are filled with a substance that is so pure, it defies any containment in word. The experience is one of transcendence, yet through these dances we become ennobled. We learn how to meet each other in our true humanity. It's as though we have been touched by divinity, and this touch we then offer to each other.

This experience was very clearly evident in our Boulder Choreocosmos week with Robert in June, 2014. The devotion we sent out to the colony of beings that live within the planets and the zodiacal constellations was lovingly radiated back through our hearts as we danced the different forms. We saw the warmth that flowed between us, the grace with which we were gifted as we strove to move harmoniously and with care for one another. These were wonderful and precious gifts! And they have accompanied me through all my work with Robert.

Moving together harmoniously doesn't always happen in traditional eurythmy settings, nor does it always happen in Choreocosmos circles. I have danced in Choreocosmos circles in which there was not always harmony, even though there was always much goodness. It is a *task* to learn to move together. We are called to learn to feel both ourselves and others; we must meet the other with love, and move with great temperance in relationship with each individual and with the group as a whole. I find it takes a great deal of consciousness to listen to what is beside me, in front and in back of me, and to know where I am in relationship with everyone else in the circle.

Last year I had an experience that taught me volumes about this work. During our 2013 Choreocosmos week we had a larger group than is usual. I was dancing next to someone who was relatively new to the dances. On either side of us were two experienced Choreocosmos graduates. The two women holding us on both sides danced with beautiful, large movements, so much so that at my right side a less-experienced neighbor and I were sandwiched into a tight space wherein we began tripping over one another. At this point I found myself grumbling and holding less than positive thoughts. All of a sudden I “heard” an inspiration: “Move through your neighbor, give all of your movements, in love, to her.” I did this. I moved through my neighbor to my right, giving all of my movements to her with the utmost love, and, eventually we had all the space we needed on either side. A wonderful harmony had blossomed between us. The Love that flowed into the space between us had invited a third presence – “When two or more are gathered in my name, there I am in your midst.” Divine Love had visited us. When the dance was over, my neighbor and I looked at each other in astonishment and simultaneously said, “Wow, that was amazing!” I did not speak to her of my inspiration. The experience showed me how Christ lives and weaves in this work, encouraging us to open our hearts to one another.

* * * * *

I graduated from a four-year eurythmy training this past spring. In this training my instructors claimed that Choreocosmos is not eurythmy. They even went so far as to say that anyone who has not completed a four-year eurythmy program is also not doing eurythmy. I cannot agree with this, for I have witnessed in our Choreocosmos circles a great deal of eurythmy. I have seen eurythmic flow, eurythmic harmony, and I have seen the preciousness of the social movement that happens in our circles.

Rudolf Steiner brings us many wonderful and intriguing indications in his lectures on *Eurythmy As Visible Speech*, but by far the most profound statement I read in these lectures is this: “God eurythmizes, and as a result of God’s eurythmy there arises the human form.” To my understanding that means eurythmy is our birthright. It is a gift of potential that lives in every human being, not only in a select few. It is available, in some form or another, to each and every individual who strives to meet the sacred mystery of being human. Eurythmy is ultimately born out of Divine Love, as a gift to all human beings.

In the art of eurythmy, Rudolf Steiner gave us the beginnings of how and where to meet the Word in ourselves, as well as how to meet the spirit that lives within and behind music.

Choreocosmos, as a development of eurythmy, brings us to the love out of which we are formed. When I move eurythmically, my entire being becomes an organ of hearing, an organ that listens through the body. It is as though I am listening to what is sounding through my heart, my arms, my palms, my legs, and my feet. Hearing is our most spiritual sense. And as I move, I am able to hear *through* my body. I listen through as many places in my body as I am able, reaching beyond myself while silencing my inner thoughts and directing my consciousness toward the periphery – where the spiritual world dwells. I hear how I am to transition into the next movement; inwardly my body informs me how to move into outer expression.

When I am able to listen especially well, what sounds towards me is Love. I feel it as Goodness, as Beauteousness, as Truthfulness. I feel myself with Christ. In response to what I have met in the outer world, I reach back, through my body, seeking union with the being of eurythmy. My listening is a delicate love, no different than the loving tenderness experienced when holding a newborn babe. I stream that tender love through my arms and hands out to all around me; and through my legs and feet I stream downwards a love that kneads the soil beneath me and travels into the depths of the Earth. As I stream this tenderness outwards, it soars on etheric currents; and the fiery clarity of my "I AM" intones my higher truth: "Not my will, but Thy will." This mantra streams with gentle strength through my listening body into the heights and depths.

