



This image of the three kings (or three magi) is from a painting by the French painter James Tissot (1836-1902). The image is one we connect with Christmas (December 24/25) or Epiphany (January 6). However, as Robert Powell has determined by way of astronomical chronology from the remarkably accurate and precise visions of Anne Catherine Emmerich, the actual date on which the three magi arrived in Bethlehem to pay homage to the newly born child Jesus was December 26.

Largely under the influence of the visions of Anne Catherine Emmerich, Tissot executed a great number of paintings of scenes from the life of Jesus, such as this one of the three magi on their way to pay homage to the child. Images of some 350 of Tissot's paintings are included in the new 3-volume edition of *The Visions of Anne Catherine Emmerich*—see announcement on page 58 of

this issue of *Starlight*. This new edition of Anne Catherine Emmerich's visions of the life of Christ gives the day-by-day ministry of Christ Jesus based on the true and exact dating of Christ's ministry by Robert Powell published by Anthroposophic Press in 1996 in his book *Chronicle of the Living Christ*. The publication in 2015 of this new and definitive edition of *The Visions of Anne Catherine Emmerich* is a momentous event in the history of Christianity in that the true and exact dates of the life of Jesus Christ have now been made available to the general public.

Who were the three magi, these “kings” who came to pay homage to the child Jesus? They are attributed with the names Caspar, Melchior, and Balthasar. However, according to Anne Catherine Emmerich, their actual names were Theokeno, Mensor, and Sair. They were among the last representatives of those who continued the practice of stargazing introduced by Zoroaster, the teacher of the Chaldean priests and stargazers of Babylon, in the sixth century BC. Those who took up the practice were referred to as *magi*. This practice involved nightly contemplation of the starry heavens, during which in a state of rapture, the magi beheld in dreamlike consciousness celestial images in the stars of events taking place or about to take place on the Earth.

In this state of consciousness the three kings beheld the Star of the Magi one night. It was the night of the Full Moon in the middle of the sign of Virgo, where the Virgin appeared standing on the Moon. Encircling the Full Moon they saw a magnificent halo, a rainbow of light, upon which the Virgin was enthroned. Then, about 8 o'clock that evening, they beheld the soul of the child, radiant with light, issuing forth from the Virgin. They saw above the child's head a disk from which brilliant rays of light streamed forth. The *Star of the Magi* was the celestial vision of the child's birth around 8 o'clock on the evening of Friday, March 5, in the year 6 BC, *when the Moon was full in the middle of the Virgin*.

It was the soul of this child of radiant light, the (re)incarnating soul of the one known earlier to the Greeks as *Zoroaster*—meaning “radiant star”—who was born that evening as the offspring of the Virgin Mary, who herself had been born 14½ years earlier, *when the Sun stood in the middle of the sign of Virgo*—hence the appropriateness of the name “Virgin Mary.” Some 9½ months later the great soul of Zoroaster—who as the son of the Virgin Mary was given the name *Jesus*—appeared astrally to the three kings and, going before them as the Star of Bethlehem, guided them to the house of his birth, where on the evening of Sunday, December 26, the Adoration of the Magi took place, when the three kings, paying homage to the child, bestowed their gifts of gold, frankincense, and myrrh.

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Wishing all our readers grace-filled Holy Nights and warmest good wishes for the New Year,

Robert Powell & Sandra Eastburn Weil

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*Inner Certainty*  
*Regarding the Way, the Truth, and the Life*

Valentin Tomberg



Valentin Tomberg

Seek, and you will find;  
Knock, and it will be opened to you;  
Ask, and it will be given unto you.

—The Master

*Note from Robert Powell:*

*Until recently, the work Inner Certainty: Regarding the Way, the Truth, and the Life written in German by Valentin Tomberg in the year 1957, existed in manuscript form only—and was unfinished. It was first published in book form in 2012—about 164 pages long. The following text, comprising Valentin Tomberg’s Foreword and Introduction to the manuscript, was translated from the German manuscript by Richard Bloedon. The book Innere Gewissheit: Über den Weg, die Wahrheit und das Leben (first German edition), published in 2012, includes an extensive article (about 34 pages long) by Volker Zotz, Tomberg und der Buddhismus, and it also includes an Introduction by the publishers Friederike Migneco and Volker Zotz (ISBN: 978-2-919771-00-4—Koerich, Luxembourg: KairosEdition, 2012).*

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**Foreword**

The *Book of Adam’s Atonement* tells of how the third son of Adam, Seth, became his inheritor and successor. Because he was righteous, he was allowed to approach the gate of earthly paradise. There he saw the Tree of Knowledge and the Tree of Life, which grew so entwined as to be a single tree. And the cherub to whom the Ancient of Days had entrusted it contained the force and essence of that tree.

Moreover, the *Book of Adam’s Atonement* recounts that while Adam was dying, Seth, obeying the cherub’s instruction, placed into his father’s mouth the three seeds—the three seeds of unending life. The shoots that grew therefrom became the bush that burned without incinerating, in the midst of which the Most High revealed to Moses his eternal name: *I am the I am*. Moses took the three-sprigged branch from the sacred bush and used it as his miraculous staff. Although torn from its roots, the branch survived and continued to bloom, and was eventually preserved in the Ark of the Covenant.



*Moses and the Burning Bush*  
James Tissot

The *Book of Adam's Atonement* depicts also that David, the king, planted the branch on Mount Zion. Solomon, his son, later took wood from each of the branches of the three-stemmed tree in order to build the Jachin and Boaz pillars that were placed in the corridor of the temple. The Jachin and Boaz pillars were overlaid on the inside with wood from two tree trunks; on the outside, however, they were overlaid with bronze. The third trunk was laid in the threshold of the main gate of the temple, so that nothing impure would come into the temple.

Furthermore, the *Book of Adam's Atonement* reports that certain evil-minded Levites removed this barrier during the night, in the course of their licentious activities. They threw the trunk, laden with heavy stones, into the temple's cistern, where it sank. Since that time an Angel of the Most High invigorates the water of the pond, so that the water below rises up and the water above sinks down. Thus did the pond water become miraculously purifying and healing—and by means of this action of the water, people were diverted from seeking the tree of Solomon in its depths.

The *Book of Adam's Atonement* describes further how the pond was purified in the days of Jesus Christ; thereby did the Jews find the tree trunk. Since they regarded it as worthless, they carried it outside the city of Jerusalem and threw it across the Kedron stream. And it happened that our Savior had to cross over this bridge after his capture during the night in the Garden of Gethsemane. His executioners threw him from the log into the water. Then, however, in their haste to prepare the main implement of his Passion, they took with them the log—which consisted of three types of wood—and made therefrom the cross on which he would be crucified. From the substance out of which this legend has grown, the present work has also come into being.

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## Introduction

That I may understand whatever  
Binds the world's innermost core together,  
See all its workings, and its seeds,  
Deal no more in words' empty reeds.

—*Faust* (Scene One – Night) by Goethe

The present work—the author's life-work—has Life as its theme, as this is revealed in its spiritual, soul, and biological manifestations. It deals with human paths towards truth, i.e., towards life in truth, or true life.



This theme is as broad as the world itself. Thus in the present work use will be made of the “complete method”—in that the method underlying this work is the total effort of the complete human being—in order to attain a complete result. It therefore consists of life experience, observation, study, conscience, thought, empathy, directed imagination, presentiment, prayer, immersion, and more. Thus is presented here the *harmonious consonance* of the results attained via the human being's various particular paths and various particular talents. One can also depict these as a *rainbow* instead of as a harmonious consonance.

That which simultaneously accords with and fulfills a sense of logic, value, morality, beauty, and health is thereby presented as “true” and is considered as a “fruitful outcome.”

To whom does the author owe gratitude for help, stimulus, direction, and instruction? Who are the author’s *teachers*? Innumerable are they whom he thanks for their encouragement and guidance. They radiate like stars in the sky of his consciousness—but are also, however, as numerous as the stars in the night sky. There is indeed also the moon element within the author’s sky, which makes visible the nocturnal—or deeper—side of life in the silvery magic of its light; as well as a sun, to which he owes the warmth and brightness of day. *What* the author thanks them for and *who* they are—these things become apparent and clear and obvious in the reading of the book in such a way that a listing of names here would indeed be superfluous.

What was characterized here as “complete method”—if the book does in fact find a readership—will surely later be described by a few who are well-versed in these things as “existentialism,” by others as “syncretism” or “eclecticism,” and by yet others as “anti-specialism” and the like. It is certainly all of these, but it is actually something that goes beyond them as well, namely, a sojourning along all paths that are accessible to oneself without endangering one’s spiritual or bodily health. It is therefore not arbitrary when the reader encounters in the book such figures as Kant, Fichte, Schelling, Soloviev, Berdyaev, and Russell, on the one hand, and creators of cabbalistic works and treatises on yoga as well as Christian and Chinese mysticism on the other, for they are all *human beings* and strive as *human beings* toward *human* cognition of Life.

Who, then, would be justified in asserting that the efforts and results of just *one* among them or just *one* particular group among them is worthy, whereas all the others do not deserve even an honest look? Who is justified in stating that there are people who, despite all their efforts, have not attained anything essential, even when they themselves maintain the opposite?

The *complete method* stands not only for the complete effort of a given person’s total being, but also for respecting and making use of the efforts of the whole of humanity in the course of world history as we know it.



Hermes Trismegistus  
with Alchemical Sun and Moon

## Mary Magdalene

Valentin Tomberg

Upon Christ's death he descended through the sub-earthly spheres. Mary Magdalene sought his corpse on earth. When she did not find it, she was in despair.

She had such a *longing* for him, and such deep *pain and suffering* on account of his death, that she was thrown into *despair* when she did not find his corpse.



*Jesus appears  
to Mary Magdalene*  
James Tissot

Then he appeared to her in the garden. At first she did not recognize him.

These three forces in the soul—longing, suffering, despair—are able, together, to call forth a spiritual being. Thus she called forth Christ through these three forces, before his resurrection body was finished; for she was not allowed to touch him, since he had not yet ascended to the Father.

His deepest descent into the depths [his descent to the Mother] and his highest ascent into the heights [his ascent to the Father] he had not yet fulfilled. The soul suffering of Mary Magdalene brought him up [from the depths] before he began his path of ascent to the Father.

For women there is more possibility, in this way, to call up the lower Akasha from below; men have more of a possibility of calling the upper Akasha down from above. Christ united both, in that he ascended to the heights just as he descended to the depths: to the FATHER and to the MOTHER.

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Translated from the German by Robert Powell from Valentin Tomberg, *Mitteilungen aus der Arkandisziplin (Communications from the Arcane Discipline)*, Taisersdorf, Bodensee: Achamoth Verlag, 2003, p. 98.

## The Night of the Mothers

Claudia McLaren Lainson

From time immemorial, the Holy Nights have been hallowed by human souls. It is a period when the Great Mother bestows special blessing upon us, as we make our yearly sojourn into Earth's hidden realms.

In the Holy Nights we are born into the womb of the Mother. Pagans in pre-Christian Europe called this time the Night of the Mothers. We descend, as soul seeds, into the earthly depths to gather the spiritual forces we will need if we are to meet the trials that await us in the coming year. In these blessed nights we are reminded that all suffering is brought about by our false beliefs. Our hearts are granted new forces, engendering the courage we need to face our trials with equanimity of soul and stalwartness of spirit. By living into the wonders now unveiling within these new mysteries, we prepare ourselves to better serve peace in the world.

The *Calendar of the Soul* verse for winter presents this reality poetically:

*To carry spirit light into world-winter-night  
My heart is ardently impelled,  
That shining seeds of soul  
Take root in grounds of worlds  
And Word Divine through senses' darkness  
Resounds, transfiguring all life.<sup>1</sup>*

As the Holy Nights begin and end, the Sun is in Sagittarius, the constellation of the consummate Hermit, the solitary human being. The archer aims for the one truth, never swayed by the thoughts issuing from the ruses of materialists, or by the contemplative rest of the idealists. His aim is always for the reconciliation of contradictions. Thus does he work as a peacemaker wherever he walks, for the Hermit is a Hermeticist, uniting the above and the below—balancing the sacramental life of religion with the mechanistic life of science. When balance is achieved between science and religion, goodness will hold sway. But on the other hand, if the horizontal beam of science is greater than the vertical beam of religion, evil will hold sway. In like manner, religion without science tends to become fanatical. We see the symptoms of imbalance manifesting throughout the world, bringing catastrophe in its wake.



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<sup>1</sup> Rudolf Steiner, *Calendar of the Soul*, verse for week 37—  
<https://wellwishersgroup.wordpress.com/2012/12/15/week-37-december-15-21-calendar-of-the-soul-by-rudolf-steiner-in-english-french-german/>



As Hermits, as Hermeticists—as humankind living in changing times—we must become responsible individually and collectively for the well-being of the Earth and humanity. How do we begin? Living a spiritual year strengthens us to discern truth, and truth is the ultimate aim to which the Sagittarius Sun leads us and the season of the Holy Nights prepares us.

In summer we ascend to the heavens; in winter the heavens descend to us. The Mother takes us in. Like the shepherds and the magi of old, we journey to the manger—we seek the Holy Child. In the manger, resting in the earthly depths, lies the holy child of each of us. For each of us is one spark from the one flame of innocence that the Mother guards on our behalf, until the time dawns when we can take up the truth of who we really are. For we are born from the divine—we come from the stars—and we are seeking to return to the stars.

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This year the Holy Nights open with a Full Moon in Gemini. Gemini tells us we are to follow our star and no one else's; we are not to stop and consult Herods along the way. We are to remain true to our



own individual self and faithfully persevere towards fulfillment of our mission. The shepherds followed a star that brought them to the manger of the priestly Jesus child of the Luke Gospel. The magi followed a star that brought them to the manger where the kingly Jesus lay, the Jesus of the Matthew Gospel. Every Christmas we travel into the Night of the Mothers, to the manger; we sojourn into the depths of the inner Earth, seeking our way to the lost

land of Shambhala. This manger is the heart of the Mother. And in these darkest nights of winter, our souls descend into the primal womb so that we can be reborn as the coming year unfolds.

We would be mistaken if we were to see the Holy Nights as solely a Christian festival. It is a Christological festival, for Christ united all religions. Gautama's radiant star-body overlit Jesus. Gautama, the founder of Buddhism, was born into the Hindu tradition of India. The Word of the ancient *Vedas* sounds through the Hindu tradition, and on a subtle level also breathes through Buddhism. Further, the Jewish shepherds heard the call of the angels, sending them to the grotto in Bethlehem of the birth of the Nathan Jesus (read the description in the Luke Gospel); and the Babylonian magi followed the star which led them to the house in Bethlehem in which the Solomon Jesus was born (see the description in the Matthew Gospel). Both Jesus children were born to the Jews. The lineage of the Solomon Jesus can be traced back to Abraham and his son Isaac. Also the stream of Islam, founded by the Prophet Muhammad, can be followed back to Abraham and his son Ishmael. In one of his great Hadiths, or sermons, Muhammad said: "Paradise is at the feet of the Mother." How true is this statement! Herein we bear witness to the fact that Christ stands as a center point for all religions. And at the turning point in time, heralded by the births of the two Jesus children, all religions participated in the greatest event of Earth evolution. Thus we see this Night of the Mothers most clearly when we see it as an event affecting the entire family of humanity.



What a blessing the stars give us this year as the Holy days and nights open with the Full Moon, reminding us that there is a star we are to follow! And like the shepherds and magi before us, we too journey to the manger to gather new forces from the Child of Love who lives in each of our hearts. We remember who we are and what we are living for: on the one hand the homeland, Shambhala, of Mother Earth for which our souls long, and on the other hand the starry kingdom of the Heavenly Father to which our souls long to return. Rudolf Steiner gave us the indications of this winter descent:

And just as the seed of the plant sinks into the depths of the Earth at the time we know as Christmas, so does the human soul descend at that time into deep, deep spirit-realms, drawing strength from these depths as does the seed of the plant for its blossoming in spring. What the soul undergoes in these spirit-depths of the Earth is entirely hidden from the ordinary consciousness. But for one whose eyes of spirit are opened, the Thirteen Days and Thirteen Nights between the 24th of December and the 6th of January are a time of deep spiritual experience.<sup>2</sup>

This descent is the hidden blessing of the Holy Nights. Usually we ascend to the lunar, planetary, and starry realms as we surrender into sleep. But during our time of sleep, during this great in-breath of the Earth's soul, we first descend to the manger. And around this manger we weave the spiritualized forces of the entire cosmos. For as the Mother's soul is inbreathed from her expansion in summer's season, she brings in her wake the threads linking her eternally to the great guardians of the cosmos. The spiritual forces in the inner Earth are now at their greatest potency, as they are then taken into the Earth to quicken all life for the coming year. Every moment of human evolution is recorded in these spheres. As these spiritualized forces gather around the inner Earth manger, the present, the full record of the past, and the prophecy for the future thus bear witness to human souls who have the courage to make their pilgrimage into the hidden depths, wherein lies the spirit's wellspring of life.

Regarding Shambhala, Rudolf Steiner noted the following:

Shambhala is a reality, was a reality, will be a reality again for humanity.<sup>3</sup>

... at one time it was possible for people to travel to a land where the Spiritual flowed into the Physical. It is the land from which at certain times the Initiates—and at all times the Bodhisattvas—draw fresh forces. The Eastern writings refer with deep sorrow to this land, asking: Where is it? We are told the names of places, paths are named; but the land itself is concealed, even from those most initiated among the Lamas of Tibet. Only to the highest Initiates is it accessible. But it is always stated that some day this land will return to Earth ..."<sup>4</sup>

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<sup>2</sup> Rudolf Steiner, *The Festivals and their Meaning* (London: Rudolf Steiner Press, 2008), lecture of December 26, 1911—"Christmas—The Birth of the Sun-Spirit as the Spirit of the Earth: The Thirteen Holy Nights."

<sup>3</sup> Rudolf Steiner, *The Reappearance of Christ in the Etheric* (Great Barrington, MA: SteinerBooks, 2003), lecture 5—March 6, 1910.

<sup>4</sup> Rudolf Steiner, *The Christ Impulse and the Development of Ego Consciousness* (London: Rudolf Steiner Press, 2014), lecture 5—March 9, 1910.

Steiner told the clairvoyant Countess Keyserlingk that she had a consciousness which would not be considered unusual "in the third millennium." Her reminiscences reflect this uncommon quality, for the Countess journeyed spiritually to the manger at the heart of Mother Earth. And what she beheld was confirmed by Rudolf Steiner.<sup>5</sup>

The Primeval Mother in the depths causes the iron-strong will to release itself from nameless pain. In the freedom thus engendered, the human heart grows into infinite capacities to Love, to radiate, and to heal.

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Some of us who are more acquainted with the inner Earth mysteries may say it is dangerous to make such a journey. This has been true in the past. Yet as we now tread a path in collaboration with the emerging Feminine Mysteries, things are changing. Our consciousness indeed must call the Spirit of the Sun to accompany us in this inward journey. For as Rudolf Steiner made perfectly clear, if we think we can go it alone, the danger exists that we will be torn to pieces in the process. Under the protection of the Sun-spirit, we are guided to enter these realms on the instreaming rays of the twelve-fold zodiacal forces. Not only will the Sun-spirit then guide us on the path leading to the manger—the hearth, Shambhala, at the heart of the Earth—but there will also arise forces from the Mother’s heart that come to meet us.

The Father and the Mother, the Son and the Daughter, the Holy Spirit and the Holy Soul take our hand and bring before us the mystery of our unblemished self in order to help us remember who we are. This remembrance can also prepare us to hear the new dispensations streaming down from the vast reaches of the cosmos as new revelations now descending from spiritual heights. The depths (mysteries of the Mother) and the heights (mysteries of the Father) are linked inextricably. The truths birthed in us and upon the Earth through these new revelations are more powerful by far than the distractions offered by the evil adversary powers at the present time. We need call to mind that evil cannot create—it can only imitate. Therefore we seek the Good which may be born in the world through us when we dedicate ourselves to Love, Wisdom, and Truth. However, evil beings seek to invert the Divine, endeavoring to turn Love, Wisdom, and Truth into hatred, stupidity, and lies, thus manifesting subearthly caricatures of the Divine in their relentless attempts to distract us from the mighty paths now opening the human soul to a journey homeward, toward the Divine. As we shall see, in this way does the juxtaposition between summer and winter present teachings for us.

In the summer the Mother pays homage to the heavens; in the winter the heavens pay homage to the Mother. They prostrate themselves before her. For she holds the living memory of that time long ago when the Sun-spirit himself journeyed into her depths to illumine her darkness with light. Ever since this time—the turning point in time—each human soul has the possibility, together with Christ, the Sun-spirit, of visiting the realms of the inner Earth during the thirteen sacred days and nights. In the depths, through the guidance of Christ, we may be reminded of the star we are to follow throughout the coming year. The more consciously we approach this descent, the greater will be our power to overcome our trials as the year before us unfolds. Thus does living a spiritual year provide an antidote to the forces seeking to sweep us away in fear and trepidation.

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<sup>5</sup> Adalbert Keyserlingk, *The Birth of a New Agriculture: Koberwitz 1924* (London: Temple Lodge, 1999), pp. 84-88. On page 88 Rudolf Steiner indicates “the journey to the Mothers” on November 9 in the cycle of the year.

If we are truly to begin living in spiritual alignment with the unfolding of the cycle of the year, we are called to create new concepts that allow us entrance into the new mysteries of the Earth Mother. The descent of the soul down toward the heart of the Earth was celebrated in the ancient Mysteries of Eleusis and at other mystery centers in antiquity. Yet the fullness of this descent to Shambhala, after having been veiled for so long, is now something to be cognized by more and more human beings. As indicated above, the descent to Shambhala is something that can only be accomplished by human beings together with Christ. If we are to collaborate in bringing the new mysteries of the Earth Mother to birth, we need to open our hearts to a spiritual realm lying beneath our feet. This is the realm of Shambhala, the heart of Mother Earth. We are helped in our attunement to Shambhala if we imagine a star shining from this center at the heart of the earthly realm. For in truth, this is what took place two thousand years ago when Christ, after his death on the cross, descended to Shambhala:

As he reached the Mother, she “cloaked” him in his resurrection body...The light streaming from him was astonishingly brilliant! There at the center of the Earth he became a luminous star. His light burst out from there through portals upon the face of the Earth, and thence out into the cosmos.<sup>6</sup>

Jung stated that at the deepest layer of the soul, we are all religious. Religion means “reverence for God or the gods.” At the innermost core of our being, we are all seeking a relationship with the spiritual worlds from which we were born, so as to be able to find our way home. This is a primal longing in every soul, whether recognized or not. We are connected to the stars, we came from the stars, we are living to become stars, as depicted in relation to Christ in the foregoing passage concerning Christ in Shambhala, and we are longing to return to the stars. In the sense that our true home is in the realm of the stars, we are “guests” here on the plane of the Great Earth Mother. Through Christ’s Second Coming, her mysteries are newly awakening.<sup>7</sup> In this time of a shift in consciousness, we need new concepts in order to understand the revelations streaming towards us from the future. The Night of the Mothers is one such concept.



How do we rightly prepare for the Night of the Mothers? Our activities by day, to a great extent, determine the quality of our nights. Drinking in images from Nature builds a bridge into the realm of the Mothers. Too often we find ourselves driving to work or to appointments with our minds filled with chatter, disregarding the magnificent vista of the sense world that speaks around us. Taking in the skeletal forms of the trees, now laid bare in their winter repose, or witnessing the contour of the landscape that unfolds before us, noticing the cloud formations, the birds, the snowflakes in shapes of wonder, the animals, the stars spread before us within the mantle of night—all these perceptions create stepping stones into the Night.

<sup>6</sup> Estelle Isaacson, *Through the Eyes of Mary Magdalene, Vol. 2* (Taos, NM: LogoSophia, 2012), p. 99.

<sup>7</sup> Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Great Barrington, MA: SteinerBooks, 2012), pp. 26-28.



As we lie on our beds at night, we can also imagine the golden world, filled with activity and consciousness, radiating beneath us. We can imagine the heart of the Earth, the manger, the hearth, Shambhala, and the wondrous threads streaming into the Earth's body from the cosmos. All such imaginations open us to the mystery of the Divine Feminine now coming again to life—in a new way. Surrounding the Sun-spirit, Christ, are the twelve great teachers of humanity. They are human beings, who have attained such a level of spiritual development that they are able to be the bearers of archangelic beings. The great teachers come to Earth at various times in order to found new religions and new spiritual streams. They model new capacities that will later become human capacities on a more widespread level. Even if they appear to work in the world in ways completely different from each other's, they intrinsically work together as one being, in complete and total harmony. The paganism of old is now filled with the forces of the Spiritual Sun that were brought to Earth by the incarnation of Christ into Jesus at the baptism in the River Jordan. Now in our time, since the onset of the Second Coming of Christ in the 1930s, changes are taking place in Nature such that a kind of Christological paganism is blossoming—in the best sense of this term. Moreover, now in the twenty-first century a Christological Buddhism is also blossoming.<sup>8</sup> The world religions are not separate; it is the limitations of our temporary beliefs that create disunity.

As the Earth draws the heavens to her breast in the Night of the Mothers, the archangelic beings draw ever closer; it is as if their wings touch. Archangels direct nations, groups, and communities of peoples. Therefore, during these sacred days and nights, we can imagine them instructing us to love one another. They tell us that we are one human family. We are reminded of the bodhisattva vow living in the hearts of all those who have taken it: to keep working for the relief and liberation of all sentient beings. The aim of the vow is to attain enlightenment for the sake of all beings.

All isolation in ourselves—manifesting as disinterest in relation to others, and blatant disregard of the religious layer of our soul—creates a barrier between us and the radiant forces of Shambhala streaming from the manger, the heart of Mother Earth. Moreover, this kind of isolation also obscures our guiding star that shines upon us in order to illumine the unfolding of our path of destiny through life. Without consciousness of the new mysteries, we are rendered vulnerable to becoming ensnared in “Herod's realm” of materialistic selfishness and unbridled egotism. In truth, we are one people, on one Earth, seeking to return home—and this longing lies in the innermost depth of all hearts. The commemorations of the Holy Nights can help to lead us to fulfill our mission on behalf of the Earth and all humanity.

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The first Holy Night (December 24/25) commemorates the birth of the Nathan Jesus. The twelve stars speak into these nights in a profoundly potentized spiritual manner, for the Mother has drawn them close. We descend into the Night of the Mothers, which in ancient times was celebrated on the eve of the winter solstice, but in the Christian tradition came to be celebrated on Christmas Eve in consciousness of Mother Mary and the approaching birth within the cave of the Earth of her child as the future bearer of the Sun-spirit. We weave amidst the Sun-forces of life, seeking the manger in which lies the Holy Child. Our hearts are imprinted with powers of discernment, bestowing steadfast

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<sup>8</sup> Robert Powell and Estelle Isaacson, *Gautama Buddha's Successor: A Force for Good in Our Time* (Great Barrington, MA: SteinerBooks, 2013).

courage to face the truth of who we are. As our consciousness holds such imaginations, it empowers our soul to gradually develop a relationship with these hidden mysteries of the Holy Nights. A time lies before us when this descent will occur in full consciousness. For now, we begin a journey.

The close of the Holy Nights is designated in traditional Christianity by Epiphany on January 6. Epiphany, meaning “appearance,” commemorates two events: the appearance of the star above the house in Bethlehem where the Adoration of the Magi took place, and the appearance of the Christ, the Sun-spirit, in Jesus at the baptism in the River Jordan. Thus do we traditionally close the door on these holy days and nights in recollection of the magi, who followed the star to the birth of their great teacher of old—Zarathustra (Zoroaster)—who reincarnated as the Solomon Jesus as described in the Gospel of Matthew.<sup>9</sup> The Baptism marks the birth of Christ into Jesus. The Star of all stars incarnated then upon the Earth.



Our work in the Holy Nights—during this Age of the Second Coming undertaken in relation to the Earth’s heart, Shambhala—prepares us to receive our star as the Holy Nights come to a close. On a deeper level we can understand Epiphany to mean “appearance of the light” in the sense that we receive into ourselves a new octave of our higher self, the seed of our future spiritual potential, which we are tasked to manifest in the coming year. It is a star that shines above us, guiding us, protecting us—reminding us that as the sacred nights close, we re-enter Herod’s murky realm and are not to lose faith in the fact that we have been blessed with life-engendering forces. Despite the clamor of war, destruction, violence, and oppression, we are to keep the fire in our heart burning—so that the star above us knows where we are! In this time, when our global family is facing such unprecedented trials, we may find that we are called to simplify our physical outer life, while at the same time intensifying our inner spiritual life. The esoteric knowledge of the eternal mysteries is a vital source of strength in maintaining the Earth’s connection to spiritual realms—it strengthens us to hold the light in the darkness of a world gone mad.

Understood in an extended sense as applying not just to the first Holy Night, but on a deeper level to the entire period of thirteen Holy Nights, the Night of the Mothers comes to an end with Epiphany. On January 6, 2016, we find the Sun conjunct Pluto at 20° Sagittarius, closely aligned with the radiant star Vega (20°34’ Sagittarius) in the constellation of the Lyre, the fifth brightest star in the night sky, which will be the pole star in some twelve thousand years time. Ah, what depth is here granted to the penetrating power of our heart! This aspect calls us to live the truth, to seek always the fruits of the manger, to see in all others the star of their true self, and to commission ourselves to be keepers of the flame of truth. We are to venture forth into the world of the senses, shielded with the armor of our star’s light, that we may become models of the shift in consciousness now in process.

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<sup>9</sup> Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: Anthroposophical Press, 1996), indicates that the birth of the Solomon Jesus took place on the evening of March 5 in the year 6 BC, and that the Adoration of the Magi took place just over 9½ months later, on the evening of December 26. Further, he points to the baptism in the River Jordan as having taken place on the morning of September 23 in the year AD 29. Nevertheless, traditional Christianity, unaware of the true dates, continues to celebrate the Adoration of the Magi and the Baptism in the Jordan on January 6, the day of Epiphany.

The dark ceiling of our skull, where intellectualism limits itself in a tomb, is opening to revelations now streaming from the future. These revelations come from Sophia, the Daughter in the heights. The Night of the Mothers prepares us to receive her new dispensations, and these great imaginations inspire us to keep seeking our way home.

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Uranus is slowly pulling away from its square with Pluto, an aspect that has been with us for a prolonged period of time, inciting revolution. Alan Thewless quotes William Bento from his *Holy Nights Journal for 2015/2016*:

Uranus square Pluto has been a predominant aspect in the Heavens all year. It harks back to the counter-culture that emerged in 1960's of the last century. Then these planets were conjunct in the Lion (1965-1966), ushering a wave of interest in spirituality and revolution. With the square aspect in the waxing phase of this cycle, we have been facing the consequences of many failed attempts at achieving spiritual epiphanies and mastering positive outcomes to revolutions. We are facing outright cynicism about an alternative way of being than what is prevailing in an existential materialism. We are also dealing with a collapse of societal institutions. And as a result we are all falling into a self-created abyss.

Thewless goes on to say:

The above is clearly very challenging! It can, however, lead us into important experiences of catharsis through which new and important insights may emerge that are capable of carrying us across this "self-created abyss."

It is a wonder to imagine that the Holy Nights prepare us to receive the new revelations streaming towards us from the future. They signify great emanations that issue forth from the center of our Galaxy. These blessings to humanity are carried on the wings of the Holy Spirit to human souls who are prepared to bring them to manifestation. May we be such souls!



Thewless ends his contemplations of the stars during these holy days and nights with the following thought:

The outer Sun has been weak, but the inner Sun has been there at its strongest. The Earth, too, has recalled in these twelve nights its true radiance within the macrocosm, and the Stars have offered the fullness of their splendor for our imaginative discerning.

With a sense of confidence we can, therefore, take some moments to thank the good spirits that have surrounded these nights and days and, finally, at the end of the day (on the 6<sup>th</sup> of January), we can offer our gratitude ... [as we awaken from our final sleep into the Night of the Mothers.]

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A poem written by William Bento has been published at the end of his Memoriam, which can be found on page 71 of the *Journal for Star Wisdom 2016*.

## Reflections on Pilgrimage—Provence, France—September, 2015

Lacquanna Paul & Kathy Wilde

*The fruits of pilgrimage tend to ripen over time. Here follow a few impressions.*

In late September 2015, fifty pilgrims gathered in Provence, France, marking an historical juncture which echoed the remembrance of the great *Völkerwanderung* in the migration period that took place back in the early middle ages—a great migration of cultures—which, according to Rudolf Steiner, from a spiritual perspective brought fresh will forces into the more rigidified thought cultures associated with the Latin language. It is of course remarkable that Steiner foresaw the necessity one hundred years ago for a vertical movement rather than horizontal migrations of people—a “vertical migration” on the level of consciousness and spiritualized soul forces in order to lift humanity out of the material *maya* of existence toward the spiritual level of being.

Our pilgrimage *Völkerwanderung* included: Scandinavians from the North: Finland and Lapland, Sweden and Norway; Americans from: California, Colorado, New Mexico, Utah and New Hampshire; French Canadians; Europeans from: Germany—Bavaria, Stuttgart, Pforzheim, Berlin, Hamburg; Switzerland—Biel; France—Rouvenic, Monteils, St. Aubin-le-Monial; Italy—Milan, Trient, Padua, Rome. And we had pilgrims from England, Croatia and Brazil as well.

Together we celebrated the Lord’s Prayer in nine languages: English, German, French, Italian, Finnish, Swedish, Norwegian, Portuguese and Aramaic! Embraced in the rich sounds, tones and cadences of the different languages, through the sounding of Christ’s *Primal Prayer* for humanity, we discovered subtle nuances of difference among the various cultures.

Estelle Isaacson shared the message/understanding she was given during our praying of the Lord’s Prayer as a chakra prayer, while standing in a great circle outside the holy cave, sacred to the Druids, known as Sainte-Baume, where Mary Magdalene spent her final years in contemplation and penance. Estelle recounted that the Lord’s Prayer had been given as a “Prime” evolutionary equation toward the evolution of humanity, and that these thoughts/petitions reflecting the primal WORDS of Christ are eternally entrained in the etheric aura of the Earth.



As the prayer is spoken around the world, this prime “tone” is activated—set to singing, vibrating these evolutionary tones in the ethers. The Archangels who shepherd the different cultures are called to work together through the harmonizing of the different tonal languages to weave inspiration and connecting currents of creation for all peoples.

Our prayers were a “call and response” sounding, like the “tonal” singing Estelle described in relation to Lazarus-John’s celebration of Christian communion services for the inhabitants of Marsilia, present-day Marseilles. Estelle could actually hear the beautiful overtones and waves of choral singing coming from the congregation as she witnessed Lazarus celebrating the Mass and



reporting this to his sister Magdalene while visiting her sanctuary of silence in the cave of Sainte-Baume, high above the crystalline plains of Provence.

In the spirit of the relationship of Lazarus and Mary Magdalene, I think it is true to say that we loved one another during this inspiring week together in the south of France. We were as brothers and sisters, inspired by Christ to “return to love.”

Concurrent with our pilgrimage in this beautiful region of Provence, a modern-day *Völkwanderung* is creating a great stirring throughout Europe with the influx of millions of refugees, flooding principally into Germany. Veiled mysteries are at work now as extremely disparate cultures are forced to find harmony between them, to practice tolerance, and to choose behaviors that reflect the forgiving grace that is permeating the Earth’s sheaths at this time of the Second Coming.

Significant resonating themes have been awakened by the world’s events and have coalesced to create this great influx into Europe. One such theme is the “road to Damascus.” Damascus is under siege; lies and deception are at work. Will we see the light? Crowded boats are set to sea across the Mediterranean, often drowning the desperate refugees aboard. Unanswered questions hover: Will they reach the shore? Will they be received into Europe?

In response to this *Völkwanderung* of refugees into Europe, our current Pope Francis from Argentina speaks out as a voice representing the Southern Hemisphere, calling the world to open the doors of our hearts and share what is God’s to share. Will the bread be multiplied? Will the inevitable violence awakened by the encounter of the “haves” and “have-not’s” be forgiven? Are we to be our brother’s keepers? These are not easy times that we face. May God’s love grant us the grace of remembrance—“call and response.”

As fifty pilgrims coming together in the south of France, our sense of being representatives of diverse cultures in the world community was palpable, quickened perhaps by the promise of an “answering call,” a living out of the Pentecost mystery. We were at that moment in time fully engaged in being present to the inflowing of spirit. We became a community of listening hearts, a “call and response” offering for our now troubled World. There were daily sacrifices, life’s little inconveniences—that is the nature of pilgrimage. But we sounded a TONE of atonement nevertheless. The great *Primal Prayer* for humanity occupied our minds and hearts as a powerful talisman for peace.

We owe much gratitude to Laurence Penetrat, our French eurythmist friend, for answering the “call of inspiration” to organize this event and to work so tirelessly and with true French enthusiasm to see it through to such a magical conclusion.

These reflections have come as a response to the prompting thoughts of Kathy Wilde, who since our time together in the south of France has been keeping us abreast of the many complications and difficulties occurring due to the approximately 50,000 refugees who have flooded into Berlin.

*Comments from Kathy Wilde*

Sometimes I feel our night experiences are far more interesting than our day life. I have been pondering the big picture of what happened in Grans in the South of France during our pilgrimage and would like to tell you what I found. I started studying Rudolf Steiner's talks from July 24 to August 8, 1915 (100 years ago!!) called: *The Tree of Life and the Tree of Knowledge of Good and Evil, the Secrets in Art*. The talks are about the European Saga of the Creation of Man—the creation of Man from the wood of two trees, ash and elm. Steiner's statue of the "Representative of Humanity" is carved from the wood of the elm tree. Most scholars agree that the elm represents the Tree of Knowledge and is masculine, representing the first man in the Garden of Eden. The ash tree was referred to as the Tree of Life in Nordic mythology. It was burned to ward off evil, and it was called the "Venus of the woods." However, according to spiritual science, the ash relates to the Sun, whereas the elm is related to Mercury. The Gods Wotan, Wile and We found these two trees on the beach.

Through the *Völkerwanderung* of the German tribes, the "race element" streamed into the blood of Latin peoples, bringing the Wotan element of spirit and life to Italy. The Wile element streamed westward bringing understanding and movement to the French, and the We element streamed to the British Isles bringing shaping forces and speech together with the ability to see and hear. These three elements of Wotan, Wile and We came into the European countries during the big *Völkerwanderung* during the middle ages, with the spiritual intention to harmonize the development of Europe and help Christianize the Nordic peoples of Europe through their migrations from the North down into southern Europe, which had received the Christ impulse.

In Grans there was a strong presence of participants from the North. This certainly had a meaning. (The Scandinavians still have something of the ancient spiritual inner sense that Steiner said needs to be consciously reawakened in the future.) Seeing our coming together in Grans in the south of France in 2015 as a picture from above, it looked like a conference convened to renew and harmonize our understanding of the Christ impulse—to increase our understanding of the transformation of the Tree of Knowledge on the one hand, and on the other to harmonize our understanding of the Tree of Knowledge and the Tree of Life. Of course it is important in the spirit of the fifth cultural epoch to recall that each one of the participants chose out of free will to come on the pilgrimage.

The interesting thing about the saga referred to above is that it reveals that the people in Europe have a deep knowing of God in their soul, and the people in the Orient have a deep feeling sense, which inclines them to carry Lucifer in their soul. This brings us to our present *Völkerwanderung* predicament in Europe.

The *Völkerwanderung* now taking place—with the enormous influx of refugees into Europe—is clearly a sign that the world is out of balance and that there is a driving pulse behind the movement towards Europe and European culture. Is it an attempt from the spiritual world to overcome the increasing materialism on our planet? I do not think we can understand what is really happening when we listen to politicians; they only reveal their own interests.

In GA 96, lecture 2, “Impulses at the Origin of Spiritual Science,” held on February 18, 1907, Rudolf Steiner talks about the intimate way the teacher worked with his pupils in the mystery school of the Turanians, during the fourth cultural epoch of ancient Atlantis. These pre-Christian teachings remain relevant today in relation to the “Lord’s Prayer,” enabling us to deepen into the thoughts of the seven petitions that find expression in the seven-fold members of the human being, as well as helping us to become aware of the seven-toned scale which awakens the human ability to hear tones and also to observe colors.

Lastly, it is important in summary to mention the cooperation that took place between the Christ impulse and Wotan, Wile and We to bring about a state of chaos through the impulse of the extended *Völkerwanderung* in the Middle Ages, and to subsequently reorder the European cultures so as to create an open space for the impulse of the Tree of Life to come in and flourish.

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### L’Arbre de Vie (“The Tree of Life”)

Kevin Dann



On Monday September 26, as our band of fifty pilgrims assembled to begin the first session of prayer eurythmy at the Domaine de Petite in Grans, France, the deep blue Provençal sky due south of us was filled with an ominous sign: three white chemtrails that formed a perfectly symmetrical figure—uncannily, perfectly framed by the trees ringing the little clearing.

Robert, beholding this artificially created sign in the sky characterized it as “an inversion of a well-known

Christogram”—✱—signifying the overlay (from the Greek *Iesous Xristos* for Jesus Christ) of the I of *Ἰησοῦς* (Iesous) and the X of *χριστός* (Xristos). The figure served as a reminder to us all that however paradisiacal our days would be together under the Provençal sun; however closely we might—following Mary Magdalene’s and Lazarus’s example—wed our hearts to Christ’s sacred heart, above and around the little rural refuge in Grans and around the good green Earth are mobilizing the forces of the Antichrist, to attack the Tree of Life that is being daily augmented by the Risen One’s Resurrection forces.

By week’s end, the atmosphere of joy that pervaded our gathering may very well have been strong enough to drive off the Red Horse of Estelle’s remarkable and sobering visions. To think that the Adversary would presume to bring his hatred of Christ, humanity, and the Earth to this sacred land, where members of the primal family by Divine Providence were led 2000 years ago to plant for the future—our present—a seed both physical and etheric, what spectacular hubris!

As our beloved *petite domaine*, the Earth is from the smallest herb<sup>1</sup> to the sturdiest oak tree imbued with the four ethers, and so too are we microcosmic expressions of both the Tree of Knowledge and the Tree of Life. In this extraordinary week in Provence, we were given the highest imaginable path of thinking, feeling, and willing our way into these two Christ-given patterns, these two trees at the very foundation of the world.

From the first moment together, we were living in dynamic tension between Golgotha and the Parousia. Robert greeted us by hefting into the air the three heavy volumes of Jim Wetmore's extraordinary "definitive" new edition of *The Visions of Anne Catherine Emmerich*,<sup>2</sup> a work that had been so seminal in Robert's own biography,<sup>3</sup> and which now is complimented and extended by Estelle's visionary work. That the Grail is infinite, eternal, and boundless is readily apparent from just these two witnesses, for the dazzlingly detailed external portrait so meticulously painted by Sister Emmerich is now radiantly expanded by Estelle's empathetic entry into the very hearts of all those who were under the cross at Golgotha. Without a single note of fanfare, but with all the mirth and loving laughter that is in her happy heart, Estelle was "coming home" to see and smell and hear the places intimately known to her in vision, and with her as attendant witness and guide, Earth's premier chevalier of Time & Space, Dr. Robert Powell, whose new Star Wisdom first opened wide, in no small part due to Sister Emmerich's triangulations of the Lord's footsteps two millennia ago. It all sounds so grave, so momentous; and yet moment-to-moment, it was of course as always, a *danse joyeuse*, as quick and quickening as a *troubadour's* song.

After moving gently in the morning into the Lord's Prayer as chakra prayer, as indicated by Valentin Tomberg, in preparation for our visit to Mary Magdalene's cave at Sainte-Baume, Robert summarized the tale of the Pharisees' blindfolding and binding of Lazarus, Mary Magdalene, Celidonius, Maximin, Martha, and the maid servants Sarah and Marcella, and their having been set into a small boat onto the Mediterranean, with the intention that they should perish at sea. But for the *kleine boot*, however, "Divine Providence had another intention," Robert said with a knowing smile. We smiled with him.



*Mary Magdalene's Voyage to Marseilles*  
Giotto Di Bondone

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<sup>1</sup> All week long, many of us were delighted when we walked across the meadow adjacent to our lodgings by the uplifting aroma of *pouliot*–pennyroyal–so rife amongst the grasses and alfalfa. When I had asked Jean Marc and Georges, the *chef de cuisine* and his assistant, the meaning of "Domaine de Petite," they replied that it came from a small flower that grew in the area. "Which one?" I asked. They shrugged and said they didn't know. I claim the legendary herb to be the local pennyroyal, *pouliot*!

<sup>2</sup> Anne Catherine Emmerich, *The Visions of Anne Catherine Emmerich* (3 vols., ed. James Wetmore; Kettering, OH: Angelico Press, 2015).

<sup>3</sup> See, for example, Robert Powell, *Chronicle of the Living Christ* (Great Barrington, MA: Anthroposophic Press, 1996), with a Foreword by James Wetmore.



Estelle then took up the tale to paint a vivid picture of Mary Magdalene in communion with her beloved Christ while dwelling in the cave carved out of the limestone face at the place in Provence that has come to be called Sainte-Baume. Linking again the first century events and our own time, Robert stressed that Magdalene, through her spiritual practice while dwelling as a hermit in the cave, was living in advance what humanity would experience through the Second Coming.

What a contrast between the intense communal intimacy of those seven who came ashore on the sand beach flanking the Camargue at the mouth of the Rhone around AD 36, to our Pentecostal family of fifty pilgrims on the way to and at the Sainte-Baume cave, almost 1,980 years later, in 2015! The chapel of St. Mary Magdalene there inside the cave saw our band of pilgrims meander about in solitary awe and contemplation, then come together just outside to enact the Lord's Prayer as a chakra prayer, with the help of eurythmy, before descending the mountain. Meanwhile, Markku and Nataliya, our Sophia friends from Finland, had fulfilled their quest to reach the place above—Saint-Pilon, on the plateau, high above the cave of Sainte-Baume. It was somewhere in the vicinity of the Sainte-Baume cave where Marceaux, the hermit who was devoted to Mary Magdalene, had lived. He bore witness to Magdalene's Ascension.<sup>4</sup>

The next morning Robert gave us the inspiring reminder that our work with the chakra Lord's Prayer in eurythmy was an aid to the spiritualization of the Earth. With this, the gap of two thousand years ago was again bridged, as we could live into the affirmation that Magdalene's work in the cave—a work, through Christ, of spiritualizing the Earth—was now our own, without having to sequester ourselves in a grotto.

Many of us were so deeply enmeshed in our own experience that we were unaware that Estelle had been in vision during the entire time of our visit to the cave. On Tuesday she began her report of what she had seen with the observation that she knew that Magdalene had wished to be in a place where she could "hover between Heaven and Earth." There at the place of the cave and its surroundings, like Mary Magdalene before her, Estelle had often been in vision. On the day of our visit, at a short distance from the cave, Estelle saw Christ descending toward her, dressed in radiant red robes. She could feel at that moment the power of His victory over the Evil One. She recounted how Christ had revealed to her some of the same apocalyptic scenes granted to John on Patmos, including scenes of the Red Horse's campaign of war and slaughter. Upon her asking for comfort and solace, the Lord showed Estelle His victory over Evil.

On Wednesday we followed our eurythmy session with Estelle's stirring account of the arrival of the seven exiles in Gaul, at the location on the Mediterranean now known as Saintes-Maries-de-la-Mer. She told us also of Sarah's "wandering homeless," and of the death of Mary Magdalene. Then after another delicious lunch *al fresco* under the *Domaine's* beautiful plane trees, we traveled south on the bus to Saintes-Maries-de-la-Mer. Upon arriving, the group gathered on the beach to pray the Lord's Prayer and the A-U-M in eurythmy, echoed by one of our number who, in the surf, mirrored back to us from his location in the waters of the Mediterranean our gestures in eurythmic prayer. Through this we had a sense of the arrival in their little boat of the seven—

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<sup>4</sup> Estelle Isaacson, *Through the Eyes of Mary Magdalene, Book III: From the Ascension to Journeys in Gaul* (Taos, NM: LogoSophia, 2014), chapters XXX and XXXIII.

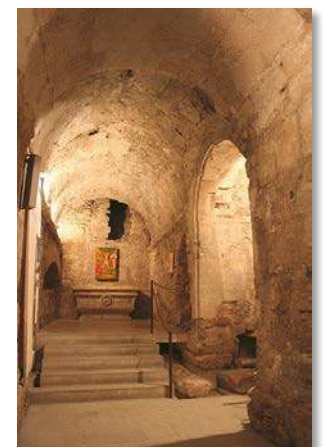
Lazarus and his two sisters and their handmaids, together with Maximin and Celidonius—who came ashore on that sandy beach. Afterward we made our way through the streets of the little seaside resort to meet the local priest for a tour up into the tower of the Notre-Dame-de-la-Mer church (since the shrine of Saint Sarah in the crypt of the church was closed for renovation). Gypsies approached with Saint Sarah prayer cards, as our group was given a somewhat sketchy—compared to what we have gained from our privileged readings from Rudolf Steiner, Anne Catherine Emmerich, and Estelle Isaacson—tale about the Marys, in particular Mary Cleophas and Mary Salomé. Driving on from Saintes-Maries-de-la-Mer to Tarascon, we had a walk through the streets of this town to the Collegiate Church of St. Martha, reportedly built upon the location of the house where Martha used to live with her assembly of women disciples.<sup>5</sup> Moreover, the relics and the tomb of St. Martha are said to be in the crypt of the church. Many of the group felt a special connection to Martha. We then had the wonderful experience of singing and praying together in her crypt.



On the drive back, Robert gave a welcome discourse to clear up the priest’s folkloric account of Mary Salomé and Mary Cleophas (also known as Mary Jacobi), and then launched into an effortless exegesis of the metamorphosis of the first century Grail deeds in Provence by the bearers of the Grail impulse in that same region in the ninth century, as told by the thirteenth century troubadour/chevalier Wolfram von Eschenbach.

On Thursday morning, both on paper (via Robert’s helpful diagrams of the Tree of Life) and in our eurythmy, we were brought—in nine languages—to a concerted, harmonious expression of the merger of the Tree of Life and the Lord’s Prayer, in what was truly a “Resurrection of the Grail Mysteries.” By this point in the week, any one of our circle may have caught themselves wondering if they were not revisiting Grail Mysteries they may have experienced some eleven centuries in the past. Then, as preparation for the visit to Lazarus’s crypt in Marseille, Estelle and Robert did an exquisite duet, bringing us all into a contemplation of the continuity of the Grail Family’s faithful execution of the Divine Plan in spiritual continuation from the Christ-inspired labors of that original group of seven of some of Christ’s closest disciples who came across the Mediterranean from the Holy Land in the little boat: Lazarus, Mary Magdalene, Martha, Marcella, Sarah, Maximin, and Celidonius (also known as Cedonius or Sidonius)—the man-born-blind whose sight had been restored to him by Christ (John 9:1-38).

Then it was off to Marseille, to St. Victor’s Basilica, and down below St. Victor’s to the crypt of Lazarus, situated in the very catacomb cave that had once sheltered Lazarus, Mary Magdalene, Martha and the others after they arrived in the region. As Robert remarked in passing one day,



Crypt, St. Victor’s Basilica

<sup>5</sup> Ibid., chapter XXIX.

as we were gathered in the circle, perhaps in the future historians will write about this moment in time when a small band of fifty pilgrims met to be the first on the third planet from the Sun to bring the Lord's Prayer to expression in a new way—in connection with the Tree of Knowledge and with the Tree of Life. But if and when they do, I doubt that they will mention the all-too-human impositions that the word "pilgrimage" implies, for our hungry hearts longed to linger longer than our five-day schedule allowed.

But somehow, despite our sometimes being "lost in the veiled mystery" of unfolding events, our forays to the most sublime sacred sites of Christendom outside of the Holy Land *worked*—thanks to the tireless and enthusiastic help of our wonderful organizer, who became our dear friend: French eurythmist Laurence Penetrat. Moreover, we became aware that the Angels and our highest Friends in the spiritual world were *very close* to attend to our most humble and flawed prayers. When Estelle stood at the side of Lazarus's crypt, while Robert spoke the John Gospel *Prologue* and Uberta led us in eurythmy, one could feel Time stop, and then start again. Indeed, this moment in the crypt came in response to Estelle having voiced a message directly from Lazarus-John himself: "The *Prologue* to the Gospel of John is at this time a powerful protection against the Antichrist." Estelle then turned to Robert to ask him if he would recite these powerfully protective words from the John Gospel.

Over the years, we have all felt the thrill of being in Robert's wake as he was "walking in Cosmic Time," but for me, these six days in Provence truly felt first and foremost like an *enactment* of a divinely appointed task. This spiritual deed aspect was altogether implicit, and even "routine." As Robert explained, at this time of Christ's coming in the etheric realm, opening the path to Shambhala, humanity must work to connect Heaven with the New Earth now being born through Christ's sacrifice. As the highest mantric formula from the highest source, it is understandable that the Risen One and His most faithful companions through Time would collaborate to offer to humanity new dimensions of the Lord's Prayer—beginning in 1907 with Rudolf Steiner's profound indications concerning the seven petitions in relation to the sevenfold human being, and more recently, almost one hundred years later (2006), through Judith von Halle's bringing out the spiritual significance of the closing words of this great prayer in relation to the Tree of Life. The simple work of our Grans gathering was to learn together the Lord's Prayer as a chakra prayer in eurythmy (The Tree of Knowledge), and as a eurythmic prayer expressing the Tree of Life—a totally new impulse of sacred magic.