This eurythmic experience is a moment-to-moment occurrence. Not always am I able to fill my limbs and my consciousness with such streaming. I certainly find times when I feel triggered; then the fallen places in me arise to show me where I am blocked – where I cannot stream or receive love. This is good, too, for it provides invaluable instruction as a kind of wonderful contrast to the feeling of being Christ-imbued. These moments show me where my striving must continue, and where my consciousness has not yet found silence.

Working together in community affords me the opportunity to discover where I am not yet able to be open, or tender, or where I am unable to stream forces that allow me to care for others. Eurythmy is a schooling on so many levels. It gives me a vehicle through which I am guided to keep moving in order to dissolve blockages in my unconsciousness. Even if I repeatedly fail, the eurythmy is there to help me find my way back to wholeness. It gives me the chance to take up the practice of looking for the good and seeing my neighbors in the dance as aspects of myself. I am able to send my movements through them, so that my heart can be reminded of a truer sense of humanity – an experience of the harmony of the spheres, whereby each of us is unquestioningly valued as a tone in the canticle of heaven.

* * * * *

Choreocosmos grants us both a gift and an opportunity. Through this form of eurythmy we are able to commune with the Earth and the cosmos, and we are simultaneously able to reach towards the hearts of all others dancing together in our circles. Cosmic dance forms a community through which healing forces reach into the heights and into the depths. These forces reach also into the circle of all, touching the souls of all who gather in the name of Love and Wisdom.

Earlier this year I watched three nine-year-old girls performing eurythmy with their teacher. They were doing a musical piece whereby the girls were to become butterflies. As I watched these three little girls following their teacher about the stage with such attention, one little girl's devotion positively shook me. As she moved, I could see the joy radiating from her entire being. I had the deep impression that her joy was in remembering something that was incredibly familiar to her on a soul level, and yet this feeling seemed to originate also in her discovery of something very new and exciting. Later I heard when her mother remarked, "I really liked your dancing today dear," the girl replied: "Mother, eurythmy isn't dancing. Eurythmy is soaring!"

Choreocosmos gives us the chance to truly soar, and in this soaring we rediscover our origins; we remember something, and are thus transformed. Bathed in the love, light and inspiration of the cosmos, we radiate these gifts outwards to the world. The eurythmy of sacred dance allows us to soar *with and through* our community, where we find each other truly as brothers and sisters. Through Choreocosmos we are able to find the Christ as a third presence dancing with us, as One who shepherds us to lift the veil – revealing thereby the mystery of the true human being dwelling in each of us.



Five Dancing Angels
by Giovanni di Paolo

**Graduation Talk at Sophia's Sanctuary at Sebastopol, California
on July 16, 2014**

Excerpts

Susan Hopkins

I fell in love with the beauty and essence of eurythmy many years ago while working in the Waldorf Kindergarten. Upon discovering Choreocosmos all these years later, I have been delighted and greatly surprised by how this form of eurythmy has offered such a deeper level of participation with eurythmy than I had ever known before. The dances stirred awake in me a personal *need* for movement and expression through movement I hadn't realized was there. The dances meet and satisfy a need of our souls for communion with divine energies by lifting us closer to their realms. There has been great joy in the discovery of this beautiful practice that allows us to take up our own personal spiritual path of meditation and devotion through movement.