Though on its face our pilgrimage was seemingly ordinary, and often humanly flawed, I believe it is nonetheless true that our group, traveling through Provence for three days in an air-conditioned tour bus was imprinting upon the etheric the memory of our pilgrimage activity. And perhaps our activity was an echo of how the ninth century deeds in Provence of the Grail knights like Kyot/Willehalm/Guilhem (see postscript 2) imprinted on the etheric a connection running back to the first century, when Lazarus and his sisters, with their two maid servants, together with Maximin and Chelidonius—banished witnesses to Christ's life and his sacrificial deed on Golgotha—were led by Divine Providence to that region.

On our final day together in Grans, we began once more with the Lord's Prayer, spoken in nine languages, then we all witnessed something that for me at least was unprecedented: Robert requested Gudrun Gundersen, fellow eurhythmist and choreocosmos graduate, to lead us through the Tree of Life Lord's Prayer in its new "Sephiroth" form, *incorporating the three Rosicrucian mantras along with their accompanying gestures*. At that moment Estelle was not with us, for she was still resting after her vision of how Lazarus had celebrated the Mass in his church in Marseille—a vision that led Estelle into an experience of the Passion. And there in the great hall of Domaine de Petite, as Gudrun led us through the Tree of Life Lord's Prayer, there came a moment when Robert suggested an important extra inclusion in the mantric movement in order to incorporate gestures expressing the Amen as an awakening of the current corresponding to the trunk of the Tree of Life in the human being, an inspiration garnered through Judith von Halle's book on the Lord's Prayer. There was something extraordinarily precious about this moment of scrupulous attention to the smallest gestural nuance—of dialogue at the birth of the new. Eurhythm is after all the language of the Angels, and thus of the Etheric Christ. Our endeavor must be that we try to "get it right."

I felt in that moment the utter impotence of the Evil One's designs, the futility of his slavish allegiance to base formulas, his hopeless aping—via the black magic of inversion—of the outer aspects of the highest sacred magic. Ahriman never reckoned on this, that the Tree of Life, having



taken root in such weak and vacillating creatures as the human being, would flourish and proliferate and magnify, not in spite of but *because* of the stumbling, the error, the need for perpetual adjustment. The little *pouliot* plant, shot through with deadly toxins, still was used as a common cooking herb by the Greeks and Romans; they often flavored their wine with pennyroyal. The *troubadours* improved their pudding with its leaves, and used it to treat colds and smallpox and tuberculosis. A common thing of great potential evil was by humble humans turned to good account.

Armed with Christ's loving heart united to our own, and enacting this quickened version of the prayer given by him to open the path to His—*Our*—Father, surely we have the possibility to do the same as our predecessors and make a contribution to the unfolding of the Good in the world!

All week long, as we sought with our gestures, movements, and thoughts to be ourselves a translation of these conversations between spiritual beings and their highest earthly representatives, we had the indispensable aid of two translators: Uberta Sebregondi, who provided translation in Italian, and Angelika Maria Jenal, who gave the German translation; and also Laurel Boyd, whose selfless ministering to Estelle made possible her full participation in the week's activities. And whether in *La Grande Salle*, out on the grassy field, in the dining room, or on the bus, we were serenaded each day by the joyous sound of Lucky's loving laughter, generous and sensitive heart, and faithful support of all.



On our final day together in the great hall at Grans, Robert went fully into an affirmation of the A-U-M-E-N as “the beginning and end of all prayer,” reminding us that Jesus spoke an “AMEN” over all that He taught the disciples. How life-affirming to have in this simple set of gestures and sounds the Trinity of the Father (A), the Son (U), the Holy Spirit (M), and then added to the A-U-M, in full “Tree of Life” abundance, the fourth Principle of the Good—Christ Jesus, represented by “E” + “N”, since these two sounds encompass the three aspects of the Mystery of Golgotha:

the Good Friday mystery of Christ’s sacrifice expressed by the sound “E” (pronounced “eh”) done with the arms outstretched to form a cross, this being also the gesture for Universal Love;

the Holy Saturday mystery expressed by the descending part of the sound “N”, embodying Christ’s descent to the heart of Mother Earth; and then

the Easter Sunday mystery expressed by the ascending part of the sound “N” in relation to the resurrection.

Adding the E-N to A-U-M brings us to the A-U-M-E-N, confirming the connection between AUM and AUMEN that is revealed implicitly in the first line of the *Macrocosmic Lord’s Prayer*, which starts: “AUM, AMEN...” (“AUM, AUMEN...”).<sup>6</sup>

Robert brought the three Rosicrucian mantras into relationship with Christ’s crowning miracle of raising Lazarus from the dead. “Every time we speak the AUM, it is the same as with the Rosicrucian gestures; we address ourselves to all three levels of the Trinity.” He then concluded by beautifully picturing for us how, as we bring each of the Rosicrucian mantras to consciousness, we are “raising Lazarus,” bringing him to consciousness, for Lazarus was:

- 1) the living expression of the Old Testament, its content shimmering in him as a living force (*Ex Deo Nascimur* —“From God we are born,” as described in the first chapter of the Old Testament);
- 2) the first to die *into* Christ Jesus (*In Christo Morimur* —“In Christ we die,” this death of Lazarus into Christ Jesus resulting from his inner awareness of the approaching suffering and death of Christ, with whom Lazarus, as Jesus’s spiritual brother, identified so much that he died also—so to say “in anticipation” of Christ Jesus’s approaching death);
- 3) raised, received, and given a new task by the Lord, after He breathed into Lazarus the seven breaths of the Holy Spirit (*Per Spiritum Santum Revivissimus* —“Through the Holy Spirit we are awakened, renewed,” whereby Lazarus, through Christ Jesus having breathed on him seven times when he emerged from the tomb after having been called back into his body by Christ, received the seven gifts of the Holy Spirit *prior to* the apostles, who in turn received the seven gifts of the Holy Spirit on Pentecost Sunday).

We closed our week with Threefold Walking, as preparation for Grail Walking, the marriage of the AUM, the Rosicrucian mantras, and all of the God-given trinities that echo out of these primal ones. As one of the participants expressed it:

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<sup>6</sup> Rudolf Steiner, *Guidance in Esoteric Training* (London: Rudolf Steiner Press, 1972), p. 95.

Through practicing the Threefold Walking as Grail Walking, taking four steps forward with the 'Grail cup' gesture at the heart, and taking four steps back with the I-A-O gesture of the Etheric Christ, I experienced the wonderful Warmth of Mother Earth streaming up from Her heart, Shambhala, into my heart and, at the same time, I experienced loving streams of Heavenly Light flowing down from above into my heart—the two streams wholly enveloping me.

### *Postscript*

*In Saint-Guilhem-le-Désert, reputed to be “one of the most beautiful villages in France,” located about twenty miles north-west of Montpellier.*



*Saint-Guilhem-le-Désert*

With the conclusion of the “gathering of fifty” in Grans to honor Mary Magdalene, a group of fourteen of us drove some two hours to the Grail site of the village of Saint-Guilhem-le-Désert to spend a few days in the shimmering, light-filled atmosphere of this sacred and holy place which the young Parzival visited, and where he met and received instruction from his uncle, Kyot.

It had been sixteen years since Robert and Lucky had last been in Saint-Guilhem-le-Désert, this

UNESCO World Heritage site bearing the name of the one about whom Wolfram von Eschenbach said, “Apart from the Emperor Charles himself, no such noble Frenchman was ever born.” The place seemed to know them, confirmed by Robert’s statement that they had landed the only room in the *auberge* with a view of the ruins of Kyot/Guilhem’s<sup>7</sup> mountaintop retreat *Chateau Verdus* (“Castle Verdus”) beneath which also the ruins of the *Cabinet du Géant* (“Lookout Post of the Giant”) can be seen. (Castle Verdus signifies that the castle view looked down toward the River Verdus, a tributary of the River Hérault.)

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<sup>7</sup> St. Guilhem is how Kyot is referred to in the Occitan dialect spoken in Languedoc. Elsewhere in France he is known as St. Guillaume—this being the French equivalent to the English William and the German Willehalm or Wilhelm. It is thanks to the anthroposophical author Werner Greub (see next footnote) that the mystery surrounding Kyot, the uncle of Parzival (by way of his marriage to Schoysiane, the aunt of Parzival) is identified as the historical personality Guilhem/Guillaume, founder of the Abbey Saint Guilhem—who was canonized a saint in 1066, and who prior to founding the abbey in 804 had been the paladin, the knight at the right-hand of Charlemagne, assigned with the task of driving back the Saracens (Muslims in Spain) and preventing them from any further incursions across the Pyrenees into France by way of creating a buffer zone (*Marca Hispanica*, “the Spanish March”) between the Franks and the Moors, a zone on the Spanish side of the Pyrenees which extended all the way down to Barcelona, captured by the Franks in 801 after a two year siege. At that time the heroic knight Guilhem/Guillaume was given the title “Commander of the Spanish March.” Later the Franks went on to subdue the whole southern slope of the mountains from Pampelona, as far as the mouth of the Ebro river.

Having helped Robert bring the luggage down from the parking lot to *La Taverne de l'Escuelle*, as the *auberge* is called, the four gentlemen of our company were greeted with Robert's recounting (while pointing high up the mountain to the cliff-clinging stone structure of the *Chateau Verdus*) of a local legend. According to this legend, a monstrous giant living in the castle high up on the mountain had been harassing the village—particularly the women and children—for years, and the people called upon Guilhem for help. His strategy to vanquish the giant was to dress in a maiden's garb, in order to gain access to the giant's



*La Taverne de l'Escuelle*

lair. But the giant had a magpie who acted as his spy and who clued the giant in to Guilhem's plan. However, the overconfident giant, ignoring the warning of the magpie, opened the entrance of his castle to Guilhem, who was disguised as a maid bringing water for the giant. In opening the castle to him, the giant was responding to the "maid," who had knocked to gain entrance. Then, when the giant opened the portal to his castle, the intrepid knight quickly threw off his disguise, dashed in, and taking the giant by the feet, hurled him—one French source states "somersaulted him"—down the precipitous rock cliff face to his death. The people of the village, overjoyed and full of gratitude to Guilhem, were able thereafter to live their lives in peace. And the giant's castle became a mountaintop retreat for Guilhem, which he renovated—the architectural ground structure becoming shaped in the form of a cross—and restructured to include a chapel for his days as a hermit dwelling at this retreat. Whatever the historical circumstances underlying this legend might have been, clearly it was intended to convey the intelligence, courage, strength, and fearlessness of Guilhem, as well as his protective influence for the people of the village now known as Saint-Guilhem-le-Désert.



That deep knowing evident in Robert's recounting of this legend continued the next morning, when, just before Mass, Robert toured us around Guilhem's *Abbaie de Gellone*, the much reconstructed church and cloister founded by Guilhem in 804. Having retired from service as Charlemagne's chief paladin, Guilhem went to live in the location of the abbey (now Saint-Guilhem-le-Désert) in 806.

In the abbey, gathered to the left of the altar (to the right from the viewer's perspective) before a recessed reliquary containing a piece of the True Cross—given by Charlemagne to Guilhem in response to the knight's request for it as he prepared to enter God's service as a monk—a ripple of recognition ran through us. Standing at the back of our group, Jim Wetmore could not contain his tears. Another "knight" in our group requested that the group pray together at this place in front of the relic of the True Cross. After the prayer, the knightly group moved across to the other side of the altar, to stand before the bone relics of Guilhem himself, also placed in a recess in the wall of the church.

Robert asked Lucky to share her experience of Guilhem's relics from the previous evening. Gesturing most tenderly upon her own cheekbones, she spoke of feeling God's and Guilhem's will radiating into the vault of her own skull. Another "knight" in our group suggested that everyone in the group were all "inside a bone," for the L'Hérault gorge was ringed by limestone, the same stuff of bones, and that all of the pilgrims to Guilhem's church and abbey were like the marrow.

After further prayers, we descended into the crypt, which had once held Guilhem's and his sisters' bodies/relics in two sarcophagi, and now held a simple replica of Guilhem's sarcophagus behind bars, to mark the abbey founder's final resting place. It was time for the Mass to begin, and an acolyte came before us to rehearse the congregation in the day's hymns. We fumbled our hymnals and fractured our French—all but Christine, who had grown up in Ontario in a humble rural parish community just like this one, and was thrilled to find the liturgy and responsorials return to her as if they had never left. Much of our visit had this "you never left" quality.

After Mass, we enjoyed a brief visit to the abbey museum, where we were oriented by way of a lovely, poetic, characteristically French historical documentary about Guilhem, including the history of the abbey's partial destruction during the Wars of Religion after the time of the Reformation, and how its late twelfth century Romanesque cloister, systematically dismantled during the French revolution, found its way to The Cloisters in New York. Reconstructed in the twentieth century, today the abbey is the parish church of the small, picturesque village of Saint-Guilhem-le-Désert. The whitewashed western wall of the spare hall of the museum adjoined the rented quarters of our group, the hearth of the fireplace in our accommodation lying just yards away from the ruined sarcophagus of Guilhem and that of his two sisters, Abbana and Bertana, on display in the abbey museum. Though there was only a small set of jigsaw puzzle fragments of Guilhem's sarcophagus recovered and assembled by archaeologists and art historians, the few pieces pointed to the open secret of Guilhem's high Christian mission, as one end of the sarcophagus bears a bas relief sculpture of three figures believed to be the Three Kings!

Back in the cloistered courtyard, Robert showed us a faded fresco of Mary Magdalene kneeling at the feet of Christ. Then he assembled us in the courtyard for a eurythmic prayer while facing up to Guilhem's ruined sanctuary at the top of the mountain. At lunch, Robert told of Guilhem's captivity at the hands of the Saracens. He spoke of Guilhem's teacher Arabel, the daughter of the Governor of Baghdad, who had helped him to escape from captivity and who later, upon their return to France, became his fair wife, renamed Giburc (Guibourc). Robert was especially animated as he recounted ninth century battle tales of Guilhem's sword *Joyeuse*, full of Mars forces. Asked if Guilhem, with all the Saracens so keen to lay him low, enjoyed Divine protection in battle, Robert replied, "Yes, that is the key."

After lunch we mounted our expedition to Kyot's "hunting lodge," a phrase in the story of *Parzival* (190:21) invented by Wolfram von Eschenbach, perhaps to mask its true Mystery purposes. For those in our group who rose at 4 a.m. on the pre-Michaelmas morning of September 28 to watch through the crystal clear Languedoc sky the eclipse of the Blood Moon just before it dropped below the tree-topped line of the western horizon, it was clear that the "hunting lodge" must also have served as an astronomical observatory, a place from which the

former warrior knight turned priest/scholar could better cipher the language of the stars, which he put to practical use on the series of terraces running from here in the heights down to the little village perched astride the L'Hérault gorge. Those terraces are only faintly discernible now, the "hanging gardens" of Guilhem's day replaced by bare limestone ledges, scree patches, and hardy lime-loving perennials and chaparral.

In his remarkable work detailing his discovery of the identity of Kyot with St. Guilhem, Werner Greub wrote "Willehalm's being, his essence, is somehow difficult to find here."<sup>8</sup> Would that Werner Greub had been able to ascend with Robert to the *Chateau Verdus*, the site of Kyot's mountaintop retreat, as Robert's heartfelt prayer over an injured Jim resounded up and down the limestone gorge like a benediction for each and every one of us, and whose bearing, and also whose beaming countenance as he led our tight little circle in prayers seemed the most suitable substitute for Kyot's absent essence.

In Greub's imagination, Guilhem no longer needed a military force to protect him from Saracen invaders. Perched atop this stony pinnacle, a few lightly armed men were all that was needed. Werner Greub was wholly convinced that Kyot-Guilhem lived up here, not at the abbey cloister. On occasions when Kyot required total solitude, he could retreat, according to Greub, to the plentiful grottos nearby.

As Greub ruminates, it is unthinkable to believe that this individual central to the Grail Mystery, one of the highest bearers of European culture (who in captivity had learned Arabic), would have retired into the relatively primitive monasticism of that ninth century era. Instead, he

taught his people how to build and water terraces, breed sheep, make Roquefort cheese—and, as put so succinctly by Wolfram von Eschenbach in his works, to trace the course of the stars in order to co-ordinate all the techno-cultural and medicinal measures with the qualitative influence of the stars.<sup>9</sup>

Atop a little cliff, amidst the ruins of the "hunting lodge" where Kyot contemplated the heavens, just before we descended again, I paused to ask Robert about the true nature of Kyot's activities there. "He had many provisions," Robert replied, "and up here he was able to gaze at the stars as an expression of the glory of God." The well-watered and sidereally tended hanging gardens may be gone, the walls of Kyot's chateau tumbling each year further down the gorge's stony sides, and yet this sublime and storied place remains well-provisioned. So do we.



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<sup>8</sup> Werner Greub, *How the Grail Sites Were Found: Wolfram von Eschenbach as a Historian* (transl. R.J. Kelder; Amsterdam: Willehalm Institute Press, 2013), p. 101.

<sup>9</sup> *Ibid.*, p. 104.



## Choreocosmos Experiences: The Tree of Life and the Lord's Prayer

F. S. (Germany) — edited by Robert Powell

*Note from Robert Powell: I have added study material to what F. S. has reported as her experiences in working with the practices described in this report.*



Today, September 29, on the festival day of the Archangel Michael, I experienced in deep gratitude an echo of the wonderful workshop in Grans, South of France, September 20-26, 2015, with Estelle Isaacson and Robert Powell, carried by the Choreocosmos family. Upon awakening from sleep I experienced myself standing at the entrance to the cave of Mary Magdalene, protected by her. I was surveying the whole surrounding land. Living in my heart I felt the sacred churches that we had visited, and I also experienced the Light, Love, and Peace of the sacred churches radiating as a blessing across the Earth. Then I spoke some words addressed to Holy Mother Earth, that she may one day become a Sun.

The next day, September 30, through practicing Robert's exercise of threefold walking as Grail walking, taking four (or, better still, seven—beginning with the right foot) steps forward with the "Grail chalice" gesture at the heart,<sup>1</sup> and four (or seven—beginning with the right foot) steps back with the "IAO" gesture of the Etheric Christ<sup>2</sup>, I experienced wonderful warmth streaming up from Shambhala, the heart of Mother Earth, into my heart, and loving streams of light from the star world of the Heavenly Father streaming down from above into my heart, the two streams completely enveloping me.

As I practiced the Lord's Prayer (Our Father Prayer) in relation to the Tree of Life, as taught by Robert (see below) at our workshop in the South of France, I inwardly experienced the etheric spheres (Sephiroth) of the Tree of Life flooded with heavenly light. Because of this—now a repeated experience—I love doing the Lord's Prayer as a Sephiroth prayer.

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*Study Material added by Robert Powell*

The etheric spheres (Sephiroth) are numbered 1 to 10 (see below) and the Hebrew names of the Sephiroth are given in relation to the petitions of the Lord's Prayer; the words spoken in connection with each Sephirah are **bold highlighted**. Please refer to the human figure to see the location of each Sephirah. The Sephiroth (singular: Sephirah) are etheric spheres existing in the

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<sup>1</sup> The "Grail chalice" gesture: One hand laid upon the other—palms facing up—and the tips of the thumbs lightly touching one another; "at the heart"—the gesture is held just below the heart chakra with the awareness that the Holy Grail is to be found here in seed form within the "innermost sanctuary" (words of Rudolf Steiner).

<sup>2</sup> The "IAO" gesture of the Etheric Christ comes to expression in Rudolf Steiner's design of the 1<sup>st</sup> Apocalyptic Seal—see Robert Powell, *Cultivating Inner Radiance and the Body of Immortality* (Gt. Barrington, MA: SteinerBooks, 2012), pp. 60, 85-91.

human being's body of life forces (etheric body), depicted in the human figure below in relation to the physical body. Now we shall focus upon the correspondence between the petitions of the Lord's Prayer and the Sephiroth on the Tree of Life.

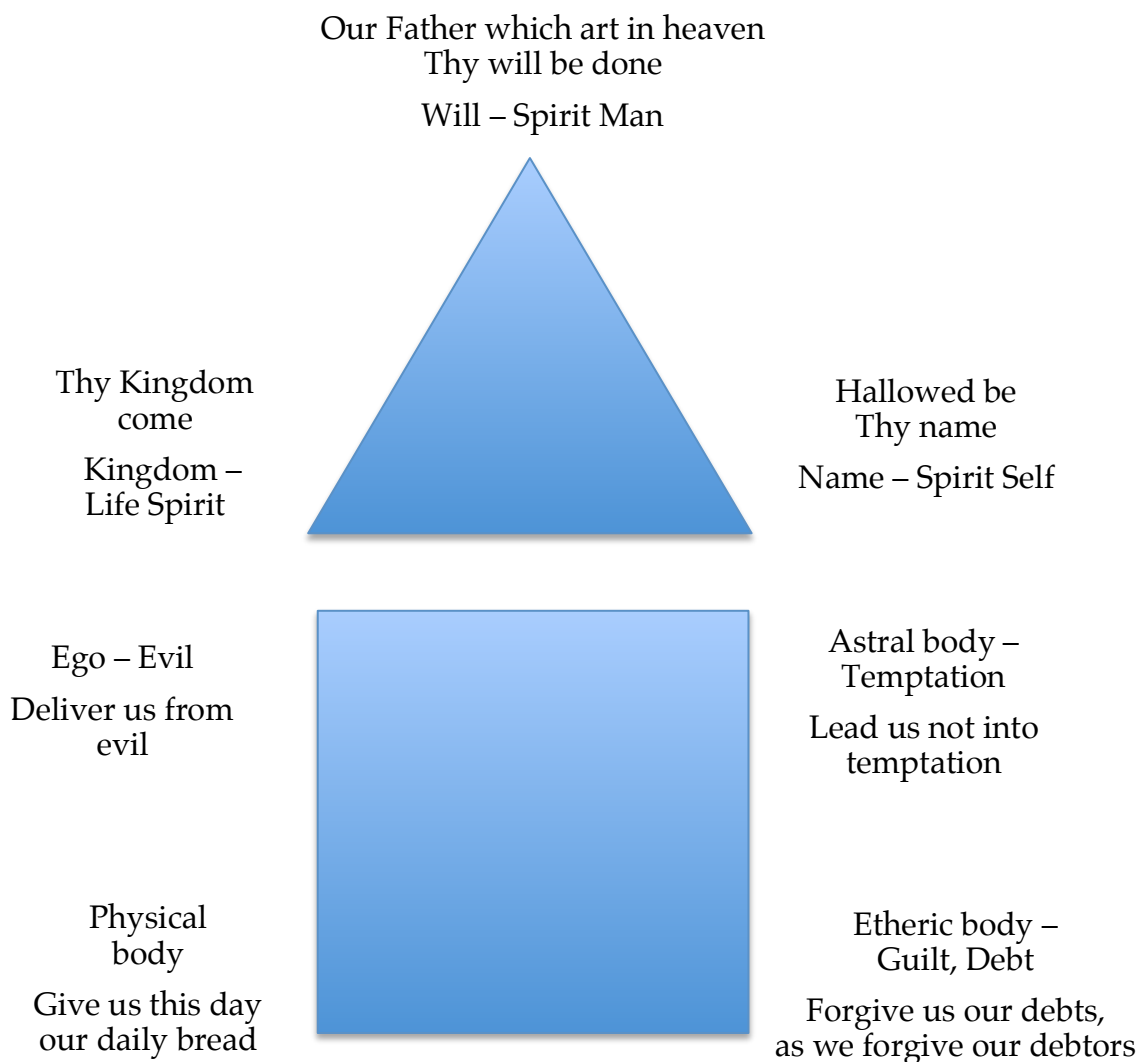
As background: In the South of France we began with the practice of The Lord's Prayer as Chakra Prayer as an expression of the Tree of Knowledge of Good and Evil in the human being—that is, the seven chakras form the central axis, from the root chakra to the crown chakra, of the Tree of Knowledge of Good and Evil as it comes to expression in the human being. Here it is not possible to describe the gestures for The Lord's Prayer as a Chakra Prayer,<sup>3</sup> other than to say the following in relation to the closing word. In speaking the closing word **Amen (Aumeyn)**, the arms are brought into the gesture of Universal Love, where the arms are spread out horizontally to the right and left side in the form of the cross, with the palms of the hands facing forward, feeling love for the whole world—streaming love from the heart through the arms and hands, through the forward-facing palms toward the entire world. Then, in slowly speaking the word **Aumeyn**—while forming the sequence of eurythmy gestures “A,” “U,” “M”—the eurythmy gesture for the sound “A” is formed by bringing the palms of the hands forward horizontally to form a V-shape, followed by bringing the palms of the hands further forward horizontally to form the eurythmy gesture for the sound “U” with the palms of the hands facing one another (whereby the arms are stretched horizontally straight forward), followed by the eurythmy gesture for the sound “M,” bringing the hands in a flowing movement towards the heart chakra, thereby (in forming these three gestures) speaking “A-U-M.” This is followed by allowing “E-N” to resound inwardly while forming the “AU” gesture with the hands at the heart chakra, thus sounding (all together): “A-U-M-E-N,” whereby there is a smooth transition from the “M” gesture into the “AU” gesture of the hands at the heart chakra. The intention underlying this is to take the entire content of The Lord's Prayer as Chakra Prayer into one's heart chakra. Note, as described below, that the eurythmy gestures for the closing word **Amen (Aumeyn)**, are different for The Lord's Prayer as Sephiroth Prayer.

Following on from the practice of The Lord's Prayer as Chakra Prayer, as a foundation for the subsequent practice of The Lord's Prayer as Sephiroth Prayer, it was then explained how the seven petitions of the Lord's Prayer are described by Rudolf Steiner in correspondence with the seven members of the human being (see geometrical figure below).<sup>4</sup> In the concluding sentence of this lecture, Rudolf Steiner says: “Thus, the Lord's Prayer...is an expression of the seven-membered human being.” More specifically, the seven petitions of the Lord's Prayer are an expression of the seven-membered human being. By way of a geometrical figure (see below), Rudolf Steiner indicates the correspondence of the seven petitions to the seven-membered human being, and he shows that the first three petitions can be expressed in the form of a triangle above the last four petitions in the form of a square (see the geometrical figure, which is from the English translation of this lecture on the Lord's Prayer by Rudolf Steiner).

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<sup>3</sup> Ibid., pp. 35-37, where the gestures for The Lord's Prayer as Chakra Prayer are described with diagrams of the gestures.