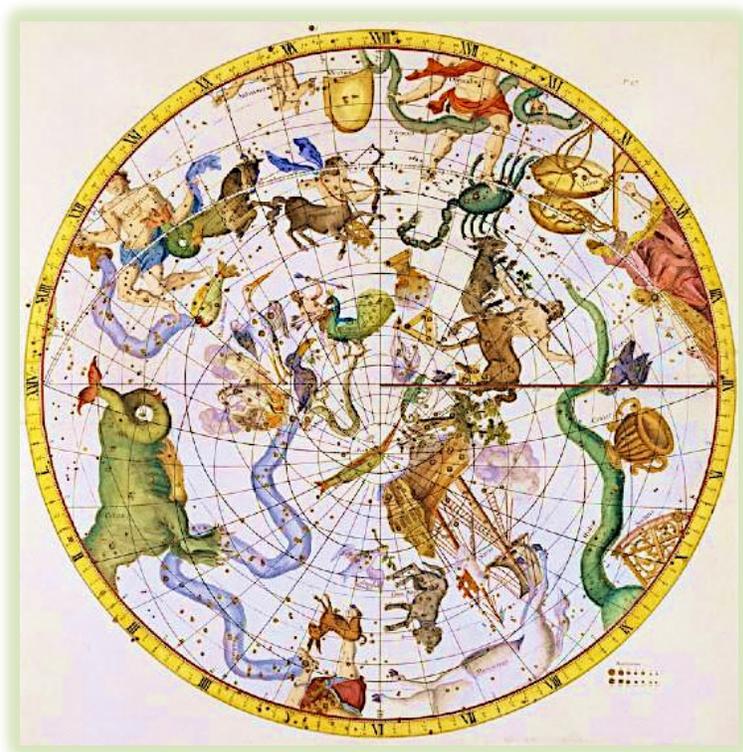
After a few days of dancing together in the Choreocosmos workshops I sometimes begin to feel a warm feeling of peace spread over me: an enhanced or elevated sense of presence. As our awareness widens during the movement to include the whole circle of dancers, we experience a communion with each other as well as a deepening into our own centers. An opening of the heart begins to blossom. We become more aware of and sensitive to all the space around us, including our backspace. A window seems to open into a higher realm and we feel the influx of divine spiritual energies. (I've noticed that sometimes at this very moment an actual breeze or gust of wind might blow in through a window or an open door!)

I'm enormously grateful for the changes in my inner life that finding the work of the Sophia Foundation has brought about. One of these changes has been a complete re-enlivening of the whole body of Rudolf Steiner's writings. While I had a background in Anthroposophy, much of this knowledge had just lain dormant and I wasn't feeling inspired by it in any living way.

So for me personally, one of the greatest treasures of the Choreocosmos dances has been that Rudolf Steiner's knowledge of the human being, of our place in the cosmos, and our potential for blossoming into what we are meant to become in the future have all come alive for me in doing these dances! To know that we come from the starry realms and return there when we leave these bodies brings alive the fact of our cosmic natures. In doing the dances, we not only celebrate this relationship with the cosmos, but we begin to *realize through our own experience* the intricate connections we have with the cosmic beings.

So when dancing the planetary form, we know that each of the seven dances has a particular connection to one of our centers, one of our chakras. When we form the gestures for each one of the planets, we know these gestures can help us in the healing and unfolding of that chakra. And when we dance the forms of the zodiac we are bringing ourselves closer into relationship with these great archetypal beings who have not only helped to give structural form to our physiology, but that also bear the qualities we must aspire to for the healing and perfection of our character.

We are so greatly blessed to have these dances, each one with its own mood, tone, and nuance of feeling and meaning. *And we are invited while holding all that wisdom in our hearts, to dance!* Much gratitude goes to Marcia Burchard for her amazing gift of being able to bring us the music, and for Robert's careful choosing of the musical pieces that reflect each of the 84 cosmic configurations of the seven planets in each of the twelve signs of the zodiac. What an amazing blessing! I am deeply humbled and honored to be given the opportunity to bring this work to the larger community.



Special Event – a 5-day Workshop:
Journey of the Soul into Incarnation

Robert Powell

The 2014 International Choreocosmos Week in Roncegno, Italy, took place from October 25-31. It was the European premiere of the cosmic dances celebrating **The Journey of the Soul into Incarnation**, along with the full musical indications spiritually revealed as best suited to express the profound significance of this sacred journey.

This week for European Choreocosmos participants featured the musical accompaniment of Californian pianist and composer, Marcia Burchard, who specially for **The Journey of the Soul into Incarnation** has exquisitely formulated the piano arrangements of several of Beethoven's master works, including some movements from his 4th and 5th piano concertos, his choral fantasy, and his violin sonata—works written originally for a full orchestra plus solo piano or solo violin. It was very special for Marcia to bring the results of her creative endeavor to an international gathering of Choreocosmos participants in Europe for the first time.

Marcia Burchard provides the musical accompaniment for all of the Choreocosmos workshops in the USA, Canada, and Australia. In addition, she has composed very beautiful choral music for the singing of the Prayer Sequence, the Beatitudes, the songs for the Sophia Foundation's performance of the Parsifal play (performed in California), and the Inanna Opera.