<sup>4</sup> See Rudolf Steiner, *Complete Works*, volume 96 (GA 96): “The Lord's Prayer,” pp. 202-220—lecture of January 28, 1907—see especially the diagram on page 207. For the English translation of this lecture—“The Lord's Prayer: An Esoteric Study”—see: <http://wn.rsarchive.org/Lectures/Dates/19070128p01.html>



In terms of the etheric spheres (Sephiroth) in the human etheric body (see human figure, below), the triangle is formed in the region of the head, with the upper point in the region of the Sephirah *Kether-Crown* above the head (“Thy will be done on earth as it is in heaven”). The two lower points relate to the right and left sides of the head/brain: the right side comprising the etheric sphere (Sephirah) *Chokmah-Wisdom* (“Thy kingdom come”) and the left side comprising the etheric sphere (Sephirah) *Binah-Intelligence* (“Hallowed be thy name”).

The square is formed by the etheric spheres *Chesed-Mercy* (right shoulder: “Deliver us from evil”), *Geburah-Justice* (left shoulder: “Lead us not into temptation”), *Hod-Splendor* (left hip: “Forgive us our trespasses as we forgive those who trespass against us”), and *Netzach-Victory* (right hip: “Give us this day our daily bread”).

Note that in the figure *Chesed-Mercy* is shown not just in relation to the right shoulder but encompasses the entire right arm. Likewise, *Geburah-Justice* extends down from the left shoulder through the left arm. Also, *Hod-Splendor* is shown not just in relation to the left hip but encompasses the entire left leg. Likewise, *Netzach-Victory* extends down from the right hip through the right leg.

Moreover, the closing words of the Lord’s Prayer—“For thine is the kingdom and the power and the glory. Amen”—activate the central axis of the Sephiroth: *Malkuth-Kingdom*, *Yesod-Foundation*, *Tiphereth-Beauty*, and *Kether-Crown*, as described below.



In the figure of the Sephiroth in relation to the etheric spheres of the human being, the names of the ten Sephiroth are given in Hebrew together with the usual English translation of the Hebrew names of the Sephiroth. Correspondingly, these English translations from the Hebrew are also given below, together with the Hebrew names of the Sephiroth, for purposes of identification.

## The Lord's Prayer as Sephiroth Prayer<sup>5</sup>

**Our Father, who are in heaven**—the arms and hands, with the palms of the hands together, begin at the heart center and, in speaking these words addressed to the Father, the hands are then raised from the heart center up above the head until the arms are extended straight into the heights, toward the Father, with the palms remaining together and the fingertips pointing up toward heaven.

1. *Kether-Crown* (the etheric sphere above the crown of the head)—the arms and hands open to form the eurythmy gesture “fulfillment” with the arms extended up shaping a chalice and the palms of the hands facing one another, focusing upon the etheric sphere (Sephirah *Kether-Crown*) radiating out from the crown and borne in the chalice of the “fulfillment” gesture: **Thy will be done, as in heaven so also on the earth.** (One can also speak: Thy will be done on earth as it is in heaven).

2. *Chokmah-Wisdom* (the etheric sphere encompassing the right side of the head/brain)—the arms are lowered from the “fulfillment” gesture into the gesture of the third Rosicrucian mantram *Per Spiritum Sanctum reviviscimus* (“Through the Holy Spirit we are resurrected”—PSSR), whereby the arms and hands form an open triangle pointing up toward *Kether-Crown* (1), but with the palm of the right hand etherically raying into the Sephirah *Chokmah-Wisdom* (2) and the palm of the left hand etherically raying into the Sephirah *Binah-Intelligence* (3). With this gesture there is a horizontal line extending from the right elbow through the right and left shoulders to the left elbow, and the two upward extended lines of the triangle in each case pass from the elbows through the fingertips in such a way that the invisible extension of these two lines meet at the apex of the triangle in the center of the Sephirah *Kether-Crown*. This upward-pointing triangle comprises the upper three Sephiroth *Kether-Chokmah-Binah*, and the words that are spoken, while holding the “PSSR” gesture and focusing upon the palm of the right hand etherically raying into the Sephirah *Chokmah-Wisdom* (2), are: **Thy kingdom come.**

3. *Binah-Intelligence* (the etheric sphere encompassing the left side of the head/brain)—holding the gesture of “PSSR” described in (2), and bearing in mind that this Latin mantram means not only “Through the Holy Spirit we are resurrected” but also, according to Rudolf Steiner, “In the World Thoughts of the Spirit, the soul awakens.” In speaking the words “Thy kingdom come” the focus is upon the right hand etherically raying into the Sephirah *Chokmah-Wisdom* (2), while in speaking the words “Hallowed be thy name” the focus is upon the left hand etherically raying into the Sephirah *Binah-Intelligence* (3): **Hallowed be thy name.**

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<sup>5</sup> It should be noted that what is described here is *one way* of doing. In this case the seven petitions follow the correspondences with the sequence (in descending order) of the seven members of the human being as indicated by Rudolf Steiner in his lecture on the Lord's Prayer from January 28, 1907. It is also possible to do *The Lord's Prayer as Sephiroth Prayer* in the *usual sequence of the seven petitions*, as taught by eurythmist Gudrun Gundersen on the last morning of the Mary Magdalene workshop in the South of France, after we had practiced *The Lord's Prayer as Sephiroth Prayer* for a week in the way described in this article.



4. *Chesed-Mercy* (the etheric sphere encompassing the right shoulder and extending down the right arm)—the arms are lowered from the “PSSR” gesture into the gesture of the second Rosicrucian mantram *In Christo morimur* (“In Christ we die”—ICM), whereby the arms are crossed over one another in the region of the Sephirah *Tiphereth-Beauty* (6) and the palms of the hands lightly touch (rest against) the body just beneath the shoulders, the left hand with the fingertips pointing up toward the Sephirah *Chesed-Mercy* (4) at the right shoulder, and the right hand with the fingertips pointing up toward the Sephirah *Geburah-Justice* (5) at the left shoulder. Thereby a new—this time downward-pointing—triangle is formed, comprising the next three Sephiroth *Chesed-Geburah-Tiphereth*, with the downward point (at the crossing-point of the arms) being the center of the etheric sphere (Sephirah) of *Tiphereth-Beauty* (6), and the two upper points of the triangle being the tips of the upward-pointing fingertips at the shoulders [the centers of the etheric spheres of the Sephiroth *Chesed-Mercy* (4) and *Geburah-Justice* (5)], whereby the upper horizontal line of the triangle is the line between the right and left shoulders, and the two downward-pointing lines are formed by the two arms, i.e. the lower arms, crossed over one another at the Sephirah *Tiphereth-Beauty* (6). In speaking the words “Deliver us from evil” the focus is upon the left hand etherically raying through the fingertips into the Sephirah *Chesed-Mercy* (4), the etheric sphere encompassing (as its point of departure) the right shoulder: **Deliver us from evil.**

5. *Geburah-Justice* (the etheric sphere encompassing the left shoulder and extending down the left arm)—the arms are in the “ICM” gesture of the second Rosicrucian mantram, expressing not only “In Christ we die” but also, according to Rudolf Steiner, “In Christ, death becomes life.” The focus now is upon the right hand etherically raying through the fingertips into the Sephirah *Geburah-Justice* (5), the etheric sphere encompassing (as its point of departure) the left shoulder. In speaking the words “Lead us not into temptation” the focus is upon the right hand etherically raying through the fingertips into the Sephirah *Geburah-Justice* (5): **Lead us not into temptation.**

8. *Hod-Splendor* (the etheric sphere encompassing the left hip and extending down the left leg)—the arms are lowered from the “ICM” gesture into the gesture of the first Rosicrucian mantram *Ex Deo nascimur* (“From God we are born”—EDN), whereby the arms and hands form an open downward-pointing triangle with the fingertips pointing downward toward the Sephirah *Yesod-Foundation* (9), and with the palms of the hands facing upward such that the “little finger” sides of the palms rest lightly against the body or are etherically close to the body. If, instead, they were to be pressed firmly against the body, the left wrist would touch the region of the left hip relating to the Sephirah *Hod-Splendor* (8), and the right wrist would touch the region of the right hip connected with the Sephirah *Netzach-Victory* (7). The open triangle for the “EDN” gesture is formed by the two downward-pointing lower arms, from the wrists/hips extending invisibly through the fingertips in such a way that the extension of these two lines from the left and right hips meet at the downward point of the triangle in the center of the Sephirah *Yesod-Foundation* (9). In other words, the “EDN” open triangle comprises the next three Sephiroth *Netzach-Hod-Yesod* and is formed by the horizontal line joining the left wrist/left hip (*Hod-Splendor*) and right wrist/right hip (*Netzach-Victory*), connected with the two lines extending down through the hands from the wrists/hips beyond the fingertips to the intersection point of the downward-

pointing triangle in the center of the etheric sphere (Sephirah) *Yesod-Foundation* (9). Having shaped the “EDN” open triangle, focusing upon the etheric flow from the left wrist through the “little finger” side of the left hand—this flow beginning in the etheric sphere (Sephirah) *Hod-Splendor* (8) at the left hip—the words of the Lord’s Prayer that are spoken in focusing upon the Sephirah *Hod-Splendor* (8) are: **Forgive us our trespasses, as we forgive those who trespass against us.**

7. *Netzach-Victory* (the etheric sphere encompassing the right hip and extending down the right leg)—the arms are in the “EDN” gesture of the first Rosicrucian mantram, expressing not only “From God we are born” but also, according to Rudolf Steiner, “From the Divine, humanity is born.” Having shaped the downward-pointing “EDN” open triangle, focusing upon the etheric flow from the right wrist through the “little finger” side of the right hand—this flow beginning in the etheric sphere (Sephirah) *Netzach-Victory* (7) at the right hip—the words of the Lord’s Prayer that are spoken in focusing upon the Sephirah *Netzach-Victory* (7) are: **Give us this day our daily bread.**

10. *Malkuth-Kingdom* (the etheric sphere encompassing the whole Earth, but in terms of the upright human being standing upon the Earth—see human figure—the human being’s individual etheric sphere). (Sephirah) *Malkuth-Kingdom* (10) rays down through the soles of the feet into the Earth and is a sphere that, with help of the Etheric Christ, can become directly connected with the heart, Shambhala, of Mother Earth. The human being is then able to receive the Mother’s Breath of Life from Shambhala through the etheric sphere (Sephirah) *Malkuth-Kingdom* (10) encompassing the feet. The Our Mother Prayer given by the Etheric Christ through Valentin Tomberg in 1940 is very helpful in establishing a flow between Shambhala and *Malkuth-Kingdom* (10). In terms of forming the appropriate gesture, first the “EDN” gesture is released by extending the triangle down, the triangle becoming ever thinner and more extended as the arms are stretched down toward the heart of the Earth with the hands directed toward the depths, toward the Mother’s realm of Shambhala—her Etheric Heart at the Earth’s center—whereby the palms of the hands unite and the fingertips point down toward Shambhala, speaking the words: **For thine is the kingdom.**

9. *Yesod-Foundation* (the etheric sphere encompassing the region of the organs of procreation). The hands pointing down through the etheric sphere (Sephirah) *Malkuth-Kingdom* (10) toward Shambhala are raised to the level of the etheric sphere (Sephirah) *Yesod-Foundation* (9) to form the “Grail chalice” gesture with one hand laid upon the other—palms facing up—and the tips of the thumbs lightly touching one another, speaking the words: **And the power.**

6. *Tiphereth-Beauty* (the etheric sphere enveloping the spiritual center of the body in the region of the heart, denoted by the location where the lower arms cross in the “ICM” gesture—see 4. *Chesed-Mercy*). From the Sephirah *Yesod-Foundation* (9) the hands are brought to the Sephirah *Tiphereth-Beauty* (6) in the eurythmy gesture of “AU” (the Sun sound): usually the left hand, lightly closed, gently touching this region of the body (if preferred, this can be the right hand); then the other hand cupped around the lightly closed hand to form the “AU” gesture in eurythmy, speaking the words: **And the glory.**

1. *Kether—Crown*: the “fulfillment” gesture described in 1. *Kether-Crown* (the etheric sphere above the crown of the head) is repeated, speaking the words: **In eternity** (if preferred, one can also say: **For ever and ever**).

Lastly, before speaking the closing word **Amen** (**Aumeyn**), the arms are extended upward to form the “A” gesture, where the arms are extended up in a V-shape, with the point of the V at the heart center *Tiphereth-Beauty* (6) and the palms of the hands (the fingertips are the tips of the V) inclined upward, feeling awe and wonder for the whole of creation—streaming love and gratitude upward from the heart through the arms and palms of the hands, flowing through the upward-inclined palms toward the entire heavenly realm of the Father-Creator and also, at the same time, receiving through the upward-inclined palms of the hands the Light, Love, and Life of creation streaming down from the starry heavens. Then, in slowly speaking the word **Aumeyn**—while forming the sequence of eurythmy gestures “A,” “U,” “M”—having formed the “A” gesture, the eurythmy gesture for the sound “U” is formed by bringing the extended arms downward vertically at the sides of the body until the arms are pointing downward, with the palms of the hands facing one another to form the eurythmy gesture for the sound “U” (whereby the arms are stretched vertically straight downward), followed by the eurythmy gesture for the sound “M”, bringing the hands in a flowing movement upward to the etheric sphere (Sephirah) of *Tiphereth-Beauty* (6), speaking “A-U-M,” then allowing “E-N” to resound inwardly while forming the “AU” gesture with the hands as described in 6. *Tiphereth-Beauty*. Then the sounding of “A-U-M-E-N” is complete, whereby there is a smooth transition from the “M” gesture flowing upward into the “AU” gesture of the hands at the etheric sphere (Sephirah) of *Tiphereth-Beauty* (6). The intention underlying this is to take the entire content of The Lord’s Prayer as Sephiroth Prayer into one’s heart center—the etheric sphere (Sephirah) of *Tiphereth-Beauty* (6)—belonging to the Tree of Life mirrored within one’s own being. And with the “A-U-M-E-N” we begin with honoring the Father with the “A” gesture, then we honor the incarnation of the Son, dwelling in the human being (“Not I, but Christ in me”), with the “U” gesture, followed by honoring the Holy Spirit with the “M” gesture flowing upward, leading us to the source—the Holy Grail—in the “innermost sanctuary” of the heart center, implanted there through the Mystery of Golgotha, which is expressed by “E-N.” The upward-flowing “M” gesture further activates the etheric stream of the Mother’s warmth flowing up from Shambhala through *Malkuth-Kingdom* (10) to *Yesod-Foundation* (9) into the heart center *Tiphereth-Beauty* (6) as the Breath of Life of the Earth Mother streaming up from her heart (Shambhala) into the human heart. This takes place with the help of Christ in the etheric realm, as comes to expression in the second petition of the “Our Mother” prayer that the Etheric Christ communicated to us in 1940 through Valentin Tomberg.

The second petition is “May the breath of thy awakening kingdom (Shambhala) warm the hearts of all who wander homeless.” In other words, it is the activity of Christ in the etheric realm—of which Shambhala forms the center (of the Earth’s etheric aura)—that the Breath of Life of the Earth Mother is activated by way of the awakening through the Etheric Christ of the realm of Shambhala. It is against this background that we can understand these words of Rudolf Steiner from the year 1910:

Shambhala will be present again now that Kali Yuga has run its course. Through normal human faculties, humankind will rise again into the land of Shambhala, the land from which initiates derive strength and wisdom for their mission. Shambhala is present just as it always was and will be again for humanity. When Shambhala reveals itself again, one of the first visions people will have will be of Christ in his etheric form. Into the land declared by eastern writings to have vanished there is no other leader, no other guide, than Christ. It is Christ who will lead human beings to Shambhala.<sup>6</sup>

In closing, I (Robert Powell) would like to express deep and profound gratitude to Judith von Halle for her description of the closing words of the Lord's Prayer—"For thine is the kingdom and the power and the glory in eternity. Amen (Aumeyn)"—in relation to the Sephiroth forming the middle pillar of the Tree of Life.<sup>7</sup>

For thine is the kingdom—*Malkuth-Kingdom* (10);  
and the power—*Yesod-Foundation* (9);  
and the glory—*Tiphereth-Beauty* (6);  
in eternity—*Kether-Crown* (1).

"In eternity" is the German translation from the Aramaic Lord's Prayer; the usual English translation is "for ever and ever." The word "eternity" relates directly to the Sephirah *Kether-Crown* (1), which is why—following Judith von Halle—it is used here.

It is this description by Judith von Halle which forms the basis for the inclusion of these closing words in the practice of The Lord's Prayer as Sephiroth Prayer, just as Rudolf Steiner's elucidation of the seven petitions of the Lord's Prayer in his lecture of January 28, 1907, reveals the correspondence of the seven petitions to the seven Sephiroth *Kether-Crown*, *Chokmah-Wisdom*, *Binah-Intelligence*, *Chesed-Mercy*, *Geburah-Justice*, *Hod-Splendor*, *Netzach-Victory* as expressed in the geometrical figure above relating to the descending sequence of the seven members of the human being. It is through this lecture on the Lord's Prayer by Rudolf Steiner, together with the indications of Judith von Halle in her book on the Lord's Prayer, that The Lord's Prayer as Sephiroth Prayer is revealed in our time.

To summarize: it is possible to work with:

(a) The Lord's Prayer as Chakra Prayer relating to the seven chakras forming the central axis of the Tree of Knowledge of Good and Evil mirrored in the human being's astral body. This way of working with the Lord's Prayer was first indicated by Valentin Tomberg.<sup>8</sup>

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<sup>6</sup> Rudolf Steiner, *The Reappearance of Christ in the Etheric* (Great Barrington, MA: SteinerBooks, 2003), p. 90—lecture of March 6, 1910, held in Stuttgart.

<sup>7</sup> Judith von Halle, *The Lord's Prayer* (Forest Row, England: Temple Lodge, 2007), pp. 49-67.

<sup>8</sup> Valentin Tomberg, *The Course on the Lord's Prayer* (2 volumes, translated into English by G.B. Rickett; Taisersdorf, Lake Constance: Tomberg Books/Achamoth Verlag, 2015). Volume 1, pp. 74-94, offers a comprehensive overview of the seven chakras, and Volume 2, p. 8, indicates the correspondence of the seven petitions with the seven chakras.

(b) The Lord's Prayer as Sephiroth Prayer relating to the ten Sephiroth forming the Tree of Life mirrored in the human being's etheric body. This way of working with the Lord's Prayer is indicated for the first time here in this article, thanks on the one hand to the indications of Rudolf Steiner in his 1907 lecture and on the other hand to the indications by Judith von Halle in her book, first published (in German) in 2006, and then in English in 2007.

Working with these two practices—(a) and (b)—in the “Mary Magdalene” workshop in Grans, Provence, in 2015, was a powerful experience of sacred magic.<sup>9</sup>

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To close these practices, I (F. S.) usually speak: **Michael and Sophia in the Name of Christ**—

Michael: Holy Archangel Michael, may you come to our assistance with your heavenly hosts in our struggle with Ahriman that we may overcome.

Sophia: Holy Sophia, may you bestow on us your wisdom-filled heart-thinking, that we may—in the name of Christ Jesus, through his love—create a sacred space in our hearts for the sanctification of the holy event of World-Pentecost, as a blessing for all humanity.

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*Afterword from Robert Powell:*

*A new direction in eurythmy began to emerge with the publication on December 21, 2012, of Cultivating Inner Radiance and the Body of Immortality (Great Barrington, MA: SteinerBooks, 2012) offering a path through eurythmy in relation to Christ's words, a path of connection with the Etheric Christ. This new direction is deepened through the practices described here, whereby through The Lord's Prayer as Sephiroth Prayer a connection is opened up through Christ in the etheric realm with Shambhala, exactly as indicated by Rudolf Steiner in his lecture of March 6, 1910, quoted from above. We shall continue to deepen into this new direction of working together with the Etheric Christ in opening up a connection with Shambhala, in upcoming Choreocosmos workshops, with the help, also, of Divine Sophia and the Archangel Michael—see CHOREOCOSMOS SCHEDULE 2016 in this issue of Starlight.*

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<sup>9</sup> *Meditations on the Tarot* (translated into English by R. Powell; New York: Tarcher/Putnam, 2002), chapter 3 offers an overview of the meaning and significance of the practice of sacred magic on behalf of the Good (Christ) in our time.



## Descent to Shambhala — Resurrection

Estelle Isaacson

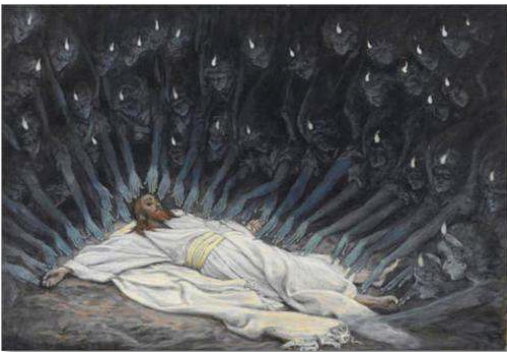
*This introduction by Robert Powell offers a summary of the event of the Anointing.*

According to Estelle Isaacson's testimony in volume 2 of her book *Through the Eyes of Mary Magdalene*:

On the day before the Last Supper, Mary Magdalene fulfilled the anointing of Jesus as the Messiah, the "Anointed One." The anointing was the moment when Judas made the decision to betray Jesus. This decision led to his crucifixion and death. Through the anointing Christ Jesus was prepared for the time immediately after his death on the cross, for the descent he would then make to the center of the Earth, where one must journey to receive the resurrection body. Magdalene was preparing him to descend to the center of the Earth, where he would lay gifts at the feet of the Mother, and where the Mother would cloak him in the resurrection body. I was taken then in vision to the center of the Earth, to the golden realm of the Mother.

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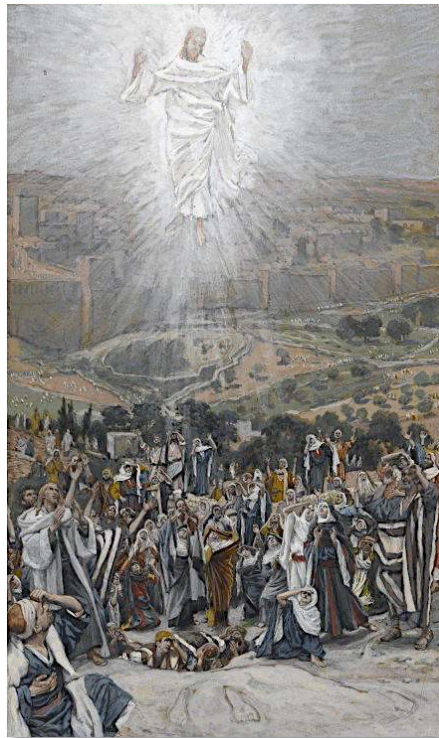
I saw the Holy Mother like a Sun at the center of the Earth. Her head was crowned with a headdress like a Sun. She glowed in an effulgence of warm, golden light. Countless beings, whom I can scarcely describe, lined a path leading to Her. They were thus arrayed to greet the Christ at his triumphant entry into Shambhala. They emanated golden light also. I saw Christ descend into their midst as they sang in ethereal voices that resonated throughout the Earth. This took place just after Christ Jesus died upon the cross. When he reached the realm of the Mother, these beings were present to greet him and touch him as he passed by, praising him and rejoicing in triumph. I could feel that this was the most important moment of all time! Never before had Christ penetrated into the fallen Earth to visit the Mother! I could hardly fathom that by anointing him, Magdalene—a human being—had prepared him for this moment! As he reached the Mother, She "cloaked" him in his resurrection body. The light streaming from him was astonishingly brilliant! There at the center of the Earth he became a luminous star....



*Jesus ministered to by angels*  
James Tissot

Above, upon the Earth at the entrance to the holy sepulcher, a great fiery face appeared at the tomb door, flickering and ever-changing. A heavenly choir broke into harmonies so strikingly beautiful that I could scarcely contain the sounds within me! I was lifted up and taken into the chorus, surrounded by it, witnessing manifold forms—and also many beings—created by the tones. These things defy my powers of description. The choral voices were weaving forms, and the forms were

becoming Christ's resurrection body, as though this body were being sung into existence. This singing was the Word, and the Word *is* Christ's form. It was as though the chorus were somehow assembling Christ's resurrection body. It was not a matter of creating it, but of some sort of preparation. This new body was so expansive that it filled all space. So many forms—layer upon layer in multitudinous dimensions—were woven into this body. *Numberless* forms were within his wounds, placed there for the benefit of those able to touch them. Each one who witnesses or touches his wounds receives a different gift—a gift implanted in the wounds by the Hierarchies, by the angels given stewardship over his sacred wounds. This is how he can appear in so many ways and grant such varied gifts. Each one who approaches him can have an individual experience of him, for the individual suffering of each of us is in his wounds. *I saw this!* We are all somehow contained within his resurrection body. We are like cells of this body. And his wounds are bleeding still. *His blood is the light of love.* Great drops of love fall from his heavenly hands. His Sacred Heart, radiating at the center of his Being, is vast like unto a world in itself.



*The Ascension*  
James Tissot

## Bridging the Darkness That Lies Ahead: Anticipations Out of the Past of Christian Rosenkrenz

John O'Meara



Most of us will be familiar with Rembrandt's painting of *The Polish Rider* as a representation of Christian Rosenkrenz, but only a few will know that the painting belongs to a series of three, which includes Rembrandt's *Aristotle* (painted first, in 1653) and the larger *Alexander* (painted, along with *The Polish Rider*, in 1655, and now in Glasgow).<sup>1</sup> Both paintings, when taken together, offer us powerful ideas of how *the Aristotle* and *the Alexander* of the seventeenth-century might have been working had it been the destiny of the actual Individualities of Aristotle and Alexander to appear on earth at this time. (We know

from Steiner that they were working above in the Supersensible School of Michael.) At this time the function of the Alexander Individuality is performed on earth by Christian Rosenkrenz, that of the Aristotle Individuality by Rembrandt's idealized portrait of the seventeenth century scholar who, from a certain point of view, reflects Rembrandt himself who was working at this time, whether consciously or unconsciously, directly under Christian Rosenkrenz' influence.

Rembrandt's *Aristotle* I take to be his idealized portrait of the seventeenth century man of learning experiencing illumination from the heights. From the magnificent mantle of meditative light that Rembrandt's figure wears across his shoulders a golden chain falls across the dark robe—as if it were light bridging the darkness. Might we not see in this remarkable representation the reflected image of the earthly achievement that the Supersensible School of Michael was at this very time preparing for the late-nineteenth century? Rudolf Steiner who, as the reincarnated Aristotle, was to bear the Michaelic achievement into our own age would crystallize that achievement for us in Leading Thought #164:



Only through Michael's activity and the Christ Impulse can man achieve this leap across the gulf of Non-being in relation to the Cosmos.

In the meantime it is Christian Rosenkrenz himself who works in the depths, confronting as the reincarnated John, out of his advanced experience of the Christ Impulse, the inner darkness that is at the same time outer darkness. In this respect Rembrandt's *Alexander* (the subject of which also we know to be Christian Rosenkrenz) would seem to offer the possibility of our "seeing" (in reflected form) the precise "work" involved in "bridging" the "gulf" as this was being undertaken by Christian Rosenkrenz in Rembrandt's time. Among other things,



<sup>1</sup> Rembrandt's *Alexander* goes also by the title *Man in Armor*. There is another smaller, altogether different painting of this subject, by Rembrandt, found likewise in Glasgow.