This year's International Choreocosmos Week was attended by forty participants—some coming from as far afield as Australia, California, and Colorado. This gathering was a culmination of the annual Choreocosmos workshop at the anthroposophical spa hotel Casa di Salute Raphael in Roncegno, which has taken place yearly since the first International Choreocosmos Week at Casa di Salute Raphael in 2002. One participant wrote in relation to the cosmic dance of the Sun, after having practiced this (prior to the actual celebration at the end of the five days): "It has been the best cosmic dance of the SUN I have ever experienced since I started doing the Choreocosmos cosmic dances in Rome in 2006."

In addition to the culminating celebration of *The Journey of the Soul into Incarnation*, there was also during this week the European premiere of the *Liturgy to Mary Sophia*, concerning which one participant wrote:

Thanks for sharing with us [through the celebration of the *Liturgy to Mary Sophia*] the account of the apparitions of Mary Sophia to the young-lady-seers. It seemed that the account of the apparitions and the accompanying music by Franz Schubert were born at the same minute! This Mary-Sophia-Rose ceremony was impeccable. During this Liturgy I felt like a real rose, transforming from one color to another—I felt myself to be full of roses and divine love. I have never been so warm in my life! This warmth continues as of now—and I do not feel the cold.



The following is a brief report from another participant, Linda Delman (Sophia's Sanctuary, Sebastopol, California).

Jupiter in Capricorn and Aquarius

As we danced these configurations—especially Jupiter in Aquarius, where Jupiter was located at the baptism of Jesus in the River Jordan—I entered a sense of being actually at the river, participating in the baptism of Jesus. The gesture of Jupiter was bringing the power of the word and also our thinking capacity into service of the heart, whereby the subtle streaming of the heart chakra rose through the realm of the word (larynx chakra) to unite with our thinking in the region of the brow (Third Eye). The gentle stirring activated by the eurythmy gesture for the planet Jupiter also felt like “stirring the water”—the movement of Angels’ wings over the water—merging into inner silence and accompanied by an opening of the soul. As the heart chakra (corresponding to the Sun) through the Jupiter gesture emptied its forces into the two-petal lotus flower (Third Eye, corresponding to Jupiter), there arose a quiet delicacy and an increasing illumination in the waters—becoming permeated with spiritual light. The Jupiter sound “O” prepared the way for the Dove of the Holy Spirit to descend. The “O” gesture held an open space for the powerful and enlightening consciousness of the Spirit to descend from above. I felt each one of the Choreocosmos participants in our circle holding this strong yet delicate force of the Spirit, at the same time allowing the crystal clear waters to calm, to become silent at this moment of renewal of the world through the downpouring of the Spirit. We all participated in this holding, this baptismal event, and I had a deep sense that I was thereby being baptized.

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Following the 5-day workshop, there took place a 2-day workshop for Choreocosmos graduates. The focus of this Choreocosmos graduates meeting was on the “Foundations of Choreocosmos as a Spiritual Path arising from Eurythmy.” During the two days we worked with the cosmic dances of the actual heavenly configurations of that time. This was very special, to bring to expression the alignment: Sun-Venus-Saturn in the sidereal sign of Libra the Balance. This configuration was especially powerful, as the Sun-Venus conjunction took place in Libra opposite the location in Aries the Ram where the Sun was located at the Mystery of Golgotha, so that something of the Christ mystery was tangible in our Choreocosmos dances of the aforementioned heavenly configuration. We also worked with the Foundation Stone Meditation in Choreocosmos, working here more with the sacred dance aspect of Choreocosmos.



Marcia Burchard

Marcia’s playing for the celebration of the Foundation Stone Meditation on the final evening of our gathering was deeply potent and moving, as was her playing throughout the whole seven-day period of the two workshops. For all participants this experience was unforgettable, and the whole was, indeed, a culmination of all the International Choreocosmos gatherings in Roncegno so far.

CHOREOCOSMOS
School of Cosmic and Sacred Dance
SCHEDULE 2015

March 6-8, 2015 “Love is the Foundation for the Future” (with Foundation Stone Meditation). A weekend workshop with Karen Rivers. **Choreocosmos (with Sophia Grail Circle).** At Sophia’s Sanctuary, 2836 Bloomfield Road, Sebastopol, California 95472
www.sophiassanctuary.org Musical accompaniment with pianist and composer Marcia Burchard. Contact Linda Delman: Tel: 707-827-3334. Email: lindaevansdelman@comcast.net