Christian Rosenkretz' continuing work in the depths, one feels, is making possible the comfortable ease with which Rembrandt's man of learning can balance the darkness and the light in his own consciousness.

Some of our greatest religious works may serve as further points of reference here. The *Bhagavad Gita* is a work with which I would also associate Rembrandt's *Aristotle* for the connection to the "golden light" of Krishna's splendid revelations with which Arjuna is favored. The *Gita* focuses for us that immemorial background from the "heights" which, evolving further over the intervening centuries, would find consummate expression in our time in Rudolf Steiner's *Theosophy* (Rembrandt's *Aristotle* would mark *one* point in that evolution). An anthroposophical reader of the work is bound to recognize in the *Gita* much of the material that is focused for us today in Steiner's *Theosophy* as well as in parts of *How to Know Higher Worlds*. Significantly Steiner's own revelations would undergo a further development over the course of only a few years (few, in literary terms) from *Theosophy* to *Theosophy of the Rosicrucian*. In this still greater transition we find a further synthesis between the great background of the "heights" filtering down to us yet again in our time and the far more problematic area of the "depths," which now also find illumination, one may assume from the direct inspirations of Christian Rosenkretz himself, who makes the depths his special domain. Rudolf Steiner's work in this period extends also, as we know, to his lectures on *The Gospel of St. John* and the *Apocalypse*, in which the secrets of our physical evolution out of the primordial darkness are recounted, to be given in still greater pictorial depth in *Egyptian Myths and Mysteries*. Inevitably one is sent back to the "darkness" lying over the face of the "deep" out of which our own cosmos evolves, about which Steiner would have much to say in his later lectures on *Genesis*.

In Rembrandt's *Polish Rider* I see a comprehensive achievement on a still grander scale—as if we were looking out on the Christian Rosenkretz of this time, far beyond the world of mid-seventeenth century Europe, as the most advanced representative of post-Atlantean man as a whole. Wonderfully he strides the "gulf" of this still greater time-period, as befits the reincarnated John of the *Apocalypse*, infused with the purified red blood of the Christ Impulse and crowned with the red-and-gold turban of his perfectly balanced consciousness. This Rosenkretz firmly holds the reins (appropriately red) over the rebellious animal nature of our lower being which it is the special task of post-Atlantean man to transform fully.

At the other extreme from this prospect, Steiner portrays an opposing scene (in his lectures on the *Apocalypse*):

Imagine man not fertilized by the Christ power; he springs back into animal form. Thus it will happen to all those who fall back. They will afterwards form *a world beneath the present world*, so to speak, *a world of the abyss*, where man will again have assumed animal shape.

Hence the rockscape in Rembrandt's painting, which seems menacingly to fall away from beneath Christian Rosenkretz and the rebellious spirit he has bound to his power. Such rebellious animal nature in man is, in the last analysis, inseparable from his self-conscious ego, and of this Rudolf Steiner has said (in *Egyptian Myths and Mysteries*):



It is precisely the hardened matter of the human body that has given man his self-conscious ego, that has made it possible for him to attain knowledge. But it has also chained him to the earth-mass, to the rock mass.

Thus Steiner tells us (in *Apocalypse*):

[T]hose who have remained behind [will be] tormented by the materiality ... to which they have chained themselves ... tormented ... by all the evils ... of coarsened, hardened materiality.

Rembrandt's *Polish Rider* may well reflect the most far-reaching moment of spiritual "synthesis" in our most recent history—after Aquinas and before the arrival of Rudolf Steiner. For this reason we will find additional inspiration in the achievement this painting represents, and yet another way of strengthening ourselves, based on a far-reaching presentation of the saving forces made available to us in face of the horrible eventuality this painting quietly prophesizes.

In the first place, Christian Rosenkruz rides into this picture fully embodying in himself the task he had enjoined of his pupils as far back as his earliest incarnation in the twelfth century, before his great initiation of the following century, and before he was formally given his name:

If you can now succeed in illuminating what your soul has felt in the hollow clefts of the earth with the light your soul has brought with it from the mountain, then you will attain wisdom.<sup>2</sup>



What is more, he re-appears here, having more recently and as a function of his "Chymical Wedding" inspired the great synthesis of Religion, Art, and Science of the Renaissance, as we find this represented respectively in the work of Raphael, Michelangelo, and da Vinci. All this we find reflected in the upper (Gold), middle (Silver), and lower (Bronze) sections of Rembrandt's painting. Approximately one hundred years later, in Goethe's Rosicrucian *Tale of the Green Snake and the Beautiful Lily*, Religion, Art, and Science re-appear as Wisdom, Beauty (the Appearance that in its Beauty manifests Truth), and Strength, represented by the Gold, Silver, and Bronze Kings that Goethe's Snake encounters, for the first time illuminated from out of the

depths. Goethe's momentous Powers would

find still further representation in Rudolf Steiner's Mystery Plays, as Benedictus, Theodosius, and Romanus, the latter two in their respective relationships to the archetypes of Love and Strength. These in turn reap a still greater harvest among a wide range of characters who come to represent (in the final Play) the full bearers respectively of the Spiritual Element, Devotion, and Will.



<sup>2</sup> See Rudolf Steiner, *Rosicrucianism and Modern Initiation*. London: Rudolf Steiner Press, 1982, p.33. See also my article on this material from *Aurore*, the now defunct Journal of the Anthroposophical Society in Canada, III, 2.



Following this astonishing lineage, we appreciate, in yet another expression, the great germinal influence that Goethe exercises in the life-work of Rudolf Steiner. Yet one must speak of an even greater and more fully evolved relationship between Rudolf Steiner and Christian Rosenkreutz, based as this was on a common experience of the central Impulse embraced in full consciousness in each case. Sergei Prokofieff describes this to us in *The Heavenly Sophia and the Being Anthroposophia*:

And so nearly two thousand years ago, at the Turning Point of Time, John the most advanced pupil and the closest “friend” of Christ (John 15:15) became on Earth ... the first bearer of the impression of Christ’s Ego.

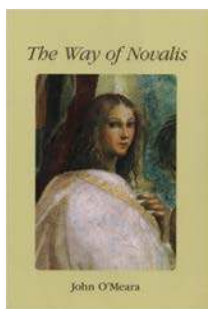
To this account Prokofieff adds that

Rudolf Steiner ... at the very end of the nineteenth century ... was himself able to pass through “a spiritual standing before the Mystery of Golgotha” [Steiner’s own words] and in this “innermost and most solemn festival of knowledge” receive into his ego an imprint of the Ego of Christ Himself.

Hence the encouragement that Rudolf Steiner sounded for us ten years after this experience:

Yes, this imprint of the Ego of [Christ in] Jesus of Nazareth can be found by human beings who have developed sufficient maturity—this imprint and at the same time the radiance of the Power of Christ and the Christ Impulse which it bears within itself.<sup>3</sup>

Over three hundred years later this Impulse still shines out to us from within Rembrandt’s *Polish Rider* as its central unifying focus, reminding us, as powerfully as any reminder can, of the all-encompassing achievement with which we today are called on to unite. We do so necessarily in awe of Christian Rosenkreutz’s great example, and with the indispensable help of Rudolf Steiner’s own powerful mediation of that Impulse.



John O'Meara recently published *The Way of Novalis: An Exposition on the Process of His Achievement*. He has also written extensively on Shakespeare in relation to Rosicrucian Anthroposophy, notably in *Othello's Sacrifice* and *Prospero's Powers*. He is also the author of *The New School of the Imagination: Rudolf Steiner's Mystery Plays in Literary Tradition*.

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<sup>3</sup> See *The Heavenly Sophia and the Being Anthroposophia*. London: Temple Lodge, 1996, p. 127.

## The I AM Sayings of Christ and Sophia

Philip Mees

### The I AM sayings of Christ

I am the true vine  
I am the way, the truth and the life  
I am the door  
I am the bread of life  
I am the good shepherd  
I am the light of the world  
I am the resurrection and the life

### Chakras

Root  
Sacral  
Solar plexus  
Heart  
Throat  
Third eye  
Crown

### The I AM sayings of Sophia

I am the handmaid of the Lord  
I am the queen of peace  
I am the virgin soul  
I am the womb of divine love  
I am the voice of silence  
I am the vessel for the wisdom of God  
I am the bearer of the  
memory of God's Son

During the Annual Conference of the Sophia Foundation last June, it was a privilege for me to do the prayers of the Morning Meditation together with so many of the conference participants. Although I do these prayers at home most mornings, it is an entirely different experience to do them together with a group of people to whom they are as meaningful as they are to myself. Therefore I want to thank each one of you who participated.

At the end of one of those sessions I made a remark that came to me spontaneously, quite without premeditation, and I have been thinking about it since. I said something like: "Yes, the I AM sayings of Christ are true for each one of us, in potential; and we can realize this potential by practicing the I AM sayings of Sophia." What does that mean?

In an earlier session I had mentioned that I have wondered whether any human being is justified in saying "I am the bread of life" or any of the other I AM sayings of Christ. How can anyone have the temerity to say such a thing? When we truly consider our human limitations, prejudices, and often regrettable behavior, it seems an incongruous statement to make.



And yet ever since the Mystery of Golgotha, Christ has been connected with the earth, and he lives in each human being. He has also become the Lord of karma. We all bear our karma in our higher self, the part of our ego that does not really incarnate in our body but hovers above and around it, and leads us to our destiny. So the picture I carry within me is one of Christ's presence in this higher ego, waiting for us to become aware of him and to set out on a path to connect with him in a conscious way. Another element in this picture is our guardian angel, who also has an important role in our life. While I believe that Christ is indeed waiting for us to connect with him, the work of the guardian angel in this regard is much more active in that (s)he creates opportunities for us that can help us find a path to Christ.

Why is Christ waiting? Why does he not actively call us and tell us what to do? Actually, he did tell us what to do—when he was on earth. However, he never makes anyone do any particular thing. When we attentively read Christ's statements as recorded in the gospels, we find that he never compelled anyone to do something. When he told the rich young man to sell all his possessions, he did not pursue the latter when he walked away disappointed. What Christ did was to show the man a path to eternal life, which was what the man had asked for. Christ left the man free after that.

Above all else, Christ has given us freedom, the freedom to work with our karma as we understand it, to try to recognize our destiny, or just do what we feel like, to ask questions or to live like will-o'-the-wisps. And because Christ lives in our higher ego and is therefore not easy to reach, it is difficult to ask him questions. But it is here that our guardian angel performs such a vital role. As I said before, (s)he constantly creates opportunities for us in our earthly lives to enter onto a path toward Christ.

One such opportunity was created by the I AM sayings of Sophia that were given to us by Karen Rivers. They form a path of soul and spirit development that leads to Christ. Personally, I experience the I AM sayings of Christ as awesome, extremely distant goals, and I often despair of ever being able to reach any of them, even to a minute extent. Yes, I know that Christ lives in me, but how can I ever say that I am the light of the world? Whenever I say the I AM sayings I do it with the greatest reluctance and reverence, and also with the distinct awareness that saying them imposes a huge responsibility on me to strive to bring them to realization in my life.

The I AM sayings of Sophia now provide us with a means for that realization. These I AM sayings set goals for our soul life, which is more accessible to us than the life of the spirit where Christ lives. We are all aware of our failings and shortcomings, at least to some greater or lesser extent. We all realize that we have soul work to do to overcome some of these limitations. The I AM sayings of Sophia help us with this; they make explicit what is sometimes difficult for us to come to grips with on our own. Sophia gives us goals to work toward that are not so remote as the I AM sayings of Christ.

Sophia thus opens a path toward purification of the astral body, the place where we harbor all our subconscious desires, passions and prejudices. And every step we make on this path by overcoming some hurdle that lurks there and prevents our spiritual growth brings us a little bit closer to Christ in our higher ego. For instance, the saying "I am the queen of peace" may wake us up to the circumstance that we argue a lot with people and thus antagonize them, resulting in loneliness and unhappiness. Becoming conscious of such a thing is the first step toward making a change. And to the extent that we succeed in making such a change in our soul life, to that extent we give birth to the Christ in our soul. Then he no longer resides far away in the spirit only; rather, he starts to have a much more direct influence on our life through the soul. We have transformed a little piece of astral body into spirit self.





*Annunciation*  
William Brasseley-Hole

"I am the handmaid of the Lord." This saying indicates that I am at the service of the Lord, that my life is dedicated to serving the Lord. Who is the Lord? Do I have a Lord? Is it the Lord God in heaven? He is far away. How are we to serve him? We always serve him through serving another human being. In fact, almost everything we do in life that is not purely for our own gratification involves someone else. Are we serving that person? If so, for that one deed the person is our Lord. In this way we never work for ourselves alone, but our work always serves (or hurts) others. Realizing this, and living accordingly in consciousness and creativity, will mitigate a little of our egotism in the astral body, and thus transform that little piece into spirit self.

This is what has been represented through the ages by artists in their pictures of the Madonna with the child. The Madonna is a picture of the purified astral body that has been transformed into spirit self and has given birth to the Christ child in the heart of the human being. The path of the I AM sayings of Sophia ultimately leads to this goal.

Christ is with us in our higher ego. He waits for us to become conscious of him. Through our guardian angel he puts many opportunities on our path of life to develop ourselves so that we do become conscious of him. The I AM sayings of Sophia are an unique path to develop our ability to recognize Christ. Sophia always leads us to Christ.



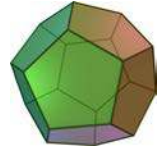


# The Foundation Stone

Keith Harris

## The Three Spiritual Exercises

On occasions when glancing at English translations of Rudolf Steiner's *Foundation Stone* meditation I have invariably ended up shaking my head a little sadly, counting myself fortunate to be able to use the German version. As windows into Steiner's text, English translations definitely have their place, but they carry little of the directness, strength and immediacy of the original German. And the quality of understatement implicit in English tends to be lost in translations of Rudolf Steiner's verses. This observation is not intended as a criticism, because earlier when I toyed with the notion of translating this text, I too gave up; the task is very far from easy.



At an Annual General Meeting of the Anthroposophical Society in Great Britain many years ago I heard Rudi Lissau argue the case for using the original German in actual meditative work. While I understand this viewpoint, I cannot really agree with it for the simple reason that the original meditation is not in any earthly language. Rudolf Steiner's words are in themselves a translation—an admittedly wonderful translation—of a spiritual practice into the German language. Translating the Foundation Stone therefore is in essence a carrying over of the spiritual exercise directly into English, though it is wise to keep the German version as a touchstone.

This article is a small contribution to the Goetheanum Meditation Initiative concerning Rudolf Steiner's core meditations for English speakers. I will here seek to give a possible alternative translation for these three spiritual exercises: *Geist-Erinnern*, *Geist-Besinnen*, *Geist-Erschauen*, which occupy a central position in the Foundation Stone meditation.

Firstly *Geist* cannot be meaningfully translated into modern English as “spirit,” for a horse has spirit and whisky is a spirit. However, we do have a word closely related to “spirit” which still retains a genuine quality of spirituality, namely “spiritual.” Furthermore, since English springs from the nation which bears the Consciousness Soul, the quality of soul or psyche does not necessarily demand a direct emphasis; it can remain implicit in English in a way it could not in German. My rendering of what resides in:

*Übe Geist Erinnern  
in Seelentiefen*

is therefore:

Practice spiritual remembering  
deep inside

In spite of the compound nouns, Rudolf Steiner's verses are not convoluted but direct. *Geist-Besinnen* is a tough one, though. In his preface to Valentin Tomberg's *Studies on the Foundation Stone Meditation*, George Adams pointed out that the past tense of *besinnen* is *besonnen*, and thus that this verb carries a sunlike quality (*Die Sonne* being the German word for sun). How can we capture this in our own language? When the sun shines, everything is lit up. We are not groping around for something; we are immediately present with it.

The first of these spiritual exercises is a turning away from the outside world to go deep within ourselves. The third exercise (*Geist-Erschauen*) is a forgetting of our own person to go out into what we wish to meet. In the second exercise we are balanced within ourselves *and* we are present in the world. We are present within the presence of the world, where the world is not just outwardly sense perceptible, but filled with weaving spiritual activity so that which is outside is akin to that within.

My rendering of what inheres in:

*Übe Geist-Besinnen  
in Seelengleichgewichte*

is therefore:

Practice spiritual immediacy  
present within and without

The third exercise is that of being able to forget oneself by becoming immersed in whatsoever one chooses to turn attention to. *Erschauen* contains the quality of looking, of directing one's attention toward something. In the Authorised Translation of the Bible we have the word "Behold," which means "look." But beholding bears an additional quality, not just of looking but of letting go of one's own restricted personality in order to attend with wonder and awe upon that which is seen. In the word "behold," a spiritual quality inheres. My rendering of what rests within:

*Übe Geist-Erschauen  
in Gedanken-Ruhe*

is therefore:

Practice beholding  
in spiritual stillness,

though anyone wishing to retain a similar form for these three exercises could use:

Practice spiritual beholding  
with quiet thought.

### **The Rest of the Meditation**

Having written this little article I felt a deep inclination to go further and attempt to write the remainder of the meditation in English. Here are a couple of notes regarding this attempt.

The opening compound word *Menschenseele* pose a serious problem for an English rendering. It is usually translated as "human soul." But much of the original significance of the word "soul" has been lost in modern English. We have "soul music" and we have the expression "eternal soul" (meaning something like higher self). It makes little sense to translate *Seele* as soul unless of course one is already familiar with Anthroposophy and with Steiner's very specific indication that *Seele* or soul results from the individual's spiritual activity within the threefold bodily sheath. In addition, the word *Mensch* in German has a fullness lacking in the term "human being," the equivalent in English.



“Human being” is more abstract, which implies that much of its meaning is derived from the context in which it appears. And as I mentioned earlier, since English springs from the nation bearing the quality of the Consciousness Soul, an element of *Seele* or soul tends to be ubiquitously present in our language, where in German it might be absent. My rendering of *Menschenseele* is therefore simply “human being,” where the context implicitly indicates the quality of being ensouled.

If I were to look in similar detail at the rest of my version, the result would be a booklet, not an article. I will therefore only mention a couple of things which might otherwise offend the well-versed and conservative Anthroposophist.

In one of Rudolf Steiner's lectures (which I unfortunately cannot put my hands on) he spoke of being alive in Christ through death. I have partially used this formulation in translating *In Christo morimur*.

In the opening lines of the second half of the third section (dealing with the Holy Spirit) I have considerably deviated from a literal rendering of the German. It would take too long to explain why I have done this. Suffice it to say that when Rudolf Steiner speaks of the Cosmic Intelligence he underlines the fact that this Intelligence consists of beings—spiritual beings. The thoughts of the Holy Spirit are not shadowy images as are human ones; they are actual living and conscious beings. It is not the Holy Spirit who begs for light, but the conscious yet separated monads who beg for the light which may enable them to commune with other beings.

If my lines are deemed too far from the German, let the practitioner of the verse use a formulation like:

The Holy Spirit's archetypal thoughts reign  
in the inner being of creation begging for light.

The German word *erhört* would normally be translated as “granted,” but it is not what we beg for which is to be granted. What we beg for is to be heard in the heights, for then our call will be answered, though not perhaps in the way our egos want it to be.

In the fourth and final section I felt that using “divine light” for *göttliches Licht* would almost border on a mistranslation. *Göttlich* comes from *die Götter*, the gods, i.e., from the celestial or angelic hierarchies, not from the Triune Godhead. I have therefore used “celestial light.”

In the very last couplet *zielvoll* is usually translated as “purposely” or “with single purpose.” My suggestion is that in the very sound of the word *Ziel* we have a subtle resemblance to the English word *zeal*, i.e. with enthusiasm. *Zielvoll* means with purpose, definitely, but it does not refer to a cold abstract purpose bypassing the heart; it is an enthused purpose. I have therefore used “with heartfelt purpose.”



## The Verses

(read in columns from top to bottom)

Human being  
alive within the limbs  
bearing you through spacial presence  
into the flow of unseen being  
practice spiritual remembering  
deep inside  
where there reigns  
the all-engendering being  
that your own self  
within the I of God  
may grow,  
and you will truly live  
within the wellspring of humankind.

Father in the heavenly heights  
reigning in the very deeps  
to bring forth being  
Seraphim, Cherubim, Thrones  
let there resound from the heights  
with echoes discernable in the depths  
these words:  
Ex Deo nascimur (from God born)  
which nature spirits hear  
in East, West, North, South:  
May human beings also listen.

Human being  
alive within the beat of heart and lung  
leading you through rhythms of time  
into the foundations of your feelings:  
Practice spiritual immediacy  
present within and without  
where the weaving  
of the world's nurturing deeds  
unites your own I  
with the universal self,  
and you will truthfully feel  
within the workings of human hearts.

Christ's will reigning in the periphery  
in the rhythms of the world  
bringing grace to human hearts;  
Kyriotetes, Dynamis, Exusiai  
let there circle from the fiery East  
through to that formed in the West  
these words:  
In Christo morimur  
(to die in Christ, to live in Christ through death)  
which nature spirits hear  
in East, West, North, South:  
May human beings also listen.

Human being  
alive within the resting head  
that to you from timeless foundations  
thoughts underlying creation may be revealed:  
Practise beholding  
in spiritual stillness  
where eternal celestial purpose  
light for created beings  
provides your selfless I  
with potential for free will,  
and you will think truly  
upon mankind's spiritual ground

The Holy Spirit's unseeable presence reigning  
between creation's separated beings  
who beg for light;  
Archai, Archangels, Angels  
let there rise in prayer from the depths  
that which will be answered in the heights  
these words:  
Per Spiritum Sanctum reviviscimus  
(by the Holy Spirit reawakened)  
which nature spirits hear  
in East, West, North, South:  
May human beings also listen

At the Turning Point of Time  
the Light of celestial creation entered  
into the stream of earthly being.  
Night's darkness had ruled  
but now the light of day shone  
within the human soul;  
Light which glowed with warmth  
within the poor Shepherds' hearts,  
Light which enlightened  
the wise heads of the Magi.

Celestial Light, Christ-Sun,  
glow within our hearts,  
enlighten our heads,  
that good may arise  
from what we base in our hearts  
from what we guide from our heads  
with heartfelt purpose  
into what we try to do.



*The Adoration of the Shepherds*  
James Tissot

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I hope the reader does not regard my rendering of the Foundation Stone as something finished. May these verses be adopted by the non-German practitioner of the meditation in any ways which are deemed meaningful.

Let me end by expressing my profound indebtedness to what Rudolf Steiner brought forth from unseen heights in the Foundation Stone meditation.

## Light's Garment of Rays

Ingrid Mary Fraser, Norway  
your sister in Christ and with Mary Sophia

Dear Friends,

Greetings at the sunset of this Michaelic season—

Flames have blazed from the western skies over the forested hills around the Oslo fjord.

Darkness settles again at the gates of our day.

Our minds sink inwards as the yellowing leaves wither to brown and settle to Earth.

There is time for listening and time for remembering the inner mysteries.

The magenta evening skies kindle the sounding of these words within, which Rudolf Steiner left:

Springing from the powers of the sun, radiant Spirit Powers, blessing all worlds,  
for Michael's garment of rays ye are predestined by Thought Divine.

He, the Christ Messenger, revealeth in you, the sacred will of worlds.

Ye the radiant beings of ether worlds, bear the Christ Word to humanity.

This “garment of rays” is like a cloak of protection, worn also by the Woman who has the Moon under her feet and a Crown of twelve stars around her head, whom Michael defends.



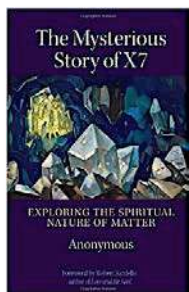
On May 25, 2014, nuns and monks of the *Grace Mercy Order* from Brazil/Uruguay celebrated an event in Oslo. I was a witness to its authenticity. Friar Elias of the *Sacred Heart* revealed a message disclosed to him by Mary, Supreme Mother, who spoke:

I am the Great Marion Heart that radiates the Seven Rays...

God sends his first seven rays for humanity so they will be able to learn and evolve by means of the path and existence of these Rays. In this way no soul will be left without the opportunity for learning and for growing.

— from the website *Voice and Echo of the Divine Mother*: [divinamadre.org/en/inicio](http://divinamadre.org/en/inicio)

It seems natural that the Spiritual Sun would display itself in a sevenfold way as in the circle of the rainbow and as in the colorful bands of the orbiting planets.



I was inspired to read *The Mysterious Story of X7*, the story of seven political prisoners incarcerated in a Siberian salt mine between 1953 and 1957. They experienced and abided in the Presence and the Healing Radiations of the Risen One. The multitude of lights, hues, and vibrational forces elevate the Earth to a new revelation. They speak of Seven Major Rays bearing seven essential qualities of being. In order for them to become wielders of the light, they needed to patiently learn to love each other. Light's full harmony expresses itself in the sounding symphony of the whole human family.

On page 28 of the book we read:

So deeply have we gone into the pain that makes for pure manifestation of the Christ Love, that we feel the experience of each individual.

Mary's soul too was pierced that the thoughts of many hearts might be revealed.

Light born in the darkness becomes a redeeming force. It streams through the flow-form of our hearts, etherizing into the surrounding space and into the sometimes darkening clouds of our stormy world. There appears the rainbow.

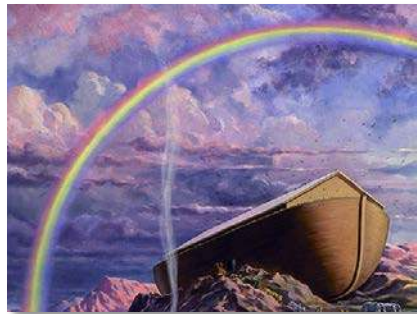


Can this be a healing image for all those who wander homeless, uprooted and fleeing, as in the story of the flood when the Arc floated to a New World, and the rainbow shone above as a covenant with the heart of God, embracing everything? In *The Mysterious Story of X7* we read that now there are:

many and brilliant colorings now visible in your skies, for as the radiations go forth into the ethers, they become a part of your atmosphere and are absorbed by all who are responsive to them (pages 31-32).

Here, winter also brings with it the marvelous angelic eurythmy dance of the Northern Lights. May we uphold ourselves in the Light, keep the twinkle in our eyes, and keep the Dragon's flood at bay.

We are united in good thoughts within the warming rays of the Sun, under One Benevolent Countenance.

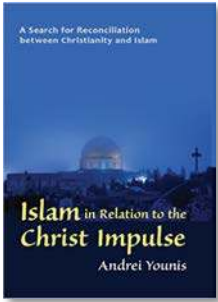


From a Middle Eastern Anthroposophist who has written a book about Islam

*Islam in Relation to the Christ Impulse:  
A Search for Reconciliation Between Christianity and Islam*

Andrei Younis

(Great Barrington, MA: SteinerBooks, 2015)



I have read the recent Avaaz team's statements (see website, below) made in the wake of the November 13, 2015, Paris terror attack. What the Avaaz team presents reflects common sense and their concern for the whole family of humanity. It is good that such people get together, and it is a relief to see that this kind of understanding and cooperation does exist between Muslims and Christians and other religious believers. Also, I have no doubt there are among Western peoples many who distinguish between jihadist Muslims—such as the ISIS group—and peaceful Islamic believers who have no quarrel with Christians or with people who belong to other religions and other cultures. In my book I have also underlined the fact that it is essential to make this distinction and not judge all Muslims by putting them in the same category as the extremist, radical and jihadist Muslims.

However, I do not agree with the Avaaz team's statement which says "99% of the Muslims are horrified by the ISIS attacks." It is understandable that the Avaaz team—which aims to encourage rapprochement between Islamic and Christian and other religious communities—states an optimistic figure (99%) with the best of intentions. But considering the current state of world affairs, to be over-optimistic about such an issue can blur the reality. Instead, we need to be more realistic in order to be able to achieve anything significant in terms of rapprochement. In this context, from my vantage point here in the Middle East, as far as I can see and assess, this figure is much less than 99%. Moreover, apart from the support ISIS receives from the United States, if they had not also received a lot of support from Saudi Arabia and other neighboring Arabic countries and also from Egypt and Islamic leaders of Turkey, it would have been a lot easier to dissipate their organization and stop them bringing their threats to realization.

For example, by now everybody knows that the Islamic leaders of Turkey (along with many Arabic countries, including Egypt) have given and continue to give a lot of support to ISIS. From this fact we can conclude that those who elected the Islamists during the recent Turkish elections (almost 49%) are indirectly supporting ISIS. On the surface, these Turkish Muslims may not be "ISIS fans," but remaining indifferent to the grotesque deeds of ISIS and not showing any signs of protest against those deeds means they are—to a certain extent—in agreement with them. Their approval gives the jihadist ISIS group passive support. This kind of approval and passive support is almost as important for ISIS as allocating arms to them. Let us also remember that although there are many among Muslims who do not see non-Muslims as enemies of Allah, the fact remains that Islam is fundamentally not aligned with Christ and the Christ Impulse, and in the world represents something of a polarity to Christianity.

At the present time there may be many Muslims who are not openly against Christianity. However, adopting the dogmatic beliefs of Islam leaves them very vulnerable and open toward the luciferic

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Website: [https://secure.avaaz.org/en/loving\\_transformation\\_loc/?fpla](https://secure.avaaz.org/en/loving_transformation_loc/?fpla)



and especially ahrimanic influences of Islam—influences that are referred to by Rudolf Steiner in his lectures *Faculty Meetings with Teachers* (Great Barrington, MA: SteinerBooks, 1998), vol. 1, pp.75-76, in a statement he made in response to a teacher's query about Allah.

In Islamic countries where there is so much political unrest and instability, the balance could very easily be tipped in the direction of Islamic fundamentalism. Consequently the present peaceful attitude and orientation of the majority of Muslims could readily change to one of hostility in the future—hostility toward other religions and toward non-Muslims in general. And this is what gives me cause for concern. Since—for the time being—I am living among Muslims, it is not hard to detect and sense their fluctuating moods and attitudes. Let us bear in mind that Ahriman is perpetually active in pursuing his goals. Souls who carry certain ahrimanicly permeated Islamic beliefs are easy prey, making it relatively simple for Ahriman to manipulate them into becoming compliant with his agenda.

On another note, during my recent stay in Istanbul I formed a good relationship with a prominent Armenian priest from the Protestant Armenian Church in Istanbul. During one of our conversations about Christianity, I realized that he was very often using the name *Allah* when he was referring to Christ, or in a more general sense to God the Father. Since we are good friends, I took the liberty of drawing his attention to the fact that the name *Allah* denotes the Islamic deity, but not the Christ, and I went on to explain that they are two totally different beings. I made it clear that Allah is an Islamic deity having no connection whatsoever with the Christ.

Drawing attention to this distinction is not intended in any way as a judgment upon my dear friend. However, if a Christian priest makes such a mistake concerning the nature of Allah, how can we expect Muslims to sense “profound cosmic truths” and act accordingly in such a way that they are tolerant and understanding with regard to Christianity?

Therefore, without a doubt, the existence of a group like the Avaaz team is something very precious, provided that they really are committed to truth and morality. However, as long as there are verses in the Quran such as “*the only true religion in the eyes of Allah is Islam,*” and also verses which deny the reality of the Holy Trinity and the very existence of the Son of God, it is very likely that Muslims and Christians will keep on drifting apart from each other in the future—at least, this will certainly be the case with regard to dogmatic Muslims.

There is no doubt, as referred to above, that a “*whole family of humanity*” exists—at least on an ideal level—but it is not the case that every single one of this family is indispensable in the eyes of the spiritual hierarchies. This is because humanity is going through a spiritual evolution, one that is to be seen in relation to the divine realm that has a very important cosmic purpose with a definite goal to reach. For this reason we need to be in harmony with our creator’s cosmic purpose. Thus I believe the issue of Islam will continue to be a prominent topic in the future—one which needs to be handled very carefully on account of these delicate themes referred to here.

In my book, one of the things I have tried to indicate is the need for a common *cosmic reality* which can be agreed upon and shared both by Muslims and Christians. This could be a starting point for a gradual rapprochement between these two great religious communities on a different level beyond that of the confrontation of dogmatic beliefs.

## Book Announcement

### *The Visions of Anne Catherine Emmerich*

How wonderful to see this announcement! There are some very moving endorsements here, which will be very helpful for the sale of this great publication—great in various senses of the word. This publication can be regarded as a milestone in the history of Christianity. With great thanks to Jim Wetmore for all that he put into this. What a labor of love!

— Dr. Robert Powell, author of *Chronicle of the Living Christ*

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The long awaited publication of Anne Catherine Emmerich's visions is now available in the “deluxe edition” from Angelico Press, prepared over many years by James Wetmore.

### *The Visions of Anne Catherine Emmerich*

(Deluxe Edition) in Three Volumes



This is the definitive edition of the visions of Anne Catherine Emmerich. Angelico Press has completed their monumental, decade-long project of republishing Anne Catherine Emmerich's visions of the life of Jesus in a large-format, double-column trilogy of nearly 1,700 pages. Ten years in the making, it is unlike any other edition of her work ever published. Together, the three books incorporate all 350 of James Tissot's

paintings of the life of Jesus, themselves largely inspired by his reading of the visions of Emmerich in the late 1800s, as well as new material, some translated for the first time from Clemens Brentano's original notes of the visions.

On the basis of comprehensive chronological and geographic studies by Fr. Helmut Fahsel and Dr. Robert Powell, the years of Jesus's ministry are presented as a day-by-day chronicle, and appendices are supplied illustrating how this was achieved. Brief summaries offer a preview of most days of the ministry to prepare readers before they embark upon the more extensive version in the full text. A *Dramatis Personae* provides separate short articles—drawn from the visions and supplemented by translations from the recently published notebooks of Clemens Brentano—on the lives of the Apostles, of Lazarus and his friends, and of the Holy Women, as well as an account of the Enemies and Adversaries of Jesus.

But this is not all. Fr. Fahsel had 42 detailed maps drawn especially for his work, *Der Wandel Jesu in der Welt* (1942), depicting in minute detail the daily movements of Jesus during his teaching journeys according to Anne Catherine's visions, which are here translated and updated. A gazeteer of places shown on the maps has also been included, as well as an extensive, cumulative index of proper names, places, and events referencing all three volumes, making this vast work more readily accessible for further study and research.

In addition to the paintings of James Tissot, Angelico selected from late 19th-century travelogues of the Holy Land more than 100 etchings and drawings. The Holy Land at that time had been so little altered by the march of history that these illustrations give the reader a real sense of “accompanying” Jesus during his travels.

Over the years many have attested to the transformative power of these visions, and Anne Catherine was beatified on October 3, 2004 by Pope John Paul II. It is the editor's hope that these visions—so engaging as an historical narrative, so illustrative of the gospel stories, so replete with inspired spiritual insight—may open a gateway for the many who have in modern times fallen away from any connection with the life and teaching of Jesus, to the earthly garden where the Spirit bloomed, and blossoms still.

[http://www.amazon.com/s/ref=nb\\_sb\\_noss?url=search-alias%3Dstripbooks&field-keywords=visions+of+anne+catherine+emmerich+wetmore=](http://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=visions+of+anne+catherine+emmerich+wetmore=)

### **Editorial Reviews—From the Back Cover**

To call Angelico's new, definitive edition of the visions of Anne Catherine Emmerich a stunning, moving, and beautiful epic is an exercise in understatement. This multi-volume edition details not only the fascinating story of an 18th-century stigmatist and visionary, but the even more enthralling stories of just what those visions contained, depicted both in words and in gorgeous painted images, supplemented and made complete by maps, chronologies, genealogies, and everything readers need to completely immerse themselves in the totally gripping world of the life of Jesus Christ as God revealed it to her. Can you imagine what it would be like to get an insider's birds-eye-view of Jesus's three-year social mission throughout the Holy Land—day by day and step by step? It is here in these volumes, along with so much more that will open up readers ... to the beauty and profundity of the Gospels and of other Scriptures. Thank you, Angelico Press.

— Kevin Vost, author of *One-Minute Aquinas* and *Memorize the Faith!*

These volumes, so beautifully bound, so carefully annotated, so majestically illustrated with Tissot's original paintings and drawings (and so well-mapped!), will help tune the hearts of our skeptical age toward the mysterious, which is to say the Divine.

— Christopher Check, president of Catholic Answers

An extraordinary, captivating look at how a major mystic “saw” the life of Jesus, with monumental artwork that brings us to Palestine two thousand years ago, unfolding for our inspiration and discernment the greatest event in the history of humankind since Creation.

— Michael H. Brown, *Spirit Daily*

Angelico Press has established a landmark in publishing this definitive, revised, and supplemented new edition of the visions Anne Catherine Emmerich. This multi-volume work will be the authoritative English-language reference for her testimony.

— Christopher A. Ferrara, author of *The Secret Still Hidden*

This magnificent and compelling treatise, centered upon the earthly life of Jesus as perceived mystically by the stigmatized Seeress of Dülmen, captivates and enlightens. Its publication at this critical moment in church history could well be providential.

— Wolfgang Smith, author of *Cosmos & Transcendence*

### **Earlier Endorsements**

I shall allow no favorable opportunity to pass without paying Anne Catherine Emmerich the tribute she deserves. Her revelations have found no reader who has perused them with greater diligence and appreciation than I.

— Dom Prosper Guéranger, O.S.B, author of *The Liturgical Year*

The Revelations of Anne Catherine Emmerich gave us a picture of Catholicism that was crowded and vivid, moving and yet familiar. They taught us countless things.... And at the same time we were shown heroic Catholicism—sanctity in its terrible trials, in its humility and divine charity, in its asceticism, in the beatitude wherein it reaches its fulfillment, in its pure harmony, in its power, in its beauty.

— Jacques and Raissa Maritain

[The visions of Anne Catherine Emmerich] were the tonic, the stimulant in weakness, the strychnine for failure of faith, the goad which drives you in tears to the feet of Christ.

— J. K. Huysmans, author of *The Cathedral*

One day... they were reading in the refectory [Anne Catherine] Emmerich's account of the Agony in the Garden and I suddenly began to cry and sob and could not stop. I put it down for this reason, that if I had been asked a minute beforehand I should have said that nothing of the sort was going to happen and even when it did I stood in a manner wondering at myself.

— Fr. Gerard Manley Hopkins, S.J.

## About the Author

Anne Catherine Emmerich (Sept. 8, 1774 - Feb. 9, 1824) lived from early childhood in almost constant inner vision of scenes of the Old and New Testaments. Her early visions were mostly of pre-Christian events, but by the time she had become (at 29) an Augustinian nun, they were concerned primarily with the life of Jesus.

In November, 1812, Anne Catherine was permanently confined to bed, shortly thereafter received the stigmata, and was for the rest of her life sustained almost exclusively by water and the Eucharist. Many came to visit her, among them the poet Clemens Brentano, who was so impressed by her radiance that he moved nearby to record her visions.

On July 29, 1820, Anne Catherine began to communicate to Brentano scenes of the day-to-day life of Jesus, which in due course encompassed the better part of his ministry. She was able to describe in extraordinary detail the places Jesus visited, his miracles and healings, his teaching activity in the synagogues and elsewhere, and the people around him. Anne Catherine and Brentano worked together daily until her death on February 9, 1824, except for one period of six months. Various editions of the visions have been assembled over the years, but only recently (2009) have Brentano's complete notebooks (38 volumes) been published, and this new edition benefits greatly from this new resource, particularly in a *Dramatis Personae* that provides summaries of the primary holy men and women.





## *Journal for Star Wisdom 2016*

*Contributors:* Estelle Isaacson, Claudia McLaren Lainson, David Tresemer, Robert Schiappacasse, William Bento, Brian Gray, Nicholas Kollerstrom, Kevin Dann, Robert Kelder and Sally Nurney.

*Edited by* Robert Powell. Published by SteinerBooks (October 2015).



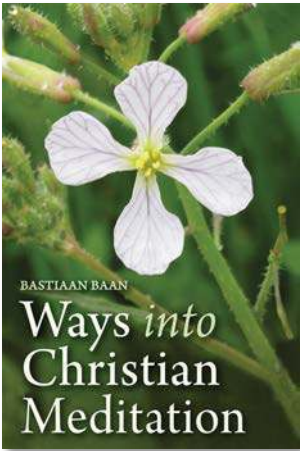
*Journal for Star Wisdom 2016* includes articles of interest concerning star wisdom (Astrosophy), as well as a guide to the correspondences between stellar configurations during the life of Christ and those of today. This guide comprises a complete sidereal ephemeris and aspectarian, geocentric and heliocentric, for each day throughout the year. Published yearly, new editions are available beginning in October or November for the coming new year. According to Rudolf Steiner, every step taken by Christ during his ministry between the baptism in the Jordan and the resurrection was in harmony with—and an expression of—the cosmos. *Journal for Star Wisdom* is concerned with 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. This year's journal begins with an article by Robert Powell on the relationship between the galactic center and Christ's miracle of the healing of the man born blind, followed by an article by Estelle Isaacson about the life of the man born blind, whose name was Celidonius. She has also written on the "star of Lazarus and reading the starry script." Claudia McLaren Lainson's article "The Towers We Build" relates to the planet Uranus and events of our time against the background of the position of Uranus—in 2016, the same as shortly after Christ's Ascension. She also honors psychologist and astrophysicist William Bento, who died on June 5, 2015, with her "In Memoriam." David Tresemer's article, written with Robert Schiappacasse, expands on a short contribution from William Bento. Brian Gray's article focuses upon the birth of Jesus—in terms of a stellar imagination—in relation to the three kings on the one hand and the shepherds on the other. Nicholas Kollerstrom contributed "Position of the Ancient Star Zodiac," presenting his research into the original scientific definition of the zodiac. The article "Specters" by Kevin Dann takes a unique approach to "The Fall of the Spirits of Darkness," the subject of David Tresemer's article. The monthly commentaries for 2016 by Claudia McLaren Lainson are supported by monthly astronomical previews by Sally Nurney, offering opportunities to observe and experience physically the stellar configurations during 2016. This direct interaction between the human being on Earth and the heavenly beings of the stars develops the capacity to receive their wisdom-filled teachings.

## Book Announcement

### *Ways into Christian Meditation*

Bastiaan Baan



This summer Floris Books published *Ways into Christian Meditation* by Bastiaan Baan, the current director of the Seminary of the Christian Community in Spring Valley, New York, and translated from Dutch by Philip Mees. After describing the steps necessary to prepare for meditation, the author discusses different forms of meditation, such as the review of the day, meditations on specific words and images, and meditations for the deceased. Finally he describes a specifically Christian approach with a few words from the Gospel of St. John leading to several fruitful subjects for meditation.

The book has drawn a number of favorable comments from people who have read it. It is available from [Steinerbooks.org](http://Steinerbooks.org) for \$19.95. ISBN 978-178250-212-8, 133 pages.

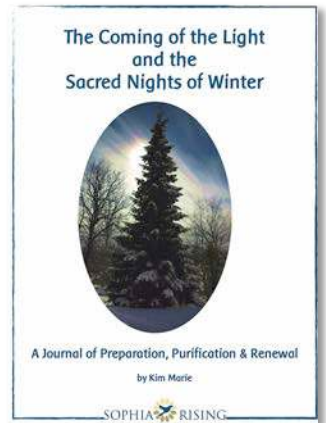
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## Book Announcement

### *A Journal for Working with Advent and the Holy Nights*

As we enter this time of outer darkness, we are called to connect to the light within. Honoring the festivals of Advent and the Holy Nights can be so helpful in deepening our knowing of who we are and of our spirit resolves. Kim Marie, our Sophia Foundation Administrator, has created a journal for working with Advent and the Holy Nights. This journal offers guidance for making the season of Advent, the coming of the light, a meaningful experience for you and your family. It also includes contemplations for what can be a transformative process of working with the Holy Nights.

These contemplations include working with the virtue stars, created by Robert Powell and Lacquanna Paul in their book *Cosmic Dances of the Zodiac*, as well as additional guidance for deepening into these sacred nights of winter and supporting you in the coming year. The color printed journal can be purchased for \$25 plus shipping by contacting Kim Marie at [Sophia@SophiaFoundation.org](mailto:Sophia@SophiaFoundation.org), or 303-242-5388. Thirty three percent of the proceeds from the journal will go toward the Sophia Foundation. These journals make great gifts for loved ones as well. May your Advent and Holy Nights season be filled with wisdom and light.



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*Note from the Assistant Editor: I wish to apologize to Kim Marie for not getting this issue of Starlight to press in time for the beginning of the Holy Nights. I can attest that this journal is worth getting even so.*

## *The Circle of Twelve and the Legacy of Valentin Tomberg*

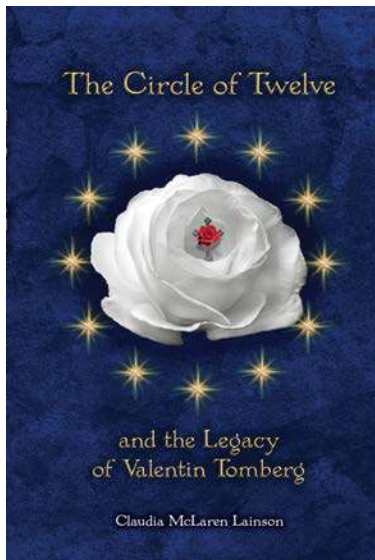
Claudia McLaren Lainson

I am deeply moved by the immensity of Claudia McLaren Lainson's undertaking in authoring *The Circle of Twelve and the Legacy of Valentin Tomberg*. Representing a culmination of decades of her own work, the book exemplifies her dedication to this particular stream of spiritual study. It is clearly a deed that has required disciplined attention and effort.

I believe that although certain parts of the narrative may be provocative to some readers, the book as a whole has immense healing and bridge-building potential. Hopefully it can help bring different streams together, while clearing up misconceptions from the past. *The Circle of Twelve* encourages readers to think in new ways, and asks that we keep our thinking open and flexible in order to participate fully in the demands of changing times.

I cannot thank Claudia enough for putting this all together and bringing it out into the world.

— Christine Summerfield



The following is a description of the book from the back cover:

In the 20<sup>th</sup> century, three ambassadors of Christ appeared in succession and have left their imprints. If we can restrain ourselves from looking only backwards, we will recognize the profundity of spiritual kinship weaving among these guides who—through successive incarnations—continue to serve the evolution of the Earth and of humanity.

*Turbulent times are ahead of us,  
both for the present and for the near future.  
Much of the old is used up and worn out,  
and the new is being poured into humanity from the spiritual world.*

— Rudolf Steiner, *The Spiritual Guidance of the Individual and Humanity*

Apocalyptic revelation is streaming in. A veil is now being lifted. In order to comprehend the complexity of what has evolved spiritually since the beginning of the previous century, it is essential to gain a true perspective of those who are preparing the human soul to meet the momentous challenges of our time.

Here is a link that provides a view of the book's table of contents as well as other details:  
<http://www.windroseacademypress.com/>

## A Special Couple of Weeks with the Sophia Foundation

Kim Marie

Choreocosmos week with Robert Powell in Boulder this June was a profound experience for me on many levels. While I feel the true experience is really ineffable, I am writing this article as a way to document the week, and somehow articulate the magic and beauty of my experience. My wonderful experience continued in Sebastopol with the Sophia Foundation Board Meeting and the Annual Conference, which I will also share here.

For many of us, our Choreocosmos week began with the Grail Knights Training on Saturday June 6th, during which we were beautifully immersed in the powerful teaching and practice of the Fourth and the seeding of the Fifth Petitions of the Lord's Prayer. That afternoon we were blessed to receive a message through Estelle Isaacson. What came through most powerfully to me was the statement:

We must look to receive what can be given to us in times to come, according to the stars who bear the script of the Grail. We are all starry substance, and each bears a part of the script.

In this moment I had the very clear understanding that it is through each of us, shining as unique stars, working together, that we will bring forth the future. We each have something important and special to contribute—gifts we've been given that must be shared. This sharing will develop the "Organ of Love" or "Organ of Divine Will" that Estelle's message encouraged us to create, beyond the "Organ of Cognition" or "Grail Vessel" that we already so beautifully live and work from in our Boulder Community.

On Sunday, June 7th, we celebrated the Mass of the Lamb and His Bride. I could feel the strengthening forces of the substances and the Grail Vessel we created together as a community. Thus, in the weaving of community, and in the strength and love of Christ and Sophia, we began our Choreocosmos week.



The workshop began on Monday, June 8th, the Cosmic Memory of Ascension, and we were reminded of the special connection between Christ's Ascension and his return in the etheric realm with the Second Coming. We began our practice of the Choreocosmos dances for the Liturgy to Sophia, dancing to the music of Schubert. I could feel immediately in the music an enhanced connection to the Mother...the Holy Mother, the Earth Mother, the Mother of Humanity. The feel of the violet silk veil on my arms in the flow of the dancing, along with seeing the many other

beautiful, colorful veils in the circle, which many of us had made, added to the magic and beauty of the entire week.



Monday evening, we honored the life of our dear friend, teacher, colleague and brother, Dr. William Bento, who had crossed the threshold three days prior. We celebrated Jacob's Ladder, the journey of the soul through the planetary spheres after death. While I have participated in this Sophia Celebration a number of times, never have I felt such a strong presence of the Angelic Hierarchies. I also felt the grateful presence of Dr. Bento, joyfully walking around in the middle of the circle as the music played, and the readings were shared. At the end of the celebration, I saw what appeared to be curtains parting. William stood before these curtains, turned toward us with a gesture as if to "tip his hat to us" in gratitude, and then proceeded on his journey to the stars. It was a magnificent image and a beautiful send-off for our dear friend on what would have been his sixty-fourth birthday. As Robert said afterward, "I believe we have honored him in a worthy way."



On the wall of the workshop space hung a beautiful tapestry of Our Lady of Guadalupe. We began connecting with the importance of the Holy Mother in helping us face the evil of our time, and we spoke of her appearance in North America as Our Lady of Guadalupe. This appearance marked the beginning of the period during which she assisted and guided the strong will forces of this continent toward the Good with her force of purity. The morning of the second day of our workshop, we were again blessed by a message brought through Estelle Isaacson, this time from Mary. Mary reminded us that we may all receive her countenance and compassion, as Juan Diego did, if we wish to reflect her Divine Heart in the world. We must purify ourselves by no longer looking to the world for fulfillment of our desires, but rather revering the Earth with love and care for all beings. Mary's message of deep concern for the mothers on the earth—not only those who have children, but also those who work in mothering through care-taking of the Earth and her creatures--struck me deeply:

There must be a renewal in mothering, or else the whole plan for evolution could be lost.  
Mothers have the power to change the tides.

I knew instantly how true these words are and felt a very deep calling within my heart. Mary was calling to her emissaries to awaken, promising them the protection of the mantle of her countenance for those ready to bear it. She spoke of how her ineffable purity is the power to "crush the serpent's head" in this time of significant black magic hovering over this land. We only need to point out the serpent's head to her to receive her support. She comforted us with the assurance that the time will come for vanquishing the foe.

I am your Lady of the Wilderness. Seek me and you shall find me. Watch for the light that illumines my presence. If you pay attention to the light that is around you, you will see me.

Mary's words were such a strong invitation to see her, and from that moment on, throughout the conference, she danced with us and guided us, and her presence was stronger than I'd ever felt before.



Robert shared a beautiful definition of Mary's purity as a force which sets us on the right track as Human Beings, away from temptations of strong personal will, ego, etc. It is an untainted, expanded heart which is not egocentric. It is the pure heart of a Mother who sets herself aside for the sake of her children, a Mother who loves all creatures. He reminded us that as we seek Truth, we can connect with Sophia as the World Soul.

On the third day, we began with deepening into our Eurythmy practice, and I felt the flow and grace of the Mother ever present. Our conversation delved into the concept of the twelve major and minor musical keys in connection with the zodiac, and how the exploration of these keys could lead to an elevation of consciousness. I was reminded of how growing up as a child, I could not connect very well with classical music. While I thought it was beautiful, it felt like something for "old people," and I didn't understand why many considered it to be so wonderful. I felt such joy as I realized how deeply the music touches me now, and how much Schubert's music during this week was resonating deep within me. I experienced deep gratitude, awe and wonder for the impact and effect of classical music.

I have been increasingly interested in studies around the Threefold Social Organism, and the concept of leading from the future. Our time together on this third day deepened my longing to connect more with these ideas, particularly in the realm of culture. Robert's sharing of the importance of promoting culture through the arts and education felt like part of the clarion call to support Mothers that Mary had put forth. He reminded us of how the level of culture determines the level of health in a community. I couldn't help but think of how unhealthy Americans are becoming, and how our culture is so deeply lacking. I have struggled for years around the idea of supporting those who are less fortunate—the homeless, needy and suffering—and our conversation around culture helped me to see that only a community with a strong culture that supports moral values can in turn support those who are less fortunate. It seems to me that this issue of culture must come first, as a foundation from which the new culture of brotherly and sisterly love can emerge. Only then will we be able to sustainably bridge the gap between those who are fortunate and those who are less so. We must honor Sophia by supporting her mission of bringing us closer to the creator, and building a culture that nourishes creativity and social justice.