April 17-19, 2015 “Aligning with the Maitreya: A Path of Discipleship.” A weekend retreat in Peterborough, NH, with guest Estelle Isaacson. Contact Richard Reho: Tel: 603-562-4242
Email: richard.reho@yahoo.com

May 1-4, 2015 “Sophia Grail Circle Training for Facilitators” starting on May 1 at 7:00 pm. A 3½-day training at Sophia’s Sanctuary, Sebastopol, California. www.sophiassanctuary.org
Starting 7 pm, Friday evening, May 1; ending 5:30 pm, Monday, May 4. Musical accompaniment with pianist and composer Marcia Burchard. Registration: contact the Sophia Foundation: Tel: 303-242-5388 Email: sophia@sophiafoundation.org Information: Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

May 5, 2015 “Grail Knights Training”— Tuesday morning, afternoon, and evening. A 1-day training at Sophia’s Sanctuary, Sebastopol, California. www.sophiassanctuary.org/
Starting Tuesday, May 5, at 9:30 am, and ending at 9:30 pm on Tuesday evening. Registration: contact the Sophia Foundation: Tel: 303-242-5388 Email: sophia@sophiafoundation.org
Information: Karen Rivers: Tel: 919-942-2465 Email: karen@karenrivers.info

May 8-10, 2015 “Liturgy to the Earth — In Honor of the Divine Mother 2015.” At the culmination of this workshop at 11 am on Sunday morning, there is an open invitation to participate in the Liturgy to the Earth, followed by a Mother’s Day pot-luck lunch. A weekend workshop with **Choreocosmos: The Four Elements & the Transformation of the Earth with Overview of Stars & Planets 2015.** Musical accompaniment with pianist and composer Marcia Burchard. Location: Summerfield Waldorf School and Farm, 655 Willowside Road, Santa Rosa, CA 95401. For information and registration contact Tracy Saucier: Tel: 707-575-7194 x 100. Email: tracy@summerfieldwaldorf.org

Dates not finalized: May 15-17, 2015 “Mary Sophia: Queen of Heaven” (with Sophia Grail Circle). A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2015.** 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 Information and registration: contact Cecille Greenleaf: Tel: 650-533-0074. Email: caogreenleaf@gmail.com

May 24, 2015, 3:00-6:00 pm (Pentecost Sunday) “Meditations on the Tarot” (Christian Hermeticism meeting) — “The Three Sacred Vows”— in relation to the path of initiation indicated by the 4th, 5th, and 6th arcana / chapters of the book. Meeting and discussion, with an introductory talk, at Sophia’s Sanctuary, Sebastopol, California. Contact John Hipsley: Tel: 408-744-9004 Email: jhipsley@igc.org For directions see www.sophiassanctuary.org

June 8-12, 2015 “Mary Sophia: Queen of Heaven” (with Sophia Grail Circle). A 5-day workshop with **Choreocosmos and Star Mysteries —“As above, so below.”** At Kelly’s Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact Kim Marie: Tel: 303-242-5388 Email: sophia@sophiafoundation.org

June 12-14, 2015 "The Age of the Holy Spirit" (with Sophia Grail Circle). A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2015**. At Kelly's Barn, Boulder, Colorado. Musical accompaniment with pianist and composer Marcia Burchard. Contact Kim Marie: Tel: 303-242-5388 Email: sophia@sophiafoundation.org

June 20-23, 2015 "The Shifting Life Energy of Mother Earth and the Mission of the Americas," including a celebration of the Midsummer festival and the festival of St. John. At Sophia's Sanctuary, Sebastopol, California www.sophiassanctuary.org
20th Annual Conference of the Sophia Foundation. Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers, who will also be a presenter at this conference. Registration: contact the Sophia Foundation: Tel: 303-242-5388
Email: sophia@sophiafoundation.org Information: Karen Rivers: Tel: 919-942-2465
Email: karen@karenrivers.info See description on pages 60-61 of this issue of *Starlight*.