Robert delineated the beauty of Eurythmy as an art form that contains within it all seven art forms that Sophia, the Patroness of the Arts, works with to transform the sevenfold nature of human beings:

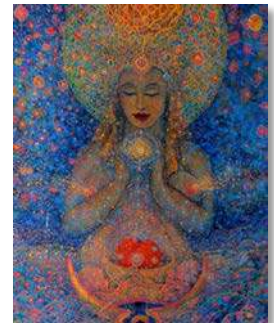
1. the architecture of its forms supports the physical
2. the sculpture of its gestures supports the etheric
3. the painting of its colors supports the astral
4. the music of the zodiacal tones supports the "I"
5. the poetry of the sounds support the Spirit Self
6. the dance of Eurythmy supports the Life Spirit
7. the drama of structured performance supports the Spirit Man.

Robert reminded us of the importance of Eurythmy for our time in connecting with and activating the etheric as it is hardening in the world.

Estelle shared a story of an experience she had in Europe in which she came to the understanding that the Divine Feminine today is “paralyzed and begging.” Her story reminded me of a very recent event in my own life that was powerfully awakening. I have often struggled to make ends meet financially, as a single mother of two children, determined to support them with Waldorf Education. I recently came to a strong awareness that given my skills, talents and abilities, there is no reason I should not be quite successful financially, yet something has held me back. I realized that in working through my personal blocks, I likely had a larger block within me that was not personally mine and was somehow holding me back.

I have been working with a remarkable homeopath for nearly four years. Through this process, I have worked to see myself as whole, and support my path of inner development. In sharing with her my concern and insight, she shared a story of “The Horse Whisperer” which is a book which was also made into a movie. While I had seen the movie, I didn’t realize that the man who had written the book and became a horse whisperer had previously been abusive toward people and animals. My homeopath said that the man came to an awakening through which he made a commitment to never harm another living creature.

In his later years, the horse whisperer began giving talks about his story, sharing with people how through his journey, he came to see the “broken” energy of the horses due to centuries of poor treatment by human beings. In these talks, he began to notice that women struggled while listening to his story, often weeping or fainting during his presentations. He later realized that the story of the horse is very similar to the story of the feminine, i.e., that women have also been “broken” for centuries, and in many ways have lost connection with their true feminine nature. In this moment of my homeopath’s sharing, I burst into tears, and realized that indeed this was the imprint I have carried inside of me, the centuries of “brokenness” that is imprinted within so many women, and the feminine nature of all beings. Estelle’s story of the “paralyzed and begging” nature of the Divine Feminine is directly mirrored in my own understanding of the “broken” feminine within me and all of humanity. That day in my homeopath’s office, I declared that I was ready to heal this brokenness within me, and committed to serve to heal it within humanity. I am so grateful for how strongly this healing is happening through the beauty and goodness of the deeds of our workshop and this Sophianic work.



As if our third day wasn’t already rich and beautiful enough, we concluded the day with a most beautiful Grail Celebration of the Nine Beatitudes. My fellow workshop coordinator, Christine Summerfield, created a beautiful altar which perfectly represented the purity of Mary. I readily connected with the purification process of the Nine Beatitudes and felt their deep healing power to overcome evil.

On Thursday, our fourth day, we again started our day with dancing. I had the most incredible experience of memory as I looked across the circle at Estelle. In the past, particularly in Grail Celebrations, I have had the experience of recognizing someone in the group as if from a past life, though I have never been able to place the details such as where, when, and under what

circumstances I might have known that person. As I looked directly across our dancing Grail Circle at Estelle, I found that I was immersed in her, and she in me. We were dancing as one person! There was absolutely no separation between us. The entire circle was there with us in beautiful harmony, and I could feel a strong presence of the Hierarchies. I could have danced for days in that beautiful space. I suddenly had specific memories of dancing with Estelle in another time, and of going through many lifetimes with her, specifically placing us in certain time periods, particularly that of Atlantis. As I shared with her afterward, I felt it was an experience of a most beautiful love affair of the heart! She stated that her experience was similar, sharing that she had never experienced anything quite like it.



To my surprise, Robert began our lecture time by speaking of Atlas and his daughters during the time of Atlantis, and how the abilities from that time are being opened again for us. We spoke of how for the first time since the withdrawal of the Mother after Cain slew Abel, we are beginning to find connection with the Mother again. Her presence continued to be palpably strong in our circle. I found myself feeling grateful to Cain for (as Robert stated) “bearing responsibility for the tragedy of the withdrawal of the Mother,” and I considered how Cain must be working today to help us become ever more strongly connected with the Mother.

Later in our lecture, yet another amazing message came for our group through Estelle. As a mother, I often struggled to fully understand why the Mother withdrew after Cain slew Abel. Why didn't she stay with Cain and the Earth? Would I retreat and leave my children to be motherless? While I know there is much more to this mystery than I will ever fully understand, Estelle's message brought forth an image of the Mother leaving with the “I” of the blood of Abel to protect it and stay with it until human beings are able to strengthen their “I” through Christ and redeem the deeds of the past. I saw this deed as the Mother's ultimate sacrifice, and felt the deep pain of that incredible deed. At the same time, Estelle's vision brought great joy at the thought of how beautifully the Mother supports her children, and how her love is beyond measure.

Estelle spoke of the courage required to go to the depths to find the Mother, and of the many beings who help us.



Abel's blood became a part of the mystery which leads to the mystery of the resurrection body. The Earth knew his blood first. The spilling of his blood set the whole plan of the Logos into motion, the plan wherein all human beings would descend into this world of opposition: life and death, good and evil, pleasure and pain, work and rest. All human beings would sacrifice themselves, their Divine places, to descend into this world. Because of Cain's deed, opposition came into being, which gave human beings the opportunity to work out their own transformations to evolve. The Logos, Christ, followed us in our descent to take up human life and face these forces and overcome them....In the overcoming of his temptations and through his teachings, especially the nine beatitudes, he left us the path so that we may follow him [to the Mother].

I felt the utter loneliness Estelle described as Cain's experience, the sense of Motherlessness and wandering, and again thought of the "brokenness" within the feminine realm of life that has existed since the Mother's withdrawal. I felt deep pain within my heart, and yet deep hope as well. We all have this brokenness within us, and we all have the opportunity to take up the resolve of Cain to find the Mother and heal this deep loneliness. I found myself thinking of Cain as a true brother, as though he were here beside me and within me, supporting my own journey to the Mother. I was comforted by the knowledge that he has indeed become his "brother's keeper." Estelle reminded us that the path to the Mother is direct, and that once we've found it, we need only be vigilant and remain true to it, developing the moral ether within us and thus receiving the four streams of nourishment, the four ethers of warmth, light, tone and life. As we do this, we become the nourishment for others, thus bringing forth the great transformation of the world. Our own inner work serves the world.

On Thursday afternoon our group danced the complete celebration of the Liturgy to Sophia. My experience of dancing the planets in the inner circle to the beautiful music of Schubert was incredible. My boys came to watch the performance, and were deeply engaged in the story of the appearances of Mary to the young girls in Germany. I was amazed at their attentiveness. My oldest son even knew when it was my turn to read, and whispered to me to do so.

Friday morning, on our last day of the five-day workshop, we again danced the full celebration, this time reversing circles so that those who had danced the planets could now dance the constellations in the outer circle. Upon completing the final dance of the celebration, we stood for a moment in the reverence gesture. I closed my eyes for a moment, and then, upon opening my eyes, I was blessed with the most beautiful moment of grace. I could clearly see the star above each person's head in the circle. Each was unique and very beautiful. There were varying colors and sizes. Beneath each star, rather than the precise earthly figure of each person, I saw more of a garment outlining the figures. I had the most incredible experience of seeing the purity of each person in that moment. These dances through the week brought me great comfort, peace, joy and love. I am still steeped in the deep love of the Mother that was so strongly present during our week.

During our final lecture time on Friday, Robert spoke of the term "Grail Christianity" as the Catholic religion elevated to the mystical level. I noticed how much I loved this term, and felt that it could resonate with many people, representing the idea that Christ brought the power of the Heavenly Grail from the central Sun, and showing that Christianity is a Cosmic Religion.

On Friday evening, we began our weekend workshop with a lecture from Robert on the Age of the Holy Spirit. He spoke of the task of the Holy Spirit to lead us into the future and help us realize the Divine plan of the Father. We are living in the time for the teachings of the Holy Spirit. The Holy Spirit is helping us to face the evil in our time, the root of which is not desire, as in the time of Gautama Buddha, but egotism. I was reminded again of the work of Cain, and the importance of our commitment to connect to the Mother by caring for one another with love and bringing goodness for the transformation of the Earth.



On Saturday we began dancing in Eurythmy to the music of Beethoven as part of the celebration of the Rose of the World. I found myself shamefully feeling a bit of greed within, longing for the magic of our dancing the day before. It was a beautiful opportunity to practice being in the space of sisterly and brotherly love, exercising patience for the new participants who were just learning some of the forms. When I shifted to this awareness, the entire experience changed for me. I fell in love with everyone there, and simply appreciated that we

were connecting in community and love with the common goal of helping to bring about the Rose of the World.

During our conversation time, we were reminded of the importance of Eurythmy as a tool for connecting to the Etheric realm, the realm of Christ. This connection to Christ will guide us to Truth, the objective Truth which the Age of the Holy Spirit is heralding, from which our actions must originate. Robert shared the images that have come through history which have expressed the love at the heart of our Galaxy, such as Dante's White Rose, also called the Empyrean or Throne of God. He posted a picture, and I was reminded of a moment only a couple of weeks prior in which this image had come to me in connection with a feeling of deep and profound love. I could feel the radiating force of the Love and Truth of creation, and the many hierarchical beings who brought it forth. We were reminded that this fire of Divine Love is the Holy Spirit streaming forth from the Central Sun as the Spirit of Truth, Divine Messenger and Great Enlightener.

On Saturday evening I arrived in our space for the Rose of the World Celebration, to find that Christine had created a most incredible altar. It was magnificent, bringing to life the Rose of the World in the center of the room. I was washed with a sense of profound peace and love. The presence of the Mother was stronger than ever. The music and Marcia's piano playing were exquisite. I did not want to leave, and looked at the altar, imagining sleeping in the middle of the beautiful Rose of the World I was viewing. I took that image home with me, and into my sleep.

It is very unusual for me to awake in the early hours of the morning, but on Sunday I awoke around 3:00 or 4:00 a.m. I opened my eyes and found myself transported. I was in my bed, but I was also in every corner of the world. I was in and with all things, and all things were in and with me. The sensation was similar to my experience of dancing with Estelle earlier in the week, but this time it was all beings with whom I was connecting. I felt the most incredible love. There was nothing I was not a part of, and nothing that was not a part of me. I then noticed I had to go to the bathroom, but I didn't want to move. I didn't want this experience to end. To my amazement, it did not. Even while taking care of my earthly needs, I remained completely in connection with the whole of the World. I returned to my sleep, sleeping again in the middle of this amazing Rose of the World. Upon waking, I was clear as to the miracle of the deed we had done the night before by celebrating the Rose of the World. We had brought a stream of love, healing and connection to every corner of the globe. That healing and love continued to pour through me and our community during our final day of the weekend workshop.



We ended the workshop by sharing some of our experiences of the prior evening's celebration. I felt the beautiful connection of our community and the love of every person present. A Sophia brother shared the most beautiful experience of hearing what the beings of nature had felt in response to our celebration and the work we were doing. He spoke of how special the work is, and how it gives the nature beings a place to come with joy and hope for the future. We were all moved in feeling our connection to all realms of existence. I could feel the joy of the Spiritual realm in response to our gathering. As we were saying our good-byes, one of the new participants who had experienced this work for the first time came to me and shared how she had been searching for a long time for a return to a Christianity that would resonate with her. She was overjoyed to connect with the beauty of the Grail Christianity being brought through Sophia, and I was overjoyed to think of how Sophia is touching all of us in this time!

This incredible Choreocosmos week had many of us in Boulder speaking about how we can share this work with more people. Many ideas were offered as to how the Sophia Foundation can extend its reach and bring more people to the realm of Sophia and her infinite love and wisdom. I brought these ideas home with me to include in the reports I was preparing for the Sophia Foundation Board meeting, for which I traveled to California three days after the Choreocosmos workshop, staying after the Board meeting for the Annual Conference. After such a full week in Boulder, I felt a longing to digest and integrate my experience. But as it turned out, the experience was not complete; there was more to come in Sebastopol.



As usual, participating in the Board meeting was a complete delight. It is deeply heartening to experience a group of leaders who truly “walk the talk” of what their organization teaches and brings to its community. It was a joyful feeling welcoming two new Board members, Steven Lambeth and Lila Tschappatt, who are both young and will bring fresh ideas about how to expand Sophia's work into the future. We spent a significant amount of time visioning for the future of the Sophia Foundation, discussing the creation of a new web site, and talking about how we might reach more people and share more

of this beautiful work. I finished the Board meeting with great hope and joy in my heart, feeling more sure than ever that I am in the right place at the right time in being connected to the Sophia Foundation, and feeling incredibly blessed to be a part of it.

During a break between the Board meeting and the Annual Conference, I was fortunate enough to spend some time with the great ocean and sand. I went with Steven, and we both laid on the warm sand and spent a bit of time in silence, simply soaking in the beautiful pulse of the ocean waves and the heartbeat of the Mother. It was yet another perfect moment of Grace. We then shared a lovely conversation that touched me deeply regarding the Divine Feminine rising, and the many



people longing to connect with Her, while not necessarily knowing how. I was again inspired as I thought of how we might expand the work of the Sophia Foundation, and how what is most important in teaching or learning this material is not whether one is a male or a female, but that one is connected, or wants to connect, to the maternal heartbeat and pulse.

The Annual Conference began with a lecture from Robert on Saturday evening, June 20th. The topic was “The Shifting Life Energy of Mother Earth and the Mission of the Americas.” We began discussing the Divine energy that’s been streaming into the horizontal mountain ranges of the Himalayas and Alps as masculine energy and that is now shifting to feminine energy, streaming into the vertical mountain ranges of the Andes and the Rockies. I immediately felt a longing to deepen my connection with this feminine energy, and more deeply appreciated that I live right in the heart of this in-streaming in the Rocky Mountains of Boulder. We also spoke of the Earth’s chakra centers, and the ancient cultures that carried the various planetary and constellational impulses in the history of the evolution of the Earth and humanity. The importance of connecting with the indigenous peoples to help us care for the Earth was emphasized.

On the first full day of the conference, we spoke of the cultural ages, and how now, in this Age of the Consciousness Soul, we must connect with the Love and Wisdom of Christ and Sophia, with the help of Michael, as we seek to overcome the Ahrimanic influences of our time which are attempting to win over human souls to materialism and personal power. We can begin to do this as we honor all religions and the wisdom deposited within various groups at various times in history, working toward the realization of the Rose of the World. All cultures must go through stages of development, cultivating the seeds planted in each culture. The Americas hold the seed force for the transformed etheric body of the future, but this development is dependent upon the development of the Consciousness Soul, and all prior development through the ages.

We touched upon how the mission of the Americas will have much to do with the metamorphosis of the Ancient Indian culture, which developed the etheric body under the influence of the Seven Holy Rishis. The mission of the Americas to permeate the etheric with the Divine Love of Christ and the Wisdom of Sophia can be supported through the “rainbow of peoples” coming together for peace. The Native American cultures speak of the importance of the white man awakening to the stars and to the Earth Mother in order to fulfill this mission.



Alice Bailey

Robert spoke of the teaching of the Seven Rays communicated by Alice Bailey in her twenty-four Books of Esoteric Philosophy, written in conjunction with a Tibetan teacher between 1919 and 1949. Robert was twice invited—in 2009 and 2011—to present at the annual gathering of the University of the Seven Rays in Mesa/Phoenix, Arizona, through which he met many students of Alice Bailey's work. In connection with the Seven Rays, Robert went on to describe a group in South America that started receiving messages of the Virgin Mary in 2011, referring, in particular, to a message communicated by Mary on May 25, 2014 ([divinamadre.org/en/mensajes](http://divinamadre.org/en/mensajes)), when Mary introduced herself as the Supreme

Mother of the Seven Rays, stating: “I AM the Great Marian Heart that radiates the Seven Rays.” In this 2014 communication, Mary goes on to briefly describe the Seven Rays issuing from her heart, and reveals each one of the Seven Rays spoken of in the works of Alice Bailey.

This recent communication by the Virgin Mary raises the question of the Seven Rays described in her communication with the Seven Rays in the books of Alice Bailey. In connection with this message of Mary, Robert emphasized the importance of holding the question of whether the insights communicated within the message—in this case relating to the Seven Rays—are authentic or not, whether the source of the message really is Mary, and, if so, whether the transmission of the content of Mary’s message via an earthly messenger (Friar Elias) was given accurately. Here it is a matter of determining the “objective truth” spoken of by Rudolf Steiner. If it is determined that the message really is from Mary and that it really is true, and that the content is authentic, the next question relates to the provenance of Alice Bailey’s teaching concerning the Seven Rays. However, this would require a deep and intensive study, which cannot be undertaken here. Robert pointed out, as described in the last chapter of the book *Meditations on the Tarot*, that great care has to be taken in finding the objective truth, because of the Luciferic “belt of lies” which often distorts truth, twisting it into something that is incomplete or inaccurate or even a caricature of what it really is intrinsically. Today, with the shifting energy of the Earth, from the Himalayas to the Andes, could it be that the Seven Rays teaching of the Tibetans (i.e. from the Himalayas) is metamorphosing to a Divine Feminine form as revealed in the aforementioned message of Mary? And on a deeper level does this mean that the teachings of the Seven Holy Rishis of Ancient India are metamorphosing into a more feminine form with Sophia coming as the Bearer of the Seven Rays, revealing them to humanity through apparitions and communications of Mary?

As a way of connecting to the Earth as the Holy Grail, Karen Rivers led us in preparing for a dramatization of a portion of the story of Parzival and the Holy Grail. She spoke of Parzival as representing the I/Spirit as the Grail King, and Repanse de Schoye as representing the Soul/Purified Astral as the Grail Bearer. The purified soul is the foundation of the true Grail Bearer. While I have heard the story of Parzival many times, and connect with it very deeply, I had not seen it acted out, or participated in the enactment, and I could feel that this was going to be a very special experience. We ended the day with the Sophia Celebration, sharing the communion of Milk and Honey, connecting more deeply with each other, and with Sophia.



Repanse de Schoye

On day two of the conference, Karen led us in a lecture about the Holy Grail and the Transubstantiation of the Earth. She shared many beautiful insights to help us connect to the idea of the Earth as the Holy Grail. She spoke of how the Earth was Adam’s virginal Mother, and that Her virginity was forfeited with the slaying of Abel by Cain. The blood of Abel took away the virginity of the Earth, and the blood of Christ served to heal the Earth. We can all unite with Christ and participate in the transformation of the world karma through understanding the Earth’s suffering, and cultivating our inner development to take up the task of bringing Divine Love into existence on the planet.



What moved me the most in Karen's presentation was the idea that Christ united his being with the being of the Earth, that all food we harvest is his body, and all we experience of the Earth is his being. The whole of the Earth is Christ's body, and we must grasp the sacredness of the Earth in every moment. I found myself feeling the presence of the Mother in an entirely new way from what I experienced in Boulder. I came to understand that in Boulder, I felt the presence of the aspect of Sophia as the Daughter in the Heights. In Sebastopol, I was feeling the presence of Divine Sophia as the Mother in the Depths of Shambhala. I felt inspired by the statement of Novalis that "We are called upon to shape and fashion the Earth." Karen shared the importance of entering the sanctuary of the heart to discover the Holy Grail and union with Christ within as a path to redeem the earth and all beings.

I have spent much time studying and working with the 12 virtues associated with the zodiacal constellations. In my study, I have often come upon the question of the seven deadly sins and the question of which virtues are associated with them. Karen shed some light on this question, reminding us that there is an interweaving between the twelve zodiacal virtues which strengthen our overall spiritual forces, and virtues that help to purify the astral body. She shared Estelle Isaacson's vision of seven qualities that lived in the purified astral body of Mary Magdalene including Pure Faith as a healer of doubt, Humility as a healer of pride, Chastity as a healer of jealousy/envy, Courage as a healer of weakness in adversity, Mercy/Justice/Forgiveness as a healer of wrath/revenge, Integrity/Wisdom as a healer of deception, and Temperance/Chastity as a healer of lust/gluttony. This insight has me looking forward to deeper contemplation on these seven virtues and the seven rays that Robert mentioned earlier as a path to purification.

Time was allotted for us to come together as a group with questions and sharing. These conversations proved to be very fruitful throughout the conference. I felt blessed to be in connection with the many wise and thoughtful participants. We were reminded that human beings are needed to help the Mother. We have the seed potential within us, and are the roses in her Rose Garden of the world. We must turn our hearts to the Mother, as every heart is a rose waiting to bloom.

On the final day of the conference, we spoke of the path to Christ through Mary Sophia, and how her purity is feared by the forces of evil. I was newly resolved to contemplate what this purity is, and continue to connect with it as I am able. In our dramatization I was blessed to play the part of Condwiramur, wife of Parzival and bearer of the Grail. This character moved me deeply. When I asked Robert about Condwiramur, he shared that she is one who "leads to love." As we ended the performance, I held a prayer in my heart that Mary Sophia's purity will live in my heart and the hearts of all, so that we may lead humanity and the Earth to love.



In the continental United States there are strong forces of will coming from the energy of the vertical mountain ranges. These forces can be seen in their negative manifestation as the greed, materialism and quest for power so prevalent in America. Becoming aware of these forms of evil can prompt us

to awaken and to connect with the Good. Performing acts of kindness and making efforts to cultivate community and renew culture are ways to awaken our consciousness in response to the negative will forces. We are reminded to call upon Mary Sophia to align our will with Divine Will, and to fill our hearts with the purity of her heart. As the will forces are engaged with the vertical energy now present in the Andes and Rockies, we must not forget the heart forces engaged in the horizontal energy of the Himalayas.

We ended the conference with the Rose of the World Celebration, and I was reminded of the Grace of my experience in Boulder. I found myself becoming aware of the beautiful work of service to the Earth we were doing in offering this celebration. Oh, the beauty of the Rose of the World!

The month of June proved to be incredibly powerful for me. These weeks of participating in the activities of the Sophia Foundation brought me a profoundly deeper connection to Sophia and her manifesting aspects as the Mother in the Depths, the Daughter in the Heights and the Holy Soul. I find myself being more attentive to all of life and revering the Earth in new ways, as well as feeling a certain shame and sadness at my lack of awareness in certain ways in the past. I also find myself noticing how much Sophia is needed in the world today, and I have a deep longing to help people connect with Her both through the Sophia Foundation and through my personal work as a life coach and teacher. I imagine I will spend the next months integrating and digesting these experiences.

Each morning during the Board meeting and Annual Conference, Philip Mees, a member of the Sophia Foundation Board since its founding, led the Morning Meditation prayers to Christ and Sophia in Eurythmy. While these are prayers that I do regularly, there was something very special about doing them with Philip. I felt a special connection with him, and a deeper connection to this work. He encouraged us to consider how we can come to a place of embodying the seven "I Am" statements of Christ within us, stating after completing the prayers one morning that we can do so through the "I Am" sayings of Sophia. This too has been my experience in working with the prayers. I have found my deepening connection with Sophia to be a very special path to deepening my connection with Christ. I feel Philip's daily prayer with which he ends the meditation sequence is a perfect way to end this writing.

*Lord Christ,*

*Send us out into the world in peace*

*with strength and courage and joy*

*to do the work you have given us to do;*

*to love and serve you and Sophia*

*with gladness and singleness of heart*

*in everyone we meet*

*and in everything we do.*

*Amen*



## Sophia Foundation Study Materials

Dear Friends of Sophia,

The Sophia Foundation offers study materials in various areas of study designed to deepen your learning and help you develop a fortifying practice to support you. Please see our website Study Materials page: [sophiafoundation.org/meditational-study-material](http://sophiafoundation.org/meditational-study-material)

At the bottom of the page, you will find a link to the order form for our various materials and guides. Also note that the Sophia Foundation will now be offering the images of the Seven Seals, as well as the Invocations and Images for Meditations on the Tarot directly from our Boulder office, rather than from Field's Bookstore. If you are interested in any of this material, please contact me by phone for more information, or send an order form with your payment to:

Sophia Foundation  
4500 19th Street #369  
Boulder, CO 80304  
303-242-5388

May your holiday and winter season be one of renewal and peace.

Warmth and Blessings,

Kim Marie  
Administrator  
Sophia Foundation  
4500 19th Street, #369  
Boulder, CO 80304

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

*– the Sophia Foundation serves to help create a culture of love and wisdom –*



## New Lecture CDs available:

*The Great Teachers of Humanity*

Robert Powell, Melbourne, 2015

Dear Friends,

I highly recommend these lectures, now available through the Sophia School of Movement — <http://www.sophiaschoolofmovement.org/#!/lectures/cdwg>.

They are *very* inspiring lectures, bringing the open-hearted listener into a blessed connection with these great teachers, *and* it is a delight to hear the voices of our friends down under as they ask excellent questions!

Blessings and Love,  
Kelly Calegar



*The Great Teachers of Humanity*

The great teachers of humanity incarnate again and again to teach humanity various spiritual paths—all leading to the same goal of initiation. The great teachers are likened to bright stars shining in the heavens.

During this one week course [which took place in Melbourne in January, 2015] we shall follow the path of initiation to which cosmic dance leads, deepening into the individual horoscopes at the time of transition to spirit realms of some of the great teachers of humanity. All of these teachers were vessels for the Holy Spirit. The star configurations at the transition of the great teachers speak of the mighty spiritual impulses they have bestowed upon humankind from cosmic realms. Here it is a matter of cultivating a conscious relationship to the cosmos, whereby the cosmic dance of eurythmy proves to be invaluable in bringing oneself—as an individual or in a group—into connection with the cosmos.

On the path of cosmic initiation a new star wisdom (Astro-Sophia) arises which is implicit in eurythmy. The cosmic dance of eurythmy provides an opportunity for meditative movement for each planet in each sign of the zodiac. In this course we shall work with planetary configurations at the transition of Jesus of Nazareth, the Virgin Mary, the Prophet Mani, Christian Rosenkretz, and Rudolf Steiner, exploring their life missions from incarnation to incarnation. No previous experience is necessary.