June 26-28, 2015 "The Age of the Holy Spirit" (with Sophia Grail Circle). A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2015**. At the Vancouver Waldorf School, North Vancouver, British Columbia. Musical accompaniment with pianist Marcia Burchard. Contact Randall Scott, 256-1641 Lonsdale Ave, North Vancouver, B.C., Canada V7M 2J5 Tel: 604-988-4600 Email: RosaMundi@shaw.ca

June 29-July 3, 2015 "Mary Sophia: Queen of Heaven" (with Sophia Grail Circle).
A 5-day workshop with **Choreocosmos and Star Mysteries — "As above, so below."**
At the Vancouver Waldorf School, North Vancouver, British Columbia. Musical accompaniment with pianist Marcia Burchard. Contact Randall Scott, 256-1641 Lonsdale Ave, North Vancouver, B.C., Canada V7M 2J5. Tel: 604-988-4600 Email: RosaMundi@shaw.ca

July 4-5, 2015 "Mary Sophia: Queen of Heaven" (with Sophia Grail Circle). A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2015**. Musical accompaniment with pianist and composer Marcia Burchard. Eugene, Oregon; location to be announced. Saturday & Sunday all day (not including Sunday evening). Contact Deborah Aikens: Tel: 541-485-2951 Email: deborah@renewinglife.com

July 13-17, 2015 "Mary Sophia: Queen of Heaven" (with Sophia Grail Circle).
A 5-day workshop with **Choreocosmos and Star Mysteries — "As above, so below."**
At Sophia's Sanctuary, Sebastopol, California www.sophiassanctuary.org Musical accompaniment with pianist and composer Marcia Burchard, with singing led by Karen Rivers. Registration: contact the Sophia Foundation, Tel: 303-242-5388 Email: sophia@sophiafoundation.org

July 19, 2015, 3:00-6:00 PM (Sunday) "Meditations on the Tarot" (Christian Hermeticism meeting) — "The Three Sacred Vows" — in relation to the path of initiation indicated by the 4th, 5th, and 6th arcana/ chapters of the book. Meeting and discussion, with an introductory talk. Contact Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691
Email: kcalegar@earthlink.net

July 20-24, 2015 "Mary Sophia: Queen of Heaven" (with Sophia Grail Circle).
A 5-day workshop with **Choreocosmos and Star Mysteries — "As above, so below."**
Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691
Email: kcalegar@earthlink.net

July 24-26, 2015 “The Age of the Holy Spirit” (with Sophia Grail Circle). A weekend workshop with **Choreocosmos and Overview of Stars & Planets 2015.** Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net

July 26, 2015 “Grail Knights Training” — Sunday afternoon and evening. A one-day training in North Carolina, starting Sunday, July 26, at 2:30 pm, and ending at 9:30 pm on Sunday evening. Registration and information: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691 Email: kcalegar@earthlink.net

August 9-16, 2015 “Mary Sophia: Queen of Heaven” (with Foundation Stone Meditation). A one-week workshop with **Choreocosmos and Overview of Stars & Planets 2015.** Musical accompaniment by violinist Daniela Rossi. At Sant’ Antonio – accommodation at the Casa Santa Elisabetta d’Ungheria in Assisi, Italy. Arrival on August 9 for dinner; departure on August 16 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi, Tel: +39-06-86904627 / Mobile: +39-335-6749935. Email: usebregondi@gmail.com

August 16-21, 2015 “Attuning to the Stars: Star Gazing as a Spiritual Path.” A 4½-day workshop with **Choreocosmos and Star Mysteries — “As above, so below.”** Musical accompaniment by violinist Daniela Rossi. One-week Sophia workshop at Castle Titignano, south of Assisi – accommodation at the retreat center. Arrival on August 16 for dinner; departure on August 21 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi: Tel: +39-06-86904627 Mobile: +39-335-6749935. Email: usebregondi@gmail.com Francesca Miandro: Tel: +39-331-6231064 Email: francescamiandro@yahoo.it

Saturday, October 24 – Friday, October 30, 2015 “Choreocosmos International Week” in Roncegno near Trient/Trento, Italy. **“Cosmic Dances—Mary Sophia: Queen of Heaven”** in the anthroposophical spa hotel Casa di Salute - Raphael with an accompanying pianist. 13th graduation of the Choreocosmos School (English/German with Italian translation). Arrival on October 24 for dinner; departure on October 30 after breakfast. Information: Sally Ellis-Jones: Tel: +39-0461-724893 / +39-3482-106251. Email: sellisjones@yahoo.com

October 30-November 1, 2015 “Choreocosmos Graduates Meeting” in Roncegno near Trient/Trento, Italy. **“Foundations of Choreocosmos: A Spiritual Path Arising from Eurythmy”** in the anthroposophical spa hotel Casa di Salute-Raphael with an accompanying pianist (English/German with Italian translation). For those attending Choreocosmos Week, the week finishes on October 29 at 10 pm and the graduates meeting starts the next morning on October 30 at 9:00 am. For those not attending Choreocosmos Week but who are attending the Choreocosmos Graduates Meeting: arrival on October 29 for dinner or on October 30 for breakfast, ready for the start of the meeting at 9:00 am. The graduates meeting closes on October 31 at 10 pm. Departure on November 1 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251. Email: sellisjones@yahoo.com