— course description from: <http://www.sophia-australis.org/pdf/ChoreoCosmos.pdf>

## Rudolf Steiner's Foundation Stone a Workshop in Assisi with Robert Powell, August 2015

Jean-Michel David



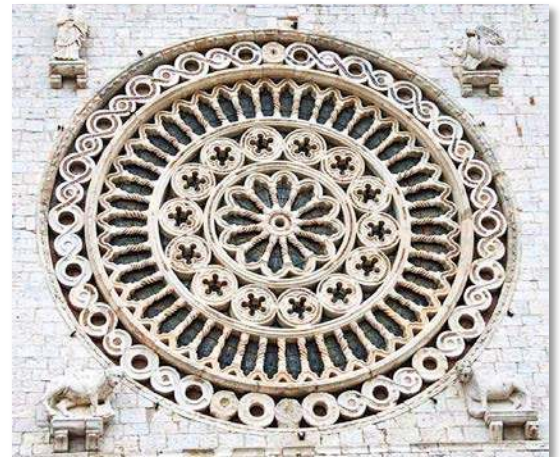
It must be said that Assisi is quite a special place. Over the course of the past fifty plus years, I've been fortunate to have visited and stayed in various northern Italian locations, each unique in its own characteristic ways. Yet until now, Pauline and I had missed this special Italian hill-top historical and—it must be added—spiritually significant town. For us working in Australia, August is not a very convenient time for traveling; it's smack in the middle of term

three in the academic calendar, with its myriad needs and demands. Still we were fortunate, with the support from our workplaces, in being able to take the time from our winter daily commitments to fly into Rome on a Saturday evening, leaving us a full day to make our way to what is a relatively short journey to the hill of Assisi. The sudden temperature change from the snow of the previous week to one of the hottest Italian summers on record also took some quick adjusting.

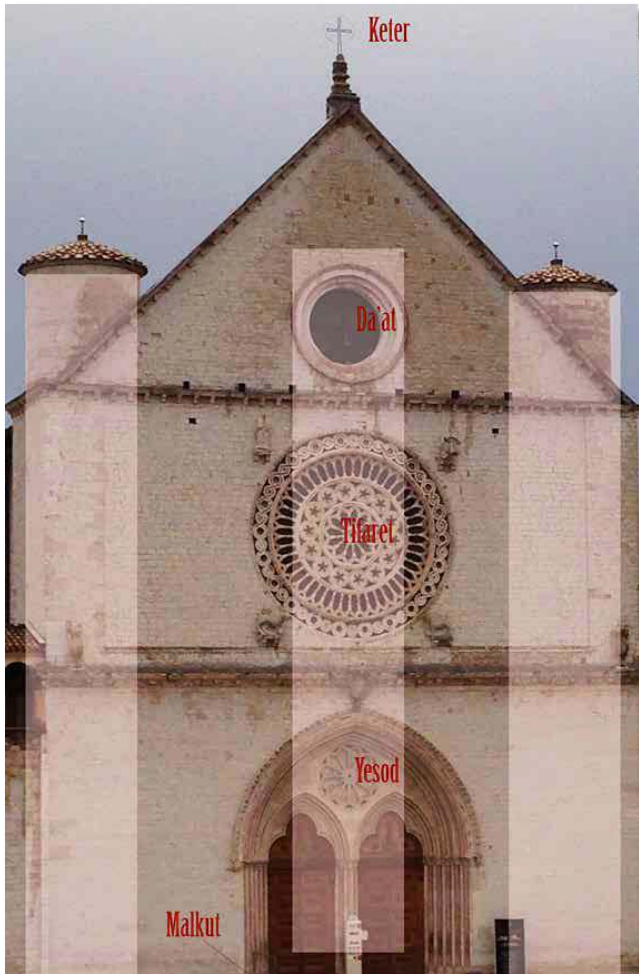
I'll return to the township a little later, but what of the workshop itself? From my perspective (and I mentioned this in an entirely different workshop I previously gave in Melbourne), Steiner's Foundation Stone verses, along with his *Philosophy of Freedom* and his carving of the Representative of Man, form his most important legacy. The work Robert Powell has undertaken, in taking these verses to Eurythmy in a non-performance-oriented manner, but rather as eurythmic liturgy, only adds to the overall importance of Steiner's contribution. Actually, I need to qualify this statement. It only adds if the forms given are appropriate and themselves contribute to the deep spiritual significance the verses have to offer—something that Robert has managed to achieve.

If we take Choreocosmos as a basis, what we have is moving liturgy, incorporating eurythmic indications, in circular motion around a common center. In the floor-form provided by Robert, this includes a series of lemniscates (also experienced as double O's), followed by a series of lines (experienced as I's), and for the fourth verse a series of pentagrams (experienced as pentalphas, or A's). Already on the floor pattern we have then the combination of that all-important IAO, itself a speech-form representation of Christ.

I am certain that many among those reading this have experienced this overall pattern in participating in similar workshops. What struck my eyes taking time to visit the Assisi township, however, is how the overall pattern we were using to eurythmically move the Foundation Stone was reflected in the petroglyph Rose window upon the



face of the St. Francis Church. Here was an unusual design both in terms of its total numbers as well as its shapes. On the outer are 22 lemniscates; enfolding 46 rays (or 23 lines); itself pointing to a circle of 14 pentagrammes: if ever one was looking for a blueprint from which to work, this masterful geometrical Rose window, with (it should be added) its central twelve-fold rosette, would have to be considered from among all spiritually significant architectural masterpieces.



For those among us who may have visited hundreds of churches and cathedrals through western Europe and taken note of their Rose windows, murals, petroglyphs and mosaics, the design of this church has a uniqueness that raises many questions. For example, it appears as an admixture of both Romanesque and Lumiere (“gothic”) architecture, yet is neither. Its main facade reflects a standard Kabbalistic Tree of Life pattern, with its two towers protruding at its sides, and its central implied pillar formed of central circles, this latter forming depictions of *Keter* as a circle surrounding the surmounted cross set upon the church’s central pinnacle. *Da’at* is depicted as a simple hollowed opening, *Tiferet* as the main Rose window already mentioned, *Yesod* is just above the main entrance, and below is *Malkut*, with its circular depiction into the Earth itself within the lower portal (not seen on the image at left, whose “ground” is actually on a raised level above a chapel; a whole floor is below at ground level). The whole retains a serene inner tranquility and simplicity, most of the activity taking place below in the square (a good *Malkut*-oriented symbolic form!), and the chapels located there.

The main Rose window displays both an incredible complexity (those numbers previously mentioned, i.e., 22, 23 (or 46), and 14, are not among the most complex into which to divide a circle), and yet maintain an apparent harmonious simplicity. There is of course the additional and “obvious” connection between 22 and both the number of letters in the Hebrew alphabet and the number of verses in Psalms (with direct connection to Hebrew), as well as the number of books in Revelation. And for those of us who also question its spiritual influx, there is the direct relevance of 14 with Osiris, and his spiritual connection and prefigurement to Christ and the resurrection. The other rosettes also merit reflection, but they are not pertinent to these brief reflections arising from my experience of the Foundation Stone workshop.



So here I will briefly describe the eurythmic movements that Robert has placed to the verses of the Foundation Stone as given by Steiner. With the participants placed on the periphery of a circle facing inwards, the first part of each verse is moved to trace a lemniscate, beginning with the arms' movement of Aquarius, later including the Rosicrucian stance as given by Rudolf Steiner, and concluding with—sequentially for the first three verses—a pentagram, crucifix, and hexagram, each taken from Agrippa's depictions and adopted by Steiner for the "I think speech" sequence. Then follows, for each verse's second section, the movement of rays radiating from and towards the center, incorporating Steiner's planetary correspondences to each of the nine spiritual hierarchies named within the Foundation Stone, culminating in the Christ stance followed again by the Rosicrucian eurythmic forms for the threefold *Ex Deo Nascimur, In Christo Morimur, Per Spiritum Santum Revivissimus*. The whole movement concludes with the orientation to the four elements, with their obvious deeper connection to the four fixed signs of the zodiac and their correlative evangelists, depicted as the Bull, Lion, Eagle and Angel (or Man) surrounding the central Rose window, followed by a centering within the human being's call to listen and to hear.



The fourth and concluding verse of the Foundation Stone has, as previously mentioned, pentagrammatic floor movements as similarly depicted upon the Rose window. Here we also move with the arms the important Christ-infused IAO.

To have the opportunity to work the Foundation Stone in appropriate movement has an inner quality that cannot be adequately described. To also have the privilege to work it liturgically in Assisi, with the additional blessings from the inner gifts brought by the local Italian, as well as German, French, American and other Australian participants who practice Choreocosmos in its various forms, is a gift not to be missed if one has the opportunity.



**CHOREOCOSMOS**  
**School of Cosmic and Sacred Dance**  
**Choreocosmos Schedule 2016**  
**North America & Italy**

**March 4-6, 2016 “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, CA 95472 — <http://sophiassanctuary.org>.  
Musical accompaniment with pianist and composer Marcia Burchard. Contact Linda Delman:  
Tel: 707-827-3334. Email: [lindaevansdelman@comcast.net](mailto:lindaevansdelman@comcast.net).

**May 15, 2016, Pentecost Sunday, 3:00-6:00 pm “Meditations on the Tarot”** (Christian Hermeticism meeting) —“The Major Arcana of the Tarot and the Paths of Wisdom on the Tree of Life”— in relation to the path of initiation indicated by the twenty-two chapters of the book *Meditations on the Tarot* on the twenty-two Major Arcana of the Tarot. Meeting and discussion, with an introductory talk, at Sophia’s Sanctuary, Sebastopol, CA. Contact John Hipsley: Tel: 408-744-9004.  
Email: [jhipsley@igc.org](mailto:jhipsley@igc.org) For directions go to: <http://sophiassanctuary.org>.

**May 19-22, 2016 “Sophia Grail Circle Training for Facilitators”** starting on May 19 at 7:00 pm.  
A 3½-day training at Sophia’s Sanctuary, Sebastopol, CA — <http://sophiassanctuary.org>.  
Starting 7 pm, Thursday evening, May 19; ending 5:30 pm, Sunday, May 22. Musical accompaniment with pianist and composer Marcia Burchard. Registration: Contact the Sophia Foundation:  
Tel: 303-242-5388. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org). Information: Karen Rivers:  
Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).

**May 23, 2016 “Grail Knights Training”** — Monday morning, afternoon, and evening. A 1-day training at Sophia’s Sanctuary, Sebastopol, CA — <http://sophiassanctuary.org>. Starting Monday, May 23, at 9:30 am, and ending at 9:30 pm on Monday evening. Registration: Contact the Sophia Foundation. Tel: 303-242-5388. Email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org). Information: Karen Rivers:  
Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).

**May 27-29, 2016 “Connecting with the Spiritual Guides of Our Time—Archangel Michael, Christ and Sophia”** (with Sophia Grail Circle). A weekend workshop with Choreocosmos and Overview of Stars & Planets 2016. 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.waldorfpeninsula.org](http://www.waldorfpeninsula.org). Information and registration: Contact Cecille Greenleaf: Tel: 650-533-0074. Email: [caogreenleaf@gmail.com](mailto:caogreenleaf@gmail.com).

**June 6-10, 2016: “Proclamation through the Foundation Stone Meditation of the Coming Presence (Parousia) of Christ in connection with the Descent of Sophia as Bearer of the Coming Spiritual Culture: *The Rose of the World.*”** Cosmic Dance: We shall work with the music for the *Rose of the World* for the Celebration of the *Rose of the World* on June 10, and we shall also work with the music for the *Foundation Stone Meditation* for the Celebration of the *Foundation Stone Meditation* on the evening of **June 9 — 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](mailto:sophia@sophiafoundation.org).

**June 10-12, 2016 “Connecting with the Spiritual Guides of Our Time—Archangel Michael, Christ and Sophia”** (with Sophia Grail Circle). A weekend workshop with Choreocosmos and Overview of Stars & Planets 2016. 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](mailto:sophia@sophiafoundation.org).

**June 17-20, 2016 “The Black Madonna”** — including also celebration of the Cosmic Festival of Pentecost on June 18. At Sophia’s Sanctuary, Sebastopol, CA — <http://sophiassanctuary.org/> 22nd 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](mailto:sophia@sophiafoundation.org) Information: Karen Rivers: Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).

**June 24-26, 2016: “Connecting with the Spiritual Guides of Our Time—Archangel Michael, Christ and Sophia”** (with Sophia Grail Circle). A weekend workshop with Choreocosmos and Overview of Stars & Planets 2016. 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](mailto:RosaMundi@shaw.ca).

**June 27-July 1, 2016: “Proclamation through the Foundation Stone Meditation of the Coming Presence (Parousia) of Christ in connection with the Descent of Sophia as Bearer of the Coming Spiritual Culture: *The Rose of the World.*”** Cosmic Dance: we shall work with the music for the *Rose of the World* for the Celebration of the *Rose of the World* on July 1, and we shall also work with the music for the *Foundation Stone Meditation* for the Celebration of the *Foundation Stone Meditation* on the evening of **June 30—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](mailto:RosaMundi@shaw.ca).

**July 2-3, 2016 “Connecting with the Spiritual Guides of Our Time—Archangel Michael, Christ and Sophia”** (with Sophia Grail Circle). A weekend workshop with Choreocosmos and Overview of Stars & Planets 2016. Musical accompaniment with pianist and composer Marcia Burchard. Eugene, Oregon. Saturday & Sunday all day (not including Sunday evening).  
Contact: Deborah Aikens: Tel: 541-485-2951. Email: [deborah@renewinglife.com](mailto:deborah@renewinglife.com).

**July 11-15, 2016: “Proclamation through the Foundation Stone Meditation of the Coming Presence (*Parousia*) of Christ in connection with the Descent of Sophia as Bearer of the Coming Spiritual Culture: *The Rose of the World*.”** Cosmic Dance: we shall work with the music for the *Rose of the World* for the Celebration of the *Rose of the World* on July 15, and we shall also work with the music for the *Foundation Stone Meditation for the Celebration of the Foundation Stone Meditation on the evening of July 14* — with Sophia Grail Circle. A 5-day workshop with Choreocosmos and Star Mysteries—“As above, so below.” At Sophia’s Sanctuary, Sebastopol, CA <http://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](mailto:sophia@sophiafoundation.org) Information: Karen Rivers: Tel: 919-942-2465. Email: [karen@karenrivers.info](mailto:karen@karenrivers.info).

**July 18-22, 2016: “Proclamation through the Foundation Stone Meditation of the Coming Presence (*Parousia*) of Christ in connection with the Descent of Sophia as Bearer of the Coming Spiritual Culture: *The Rose of the World*.”** Cosmic Dance: we shall work with the music for the *Rose of the World* for the Celebration of the *Rose of the World* on July 22, and we shall also work with the music for the *Foundation Stone Meditation for the Celebration of the Foundation Stone Meditation on the evening of July 21* — 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](mailto:kcalegar@earthlink.net).

**July 22-24, 2016 “Connecting with the Spiritual Guides of Our Time—Archangel Michael, Christ and Sophia”** (with Sophia Grail Circle). A weekend workshop with Choreocosmos and Overview of Stars & Planets 2016. Chapel Hill, North Carolina. Musical accompaniment with pianist and composer Marcia Burchard. Contact: Kelly Calegar, 18 Haycox Court, Durham, NC 27713 Tel: 919-361-0691. Email: [kcalegar@earthlink.net](mailto:kcalegar@earthlink.net).

**July 24, 2016 “Grail Knights Training”** — Sunday afternoon and evening. A one-day training in North Carolina, starting Sunday, July 24, 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](mailto:kcalegar@earthlink.net).

**August 15-19, 2016: “Attuning to the Stars: Star Gazing as a Spiritual Path.”** A 3½-day workshop with Choreocosmos and Star Mysteries—“As above, so below.” Musical accompaniment by violinist Daniela Rossi. (English/German with Italian translation) One week Sophia workshop at Castle Titignano, south of Assisi — accommodation at the retreat center. Arrival on August 15 for dinner at 7:00 pm; departure on August 19 after breakfast. Information: Uberta Sebregondi. Tel: +39-06-86904627 / Mobile: +39-335-6749935. Email: [usebregondi@gmail.com](mailto:usebregondi@gmail.com).  
Francesca Miandro. Tel: +39-331-6231064. Email: [francescamiandro@yahoo.it](mailto:francescamiandro@yahoo.it).

**August 19-26, 2016 “The Hebrew Alphabet & the Tree of Life—the 22 Paths of Wisdom and the 22 Major Arcana of the Tarot—the School of Sophia”** (with Foundation Stone Meditation) One week workshop with Choreocosmos and Overview of Stars & Planets 2016. Musical accompaniment by violinist Daniela Rossi. One week Sophia workshop at Sant’Antonio — accommodation at the Casa Santa Elisabetta d’Ungheria in Assisi, Italy. Arrival on August 19 for dinner at 7:00 pm; departure on August 26 after breakfast. (English/German with Italian translation.) Information: Uberta Sebregondi. Tel: +39-06-86904627 / Mobile: +39-335-6749935. Email: [usebregondi@gmail.com](mailto:usebregondi@gmail.com).

**Saturday, October 22 – Friday, October 28, 2016: “Choreocosmos: International Week”** in Roncegno near Trient/Trento, Italy. **“Connecting with the Spiritual Guides of Our Time—Archangel Michael, Christ and Sophia”** in the anthroposophical spa hotel “Casa di Salute -Raphael” with an accompanying pianist. Fifteenth graduation of the Choreocosmos School (English/German with Italian translation). Arrival on October 22 for dinner at 7:00 pm; departure on October 28 after breakfast. Information: Sally Ellis-Jones, Tel: +39-0461-724893 / +39-3482-106251. Email: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com). (English/German with Italian translation.)

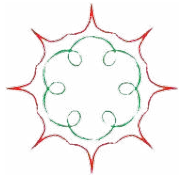
**Friday, October 28 – Sunday, October 30, 2016: “Choreocosmos Graduates Meeting”** in Roncegno near Trient/Trento, Italy. **“Foundations of Choreocosmos: A Spiritual Path Arising from Eurythmy — the School of Sophia”** in the anthroposophical spa hotel “Casa di Salute -Raphael” with an accompanying pianist (English/German with Italian translation). For those attending Choreocosmos Week, the week finishes on October 27 at 10:00 pm and the graduates meeting starts the next morning on October 28 at 9:00 am. For those not attending Choreocosmos Week but who are attending the Choreocosmos Graduates Meeting, arrival is on October 27 for dinner at 7:00 pm or on October 28 for breakfast, for the start of the meeting at 9:00 am. The graduates meeting closes on October 29 at 10:00 pm. Departure on October 30 after breakfast. Information: Sally Ellis-Jones. Tel: +39-0461-724893 / +39-3482-106251. Email: [sellisjones@yahoo.com](mailto:sellisjones@yahoo.com).

Visit the following website for further information:

[www.sophiafoundation.org](http://www.sophiafoundation.org) > Courses & Events

Sophia Foundation email: [sophia@sophiafoundation.org](mailto:sophia@sophiafoundation.org)

## CD Announcement



### **The 84 Choreocosmos Dances of the Planets in the Signs of the Zodiac**

Recorded by pianist and composer Marcia Burchard

Beginning in the keys of C major/a minor for Aries and ending in the keys of F major/d minor for Pisces, this CD set of over four hours of classical music to accompany the 84 Choreocosmos dances of the seven planets in the twelve signs of the zodiac contains the music of the great composers – including Bach, Haydn, Mozart, Beethoven, Schubert, Chopin, Liszt, and Scriabin – that has been carefully selected by Robert Powell in order to fit the correct planetary mood with the corresponding zodiacal keys.

In his article *Music Around the Globe* (*Starlight*, vol. 13 no. 1, Pentecost 2013) Robert describes the purpose and importance of cosmic dance:

We come together in community on earth to connect through the dances and through the music with the harmonies of the spheres—as our small contribution towards the great work of keeping heaven and earth aligned.

While the CD is not meant to substitute for a live musician—obviously the ideal—it is hoped that it will provide a practice tool for Choreocosmos teachers and students to familiarize themselves with the music and tempos before leading or participating in the dances. The CD could also be used to dance the horoscope of the day, the horoscope of one's birthday, the birthdays of friends and family, or those of the great individualities and teachers of humanity.

The booklet accompanying the CD set will include samples of the opening passages of each piece of music, with suggested metronome markings and indications for the coordination of the two dances (number of steps, ratios).

The CD set and booklet will be available by spring, 2016.



# The Metamorphosis of Animals 1806

by J.W. von Goethe

translated by C. Lawrie

If, thus prepared, you are ready to venture the final stage  
Up to this summit, reach me your hand, and open your free gaze  
Into the wide field of Nature. She dispenses rich gifts all  
Round her, the Goddess; but feels no such need as mortal women  
Concerning their offspring's nutrition; it doesn't suit her ...  
For she's doubly determined the highest law: to limit each life,  
Grant it its measure of need, and spread unlimited gifts  
Easy to access around; peacefully favors she the  
Lively endeavor of her variedly needy children;  
How, uninstructed, they sally forth according to their lot.

End in itself is each creature, who springs forth complete  
From Nature's womb, and produces equally perfect children.  
All limbs are formed according to laws eternal,  
And the rarest of forms preserves in secret the URBILD ...  
Hence every mouth is skilled to take in the food which  
Befits the body; whether the jaw is weak and toothless,  
Or whether arrayed with strong teeth, in every case  
A suitable organ supplies the other limbs with their food.  
Every foot, moreover, whether long or short, moves itself  
In harmony with the interest and need of the creature.  
So is complete rude health for each of her children  
Disposed by the Mother: for all of the living limbs  
In no way counter each other, but all work for life.  
Hence the form determines the way of life of the animal,  
And the way of living works powerfully back on all the forms;  
So firmly reveals itself the ordered formation which  
Tends to mutate through outwardly working nature ...  
Nevertheless, within, the force of the nobler creatures  
Finds itself conscribed in the sacred round of living formation.  
No God can extend these boundaries: Nature respects them –  
For only when limited thus, is perfection actually possible.

Yet, within, a spirit appears powerfully to struggle,  
How it may break from the circle, willfully shape  
The forms as it wants: however proceeding, it does so in vain.  
It may indeed press through to this set of limbs or another,  
Equipping them powerfully, but over against these, other limbs



Are deprived, the burden of being outweighed denying  
All the beauty of form and all pure movement.  
So should you see a particular advantage granted  
Some way to a creature, immediately ask: where else  
Does it show some shortcoming? And seeking with active mind  
Soon you'll make out then the masterkey to all formation.

For no animal has, who shows a complete range of teeth  
In the upper jaw, borne also a horn on its brow;  
A horned lion is hence an impossibility to produce  
For the Eternal Mother, howsomay she devotes her powers –  
She lacks sufficient material to plant a full row  
Of teeth, and also push forth antlers and horns.

This beautiful notion of power and limit, of will-force and law,  
Of freedom and measure, of order in motion, advantage and  
Shortfall, may it give you high delight; the holy Muse  
Brings you its harmony, instructing with gentle compulsion.  
No higher concept is reached by the ethical thinker,  
The person of action, the poetic artist; the Ruler, who is  
Worthy of such, enjoys their crown only through this.  
Rejoice, you highest creation of Nature, who feel yourself able  
To rise co-creating to the highest conception, to think it.  
Here take your stand; and cast your gaze back, examine,  
Compare, and take from the mouth of the use: that you  
See, and in no way fondly imagine, complete and lovable certainty.



Plato and Aristotle from  
*The School of Athens*  
Raphael

## “On Contemplating Schiller’s Skull”

This poem was written in September, 1829, after the September 17<sup>th</sup>, 1826 enshrinement by J.W. von Goethe, who gave it no title. By others it is sometimes styled “Schiller’s Relics.”

In solemn burial-vault, in close array,  
Skull upon skull I saw, and turned in thought  
To contemplate the days of old, now gray –  
They stood in line, close-packed, who would have hated,  
And cross-wise, as though tame, now here they lay  
Who once had fatally contested:  
Rough bones, wrenched shoulder-blades!  
What they had carried, no-one now requested,  
And elegantly active limbs, hand, foot,  
Scattered, disjoint, no longer in life’s traces –  
And yet you weary ones lay down in vain,  
Rest in the grave not granted you, but driven  
Out, up, to face the light of day, again ...  
And no-one can adore the arid shell  
However splendid was its noble kernel ...  
To me, as adept, was the writing known,  
Not given to all to read its sacred sense,  
When I amid this motley of stiff bone  
Came on a treasure so magnificent  
That in the dank of mold and cold confined,  
I felt warmed-through, free, unconstrained,  
As if a spring of life from death leapt up –  
How secretly this form gave me delight!  
The god-conceived imprint, which it held!  
A glimpse which swept me off towards that sea  
Whose heightened forms in flowing motion stream ...  
O secret vessel! Oracle-speech declaiming,  
How am I worthy in my hand to hold you?  
Up into free air, and daylight, with you climbing  
Piously I lift your treasure from the gloom,  
To muse: what can man in life more gladly win,  
Than that God-Nature reveals itself to him?  
How it lets what’s solid into spirit gently go,  
And holds what spirit has conceived still firmly so.



*Friedrich Schiller*  
Ludovike Simanowitz

## Ffarwel Ynys Môn

C. Lawrie

No more to Moelfre for the wonder of her shell-windows,  
With the sea riding in, white on blue, as a sailor's costume,  
With the piping of the oyster-catcher, as an admiral's piped on board,  
And the squeal of the gulls, laughter of herring-gulls, high over rooves –

No more to the warrens of Newborough, the sweeping dunes,  
Where Dylan ail Ton swam by, and the lovers to Llanddwyn,  
No more to the wrecks off South Stack, and the Irish Ferries,  
No more to the tankers dreaming on horizons past Traeth Goch,  
Nor the ways of the wind amongst harebells on ancient Din Silwy –

No more to the little Erin which is North-West Môn,  
Nor to Barclodiad Y Gawres which grew from Newgrange,  
Nor to Bryn Celli Ddu which still takes the solstice sun  
As a lady in Benllech Bay takes in new lodgers ...

No, it is Môn I mourn, the lovely isle of my youth,  
Whose snowdrop woods and bluebell waves I took in like milk,  
Milk from the churns on the horse-wagon's slab by the gate,  
Milk from the cows who browsed on the bales from the barn,  
Milk, with butter as gold as the Bryniau's gorse ...

Môn is the island that swims in the sea like a moon,  
Menavian isle, south of the isle of Manannan,  
Môn of the Wylfa fire, and the old windmill, Môn of  
The Druids' last stand on Prydain's West shore, Môn  
Of the Bridge like a lark that spans to the mainland –

Ynys Môn, the clasp of her jewel in my hart,  
It is she I mourn who was Mother of Wales, Mam Cyru,  
When she fed the Eryri army with grain from her breast,  
And waited in the sea like a mother for her child to be born:  
Aberffrew's Court and the breath of the bards who sang –

Ongulls-Ey, the Isle of the Strait, where the cold waters of North  
Clasp hands with the warm Gulf-Stream, and the oceanographers  
Ride off today to research, from their Menai quay. You are Pen Cymru,  
The very head of Wales, rising from the shoulders of Eryri,  
And the pointing arm of the Lleyn – pointing to Patagonia  
Past the Emerald Isle, pointing to the future of the Earth

And the Land of the Lamb –

Ffarwel!



*Starlight*, the journal 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, 2016. Now that the journal is in an online version, it is possible to include numerous images, photos, etc. accompanying the text of articles and other contributions to *Starlight*. Let us know what you think about the online version of the journal and whether you have any suggestions for it.