Visit the Sophia Foundation website for further information:

www.sophiafoundation.org/courses-and-events

Sophia Foundation Email:
sophia@sophiafoundation.org

Obituary for Wain Farrants (May 14, 1948 — January 19, 2014)

Gabriella Vasas-Turnbull, Secretary, Eurythmy Association of Great Britain and Ireland:

We have been informed of the death of Wain Farrants (9am on Sunday, January 19th, 2014). Wain was a strong supporter of eurythmy and a friend of the Eurythmy Association. In addition to those of you that knew him personally, others may well have met him through his attendance at eurythmy performances and due to his indefatigable work at Botton Bookshop for many years. His passing occurred peacefully in hospital following a recurrence of illness. His funeral took place at 3pm on Wednesday, January 22nd, 2014 in the church in Botton Village.

Botton is the name of the small village where Wain lived and worked for many years, as manager of the bookstore. Botton lies within the North York Moors National Park in North Yorkshire, England. It is, primarily, a Camphill Community for people with learning disabilities. It was founded in 1955.

Note from another source: Wain was someone who probed deeply into the questions of karma and the riddles of past lives—for himself and for friends. He attempted one year at the Botton eurythmy training. This stage-oriented training, however, did not work out for Wain. I witnessed his caring nature and concern for others.

Note added by Robert Powell: I, too, witnessed his love for humanity. Wain was deeply dedicated to Star Wisdom (Astrosophy), doing research and also giving advice based on his readings of people's horoscopes. During the time that I knew him—the last twenty-five years of his life—he was a staunch upholder of the sidereal zodiac in astrology. Over the years he wrote several articles for the *Christian Star Calendar* and, later, for the *Journal for Star Wisdom*. He not only upheld the sidereal zodiac in astrology, but also the clockwise house system. It is thanks to Wain that the only comprehensive book on the clockwise house system in astrology is now available: Jacques Dorsan, *The Clockwise House System: A True Foundation for Tropical and Sidereal Astrology* (Great Barrington, MA: SteinerBooks, 2011). Wain edited Dorsan's book and greatly expanded its scope by adding numerous horoscopic examples to this book—originally written in French.

Short bio from the SteinerBooks website: Wain Farrants discovered astrology (both tropical and sidereal) and Anthroposophy during his first years at the University of Toronto. After completing a BSc in psychology and mathematics, he spent more than three years teaching math at a secondary school in Mochudi, Botswana. Later, he traveled to England, where he became a biodynamic gardener in a Camphill Community for disabled adults in the North York Moors National Park. After a few years there, he assumed responsibility for the Botton Village Bookshop. He edited and coedited numerous books by Karl König, Peter Roth, Baruch Urieli, Peter Tradowsky, and Andrea Damico Gibson, and contributed a number of articles to the *Christian Star Calendar*. He also had considerable experience of a wide variety of orthodox, complementary medical, and alternative therapies. Wain died January 19, 2014, at the age of 65.

In Wain's own words: The two biggest moves in my life were in August 1972, when I moved from Canada to Botswana to teach secondary school mathematics there; and in July 1979, when I left Canada—this time for England—and eventually found Botton Village in late August of that year.

Rudolf Steiner

The "I" is the Center of All Existence

The "I" is the center of all existence

The impulses of all beings meet in the "I"

The essence of the entire past is active in the "I"

The coming into being of the whole future is dormant in the "I"

Saturn's will firmly structures the interiority of the "I"

The Sun's life sets in motion the changing image of the inner life

The Moon's soul shapes the waves of life

Mars hardens the power of the will

Mercury dives into the ocean of being

Jupiter brings number, measure, weight

Then Venus may bestow love.

~translated by Robert Powell from the 2005 German edition of volume 40 of the Complete Works (Dornach, Switzerland: Rudolf Steiner Verlag, 2005), p. 190.





Jorge Luis Delgado in Cusco

Starlight, the newsletter of the Sophia Foundation, appears twice a year, in the spring and in the autumn. If you are intending to send a contribution to the next issue, please do so by March 1, 2015. 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.

www.sophiafoundation.org/

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